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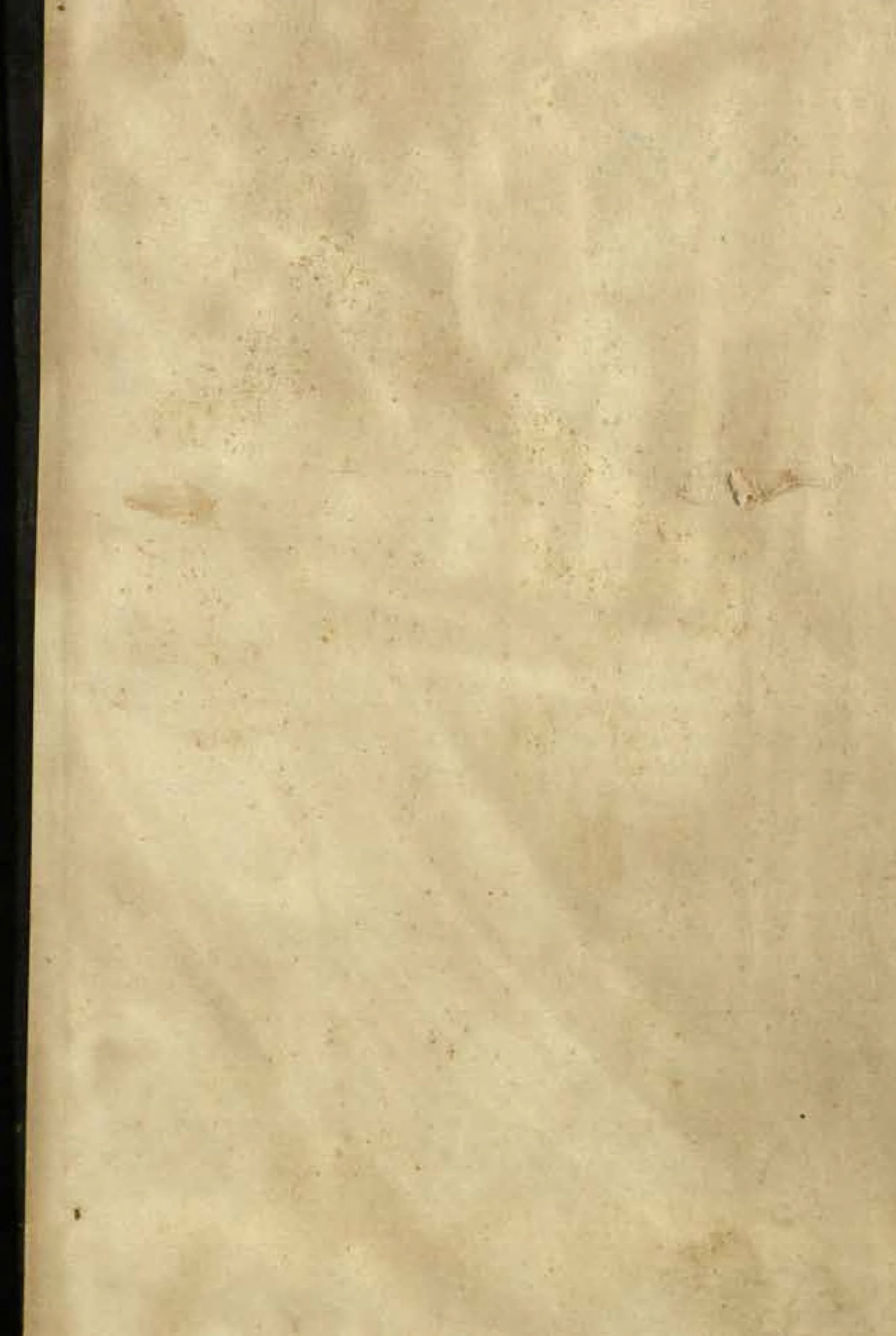
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# VERHANDELINGEN DER KONINKLIJKE AKADEMIE VAN WETENSCHAPPEN

AFDEELING LETTERKUNDE  
NIEUWE REEKS DEEL XXIX

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UITGAVE DER  
KONINKLIJKE AKADEMIE VAN WETENSCHAPPEN TE AMSTERDAM  
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Parts I and II of Professor PLOOY's *Liège Diatessaron* erroneously numbered Volume XXIX, 1 and 6 will be joined to the remaining Parts of the *Liège Diatessaron* still to be issued in Volume XXXI.

La première et la seconde livraison du „Liège Diatessaron” par M. le Professeur PLOOY que l'on a numérotées à tort 1 et 6 du Volume XXIX seront réunies avec les livraisons à paraître encore du „Liège Diatessaron” dans le Volume XXXI.

Der erste und der zweite Teil des von Professor PLOOY herausgegebenen *Liège Diatessaron* sind irrtümlicherweise bei der Erscheinung als n<sup>o</sup>. 1 und n<sup>o</sup>. 6 von Band XXIX bezeichnet worden. Sie werden später mit den anderen Teilen des *Liège Diatessaron* Band XXXI bilden.



## INHOUD

2. W. CALAND, B. Ziegenbalg's kleinere Schriften.
3. U. PH. BOISSEVAIN, Grieksche schenkingsoorkonde uit Zuid-Italië van het jaar 1127/8.
4. C. C. UHLENBECK en R. H. VAN GULIK, An English Blackfoot Vocabulary.
5. J. E. ELIAS, De tweede Engelsche oorlog als het keerpunt in onze betrekkingen met Engeland.

N.B. Deel I en II van The Liège Diatessaron van Prof. PLOOY, die door een misverstand genummerd zijn Deel XXIX 1. en 6. zullen later met de verdere deelen van The Liège Diatessaron vereenigd worden tot één geheel als Deel XXXI.











THE LIÈGE DIATESSARON





# THE LIÈGE DIATESSARON

EDITED WITH A TEXTUAL APPARATUS

BY

D. PLOOIJ

WITH THE ASSISTANCE OF

C. A. PHILLIPS

ENGLISH TRANSLATION OF THE DUTCH TEXT

BY

A. J. BARNOUW

VERHANDELINGEN DER KONINKLIJKE AKADEMIE  
VAN WETENSCHAPPEN TE AMSTERDAM

AFDEELING LETTERKUNDE  
NIEUWE REEKS, DEEL XXIX, N° 1



UITGAVE DER KONINKLIJKE AKADEMIE  
VAN WETENSCHAPPEN TE AMSTERDAM 1929





## PREFACE

Until 1923 it was common opinion among scholars that Tatian wrote his Diatessaron in Greek; that he translated it into Syriac and that the Latin Harmony extant for instance in the Codex Fuldensis was a more or less independent reproduction of the Greek Diatessaron. ZAHN however, and after him VOGELS, who studied the tradition of the Harmony in the West, discovered that this line of tradition was not so simple as it was supposed to be, and that the standard Vulgate text of the Fuldensis showed traces of an Old-Latin form. In 1910 already VOGELS stated that the text of the Gospels in Codex Bezae, i. e. a fundamentally Old-Latin text, was deeply influenced by harmonistic readings from Tatian's Diatessaron, but even so the Greek origin of the famous work remained axiomatic and unquestionable.

In 1922 however a closer study of the text of a mediæval Dutch Harmony, preserved in a xiv cent. manuscript in the Liège University Library under the title *Vita Jesu Christi Flandrice*, which had been published already in 1835 by G. J. MEYER, and (together with a parallel text from a Stuttgart ms. and with variants from a similar ms. in the Royal Library at the Hague) in 1895/96 by J. BERGSMA (under the title: *De Levens van Jezus in het Middelnederlandsch*, Bibliotheek van Middelnederlandsche Letterkunde onder redactie van Prof. Dr. J. VERDAM, A. W. SIJTHOFF's Uitgeversmaatschappij, Leiden), showed that the Liège text had been translated from an otherwise lost Old-Latin text, and that this Old-Latin text showed traces of being translated not from a Greek but

from a Syriac original<sup>1)</sup>. On this find I reported in a preliminary study, published by SIJTHOFF, Leyden, in 1923 under the title: *A primitive Text of the Diatessaron*, and followed in 1925 by a second study, published by BRILL, Leyden, under the title: *A Further Study of the Liège Diatessaron*.

Two theses were maintained in these studies:

- 1° that the Vulgate Latin Diatessaron is based upon an Old-Latin form of the text, which has largely influenced the whole Old-Latin textual tradition of the Gospels, and accordingly is anterior to these, i. e. belongs to the period of about 200 A. D.; and
- 2° that this Old-Latin text is a translation not from the Greek but from the Syriac.

The importance of these theses — if they are found to be confirmed by the facts — is so far-reaching for the text of the Gospels (and, as the problem belongs to the great problem of the 'Western' Text, also for the rest of the N. Test. text, especially of Acts), that the interest taken in the new solution was quite justified: It would establish to a great extent the far-reaching influence of Tatian's work on the N. Test. textual history, and would show at the same time a close relation between the early Syriac- and Latin-speaking Christianity (independent of the Greek-speaking Church) of which otherwise so little is known. Of a Greek Diatessaron in the meanwhile, not a single line has hitherto been discovered, and its existence, taken to be axiomatic, remains entirely hypothetical.

The thesis of a Syriac origin for the Latin Diatessaron, being based upon textual data offered by a xiii century Dutch translation, was so romantic and unexpected, that the incredulity of scholars was entirely explicable, if not justified. Their scepticism has been a little modified since the appearance of the second study, but as yet the whole attitude remains unaltered.

Continued study of the texts however has only confirmed me in the correctness of my preliminary results. The Liège text, though not a *primitive* text in the sense in which this word has been

<sup>1)</sup> For a fuller account of these preliminary studies cp. my report in *Oriens Christianus*, Dritte Serie, I, S. 202 ff.



taken, upon further study remains an Old-Latin text, which has not been subjected to a systematic Vulgate revision as is the case with all the Latin texts hitherto known, and with all the translations into Dutch, German and French. Even though Vulgate influence has undoubtedly been at work also in the Liège text, it differs fundamentally in this respect from all other texts known. And its relation to the Old-Latin Diatessaron, and that of the latter to the Old-Syriac Diatessaron has been confirmed in all my further studies and in those of my faithful and expert collaborator Rev. C. A. PHILLIPS, of King's College, Cambridge.

A thorough and complete textual collation of the Liège text is however indispensable. Occasionally also the parallel texts  $S^{ned}$  and  $H^{ned}$  have preserved the old wording, where  $L^{ned}$  has lost it. But  $L^{ned}$  is the basis of the investigation. And so in this first instalment a beginning has been made of a textual collation which, when complete, may serve for a final solution of the important problem.

At present we cannot give anything like a comprehensive introductory study. And this preface is intended merely to supply some preliminary information and to explain our method.

The Liège text has been printed line for line in exact agreement with the Manuscript. The ms. itself belongs to the end of the xiv<sup>th</sup> or beginning of the xv<sup>th</sup> century. The translation itself — as I showed in my first study *A Primitive Text*, p. 66 f. — is anterior to 1271 A.D., the date of Maerlant's *Rymbybel*, in which there already occurs the scribal error *potler* for *potter*. It accordingly belongs to the great revival of Harmony-transcription and Harmony-comment of the xi<sup>th</sup> and xii<sup>th</sup> centuries. Those corrections in the Liège text which have been made by the first corrector evidently from his exemplar, have been printed in smaller Roman type. The other corrections and additions, which with the exception of the Latin *initia* (which are Vulgate text) and probably also with the exception of those referring to additional matter extant in the separate Gospels but not contained in the Harmony also probably belong to the exemplar, have been printed at the foot of the text. All marginal references not belonging to the ms. text, but inserted

by us, are in *italics*. Accordingly the chapter-numbering in Roman type is extant in the ms. But the *italics* *A* . . . refer to the *pages* of the Arabic text edited by Ciasca (for instance *A* 20 = Arabic text p. 20); *F* . . to Codex Fuldensis, quoted acc. to the *chapters* in the edition of Ranke (*F*. 47 = Fuldensis ch. 47). In the other margin are given the references to the verses of the Gospels used in the Harmony. For the convenience of the reader we have divided the text acc. to the verses of the Gospels by *italic* lines /. These are *not* in the ms. The Roman lines || however represent the sign used by the scribe for reference to the ms. chapter-number given in the margin.

The translation which we owe to the kindness of Prof. Dr. A. J. BARNOUW, of Columbia University, New York, is as nearly as possible a *literal* rendering of the Dutch text and is divided by *italic* / exactly in agreement with the lines of the Dutch text to which it corresponds.

We have tried (and the firm of BRILL deserves our sincere thanks for doing all they could to help us) to make the Apparatus as clear and readable as possible. The *italic* numbers on the left hand of the Apparatus refer to the lines of the ms. as printed above on the same page. We have printed the Gospel references in somewhat thicker type underlined. Everything printed in *italics* (except the letters designating Old-Latin mss.) is quotation from the sources used. Roman type has been employed for our own work in the Apparatus.

We have quoted all Old-Latin and Vulgate mss. in *italics*. So *D* can never mean anything but the Vulgate ms. *D*.

We have been compelled to use Von Soden's sigla for the Greek evidence. A first attempt to transpose Von Soden's sigla into Gregory's, proved impossible. We have quoted Zacharias Chrysopolitanus from Migne's edition, Patrologia Latina, vol 186, as Zach. A ms. of Zachary preserved in the Winchester Cathedral Library is quoted as Zach.-Wn. The Arabic Diatessaron is quoted as Ta<sup>ar</sup>, the Dutch as Ta<sup>ned</sup>, the Latin as Ta<sup>lat</sup>. Where the Dutch mss. needed to be distinguished, we have quoted the Liège ms. as L<sup>ned</sup> or simply as L, the Stuttgart ms. as S<sup>ned</sup>, the Hague ms. as H<sup>ned</sup>.



We have consulted also the *Pepysian Gospel Harmony*, edited by Margery Goates, London, 1922, a most interesting text preserving, notwithstanding its very free and abbreviating character, a good quantity of very archaic readings. We quote it as: Pep Harm. Occasionally we quote the *Old Hebrew Text of St. Matthew's Gospel*, translated by HUGH J. SCHONFIELD, Edinburgh, 1927 as: Old-Hebr. The rest of the sigla and quotation seems clear by itself.

We need not emphasise the fact that the collation of a Harmony text in a Dutch translation conveys special difficulties. The identification of the material used in and Harmony offers great difficulties compared with a collation of a simple Gospel text. In a Dutch translation other difficulties are added: many of the means of collation, which an Old-Latin text itself would offer, are absent here. In rare cases only can we be absolutely sure about the underlying Latin word which the Dutch represents, and about the order of the words presupposed in Latin by the Dutch text. The Dutch text moreover is in numerous cases paraphrastic. We cannot simply dismiss these paraphrases as freedom of the Dutch translator, because on several occasions we can prove that the paraphrase is Tatianic in origin: but in many other cases we are left in the dark. That however — in spite of all these handicaps — such a close connection could be proved to exist between the Dutch text and the Old-Latin and the Old-Syriac, is even stronger proof of the correctness of our main thesis.

We want to express here already our thanks to Dr. J. RENDEL HARRIS to whose inspiring and constant interest this study owes more than could be expressed in words. Also to Prof. Dr. H. J. VOGELS, Bonn, who from the beginning has given us his assistance, especially in pointing out Old-Latin readings. We should have been glad to introduce him as a regular collaborator, whose name could appear on the titlepage, but the Liège University Library did not want to allow us the use of the ms. if a German scholar were to cooperate in the publication. It seems high time that this post-war attitude should be abandoned in scholarly work.

We owe thanks also to my daughter AAGJE PLOOIJ, now Mrs. VAN HOEVE for her careful collation of the MS.

We want to thank also all those scholars whose criticism has compelled us to try the soundness of our statements and conclusions. The textual criticism of the New Testament is getting freed from the backwater into which it had drifted during the last generation. And we may express the hope that this first instalment of our work may be tested with full severity in the interest of a clearer insight into the first stages of the development of the New Testament textual history.

LEYDEN, October 1929

D. PLOOIJ



fol. 1<sup>r</sup>

Ic grute alle deghene die dit lesen selen en hoeren lesen in onsen  
here ihm kerste en bidde hen dat si bidden vor mi. Ens tyds so  
bat mi een myn lieue vrint dat ic dewangelie trokke <sup>uten</sup> latine in  
didscher talen en ic vten texte van den vire ewangelisten makde ene  
5 schone historie van den wesene en van den leuene ons heren ihu xpi  
dat hi leidde op ertrike van din tide dat hi van der heileger magt onser  
vrowen sente marien wart ontfaen en gheboren tote an din tide dat  
hi sendde sinen heiligen gheest sinen jongeren in hen te bliuene en  
met hen te sine. Dese bede ontgingic gerne om de lieuede myns vrinds  
10 diese dede met groten ernste. en om den hope dinc ic ontfinc van bate

I greet all those who shall read this or hear it read in our / Lord Jesus  
Christ, and pray them that they pray for me. Once / I was asked by a  
dear friend of mine that I should draw the Gospel out of Latin into / the  
Dutch language, and that I should compose out of the text of the four  
5 evangelists a / <sup>5</sup> beautiful story of the existence and of the life of our Lord  
Jesus Christ / which he led upon earth from the time that he was conceived  
and born by the Holy Virgin our / Lady St. Mary until the time that he  
sent his Holy Ghost to his disciples to remain in them and / to be with  
them. This request I received with pleasure because of my love for the  
10 friend / <sup>10</sup> who made it in great earnest, and because of the hope which I

*The Prologue.* The first impression made by the Prologue is similar to that made by the Text itself of our Dutch Harmony, namely that it is the independent work of an unknown, but original Dutch author. A closer examination, however, makes exceedingly probable, what is certain for the Text, that the Prologue also is a translation from the Latin, enlarged perhaps by a few interpolations, and written with the same literary skill and religious feeling as the Text. Though words like *concorde rende*, *discordancien*, *glose*, *expositien*, etc. might be explained as due to the translator's acquaintance with the Latin vocabulary, this explanation scarcely applies to an expression like l. 26: *enen proces ende historileke vertrekkinge* in which the

fol. 1<sup>r</sup>

dergherre die dit lesen en horen souden. en om den hope van den beden  
di si vor mi tonsen here souden don. Mar dat makic aldenghenen  
cont die dit bestaen te lesene dat hir toe groete pine behoert want de  
vire ewangelisten en schinen nit concorderende in allen staden. En dat  
15 deen scryft. en scryft onderwilen dander nit. onderwilen conkorderen  
se alle vire. Jöhies. Matheus. Lucas en Marcus. Onder wilen con  
corderen dese drie. Matheus. Marcus. en Lucas. Onder willen dese  
drie Matheus. Lucas. en Jöhies. Onder willen dese drie. Matheus.  
Marc' en Jöhies. Onder willen dese twee. Matheus. Marcus. onder  
20 willen dese twee. Matheus. Lucas. Onder willen dese twee. Mathe  
us. Jöhies. Onder willen dese. Lucas. Marc'. Onderwillen dese. Lucas.  
Jöhies. Onderwillen so scryft oc een allene dis dandre drie nin  
scriven. En hir <sup>ome</sup> seggic dat en podersam werc es tuschen dese  
discordancien die dewangelisten schinen hebbende onder hen. vt al  
25 len den ewangelien te rapene en te ghederne. en oc tegader te uu

conceived of benefiting / them who would read and hear it, and in hope of  
the prayers / which they would send up for me to our Lord. But I make  
it known to all those / who undertake to read this that this [work] involves  
great difficulty, as / the four evangelists do not seem to agree in all places.

13 And that which / <sup>15</sup> one writes another sometimes does not write. Sometimes /  
all the four of them agree, John, Matthew, Luke, and Mark. Sometimes /  
these three agree: Matthew, Mark, and Luke, sometimes these three: /  
Matthew, Luke, and John, sometimes these three: Matthew, / Mark, and  
20 John, sometimes these two: Matthew Mark, sometimes / <sup>20</sup> these two: Matthew  
Luke, sometimes these two: Matthew / John, sometimes these: Luke Mark,  
sometimes these: Luke / John. Sometimes also one only writes something  
of which the other three / write nothing. And for this reason I say that it  
is a difficult work, among these / discordances which the evangelists appear  
25 to have between them, / <sup>25</sup> to glean and collect and put together / a con-

word *proces* seems a transliteration of a Latin *processus*, just as, for instance,  
the word *spirert* in ch. 163 stands for the Latin *spirat* in John iii. 14.  
Another example of the same phenomenon is the syntactically Latin, non-  
Dutch phrase in l. 24: *discordancien die dewangelisten schinen hebbende  
onder hen*.

It is equally difficult to regard the Prologue's exposition of the difficulties  
in harmonizing the Gospels as mere literary fiction. Leaving on one side,  
for the time being, the question whether this exposition is due to the original  
author, *i. e.* Tatian, or to some Latin author rewriting Tatian's work in Latin,  
we may be absolutely positive in asserting that the mediæval Dutch author  
did not make a Harmony, but only translated it. So the difficulties



*fol. 1<sup>r</sup>*

gene enen proces en ene historileke vertrekkinge van den gebe  
nediden wesene ihu xpi. want hir omme salic dikke vore moten  
setten dat bat na schene uolgende. en na dat bat schene vore staende.  
en en dadic des nit. so mostic onderwillen achter laten dat nit goet  
30 en ware gelaten en dat dit were sere onssienen soude. Om ene an  
dre sake es dit were oc swar dat ic ondersta. want in vele staden  
es de text van der ewangelien also donker dat men den sin van den war

*fol. 1<sup>v</sup>*

den min can begripen noch wale verstanen sonder glose. en expo  
sition. Dar omle omme arbeiten willen de heiligen. Augustinus.  
Jheronimus. Gregorius. beda. en vele andre goeder liede. om de ewan  
gelie der te makene. en makdender af grote bueke en grote ghe  
5 creften die vele meerre syn dan de text van der ewangelien alte  
male. En hir omme alsic te din steden come. so salic ochte met glo  
sen ochte met exposition die donkerheit vercleren so ic best en cor

tinuous narrative and an historical account of the blessed / existence of  
Jesus Christ. For owing to this I shall often have / to put that first which,  
it would seem, had better follow later, and to put that later which, it  
would seem, had better come first. / And if I had not done this, I should  
30 sometimes have had to omit a thing which it were not good / <sup>30</sup> to leave  
out and which [if left out] would greatly impair this work. There is still  
another / reason why this work that I undertake is so difficult. For in  
many places / the text of the Gospel is so obscure that one cannot

*fol. 1<sup>v</sup>*

very well grasp nor understand the meaning of the words without glosses  
and / explanations. For that reason in the olden days the saints, Augus-  
tine, / Jerome, Gregory, Bede, and many other good men labored to make  
the Gospel / clear, and wrote big books and lengthy treatises about it /  
5 <sup>5</sup> which are much larger than the text of the entire Gospel. / And therefore,  
when I come to those places, I shall, either with glosses / or with expla-  
nations, clear up the obscurity as well and as briefly / as I can. For if

in the harmonisation of the Gospels were not his, but his Latin predeces-  
sor's, or may have to be traced even further back.

There are also phrases in the Prologue which bear the mark of antiquity.  
It should be observed that the passage on fol. 1<sup>r</sup> l. 30 to fol. 1<sup>v</sup> l. 12, which  
is, as a whole, decidedly mediæval, and in which the author says that he has  
consulted the commentaries of Augustine, Jerome, Gregory, Bede and  
others, does not occur in the parallel text of *S<sup>eed</sup>*. This may be due to the  
tendency of later times to purify the text from all non-Vulgate matter (cf.  
*A further Study*, p. 17). But on the other hand we observe for instance



fol. 1<sup>o</sup>

teleest mach. Want kirdic de blote wart also in didsche alse si inden texten  
gescreven syn. so bleue dit werc alte donker in uele steden. en oc sou  
10 den de wart die ic screue in somen steden schinen iegen redene en iegen  
onse gheloeue. alse in die stat daer onse here segt. si ocl's tuus scan  
dalizat te et c. Nu biddic v allen die dit lesen en hoeren selt dat gi  
dese wart ghanslec verstaet en sonder begryp onfaet en leest ende  
hoert met reuerentien alsoe ghelyc alse ten warden van der heile  
15 ger ewangelien behoerlec es en ochtic in enegher stat mesgripe  
in te uele te seggene ochte te lettel. ochte in anders te seggene dan ic  
soude ochte dan der edelheit van der materien wel betamede. aat  
biddic dat ghi mi vergheft want ic wale lye dat ic alsosten werc  
te volbrengene noch wys noch gnoçh goet gnoch en ben. mar die

I turned the mere words into Dutch such as they are written in the text, /  
10 this work would remain all too dark in many places, and also / 10 the words  
which I wrote would seem, in some places, [to be] against reason and  
contrary to / our belief, as in that passage where Our Lord says, "Si oculus  
tuus scan/dalizat te etc." Now I pray all of you who will read and hear  
this that ye / fully understand these words and receive them without car-  
ping, and read and / hear them with reverence as it is seemly for the  
15 words of the holy / 15 Gospel, and if I should anywhere mistake / in saying  
too much or too little or in saying otherwise than I / should or than be-  
came the nobility of the matter, / I pray you forgive it me, for I readily  
confess that for the accomplishing of such a work / I am neither wise

that the opening words: *Saluto in Domino nostro Jesu Christo ... et peto  
ut orent pro me* sound decidedly early-Christian. The latter part might be  
esteemed mediaeval, but cp. for instance Tert., *De baptismo*, c. 20 i. f.:  
*Oro ut cum petitis etiam Tertulliani peccatoris memineritis*. There is also the  
expression l. 8 sq.: *hi sendde sinen heiligen gheest sinen yongeren in hen  
te bliven ende met hen te sine* (cp. John xiv. 17; notice the reading *met hen*,  
*vobiscum* l. in *vobis*: ε 183, δ 254, sy\* (δαλ) arm., b c ff). Of particular im-  
portance seems the fact that in fol. 1<sup>r</sup> l. 3 'the Gospel' is used in the singular:  
*dewangelie* as the whole of the *εὐαγγέλιον Ἰησοῦ*, whilst at the same time the  
plural *ewangelien* is used in the sense of the Separate Gospels. This twofold  
use of the word *evangelium* seems characteristic of the second part of the  
second century (cp. Zahn, *Gesch. des Kanons*, I, 162 and *passim*).

We have, for the time being, no means of testing the origin and antiquity  
of the Prologue. Victor's copy had no title (*absente titulo*). That this means  
also the absence of a Prologue seems probable. Victor as well as our Dutch  
Prologue mentions the ten 'Canons', but both differ slightly from one  
another as well as from the order in the Letter of Eusebius to Carpianus.



fol. 1<sup>r</sup>

alle goede werke volbrengt. hi mote dit oc also volbrengen te sinen  
loue dat ter oc aldeghene af gebetert moten syn diet met ghoeder  
willechheit en met ghoeder ernstechheiden selen lesen en ontfaen  
C. 1 JOHANNES Sente yan de ewangeliste die onder de vire ewan || Amen-  
gelisten sonderlinghe ghelyct es den vligenden are. Om dat hi hoger  
uloegh met kinnisse en met uerstannissen in de ombegrypleke  
heimlekheit dergoetheit dan dandre daden. hi beghint sine ewange  
lie aldus. In principio erat uerbum. / In den beghinne<sup>a</sup> was<sup>b</sup> dat Joh. 1, 1  
wart. en dat wart was met gode. En got<sup>c</sup> was dat wart. / Dat was Joh. 1, 2  
in<sup>d</sup> den beghinne met gode. / Alle dinc syn met din vā warde ghemakt. Joh. 1, 3  
en sonder dat en es nit ghemakt. Dat ghemakt<sup>e</sup> es / dat in<sup>f</sup> hem en le Joh. 1, 4  
uen. en dat leuen<sup>g</sup> was licht der menschen. / En dat licht<sup>h</sup> schēen in den dem<sup>i</sup> Joh. 1, 5  
sternessen en de demsternessen en beghrepens nit. LUCAS.

a) int. l. vader. b) int. l. de sone. — c) int. l. die sone was got. — d) int. l. in eigheden. —  
e) int. l. de creaturen. f) int. l. in sijn vorsineheit. — g) int. l. de sone. h) ih'c xpc.  
i) int. l. van der wereld.

enough nor good enough. But may he who /<sup>20</sup> accomplishes all good works  
accomplish this also to his / praise, so that all those may also be improved  
by it who shall read and receive it with good / intention and with good  
earnest. Amen. Saint John the Evangelist, who among the four / evangelists  
C. 1 is especially compared to the flying eagle, because he /<sup>25</sup> flew higher with  
knowledge and with understanding into the unfathomable / mystery of  
the Godhead than did the others, (he) begins his gospel / thus: In principio  
erat uerbum, in the beginning<sup>a</sup> was the / Word,<sup>b</sup> and the Word was with  
God, and God was<sup>c</sup> the Word that was / in the beginning<sup>d</sup> with God. All  
things have been made with that Word, /<sup>30</sup> and without it nothing has  
been made. That which has been made<sup>e</sup> is in him life<sup>f</sup>. And the life<sup>g</sup>  
was the light of men. And the light<sup>h</sup> shone in the / darknesses<sup>i</sup> and the  
darknesses comprehended it not.

a) Father. b) the Son. c) The Son was God. d) in eternity. e) the creatures. f) in his prov-  
dence. g) the Son. h) Jesus Christ. i) of the world.

For the interlinear glosses explaining *dat wart* as *de sone* cp. Wiclif's  
Harmony, i. l.: *In the beginning or first of all things was goddes sone*, etc. —  
Joh. 1. 3 *quod factum est in ipso vita est*. On this punctuation found i. a.  
in the whole Latin tradition, in Ephrem and the Syriac tradition, in the  
Greek codd. δ 3, δ 5, ε 014, ε 56 and many early Fathers, cp. (besides the  
apparatus of Tischendorf, Von Soden, and Wordsworth-White) Zahn, *Komm.*  
*Joh.* 3/4, S. 706 ff. — *datsin, est l. erat: a b c f ff*<sup>2</sup>, Cypr, Hil, Aug; Clem Al Ir<sup>sc</sup>,  
sy<sup>c(s)</sup>; δ 2, δ 5, Orig<sup>codd</sup>.

Joh. 1. 5 *scheen, lucebat l. lucet: Ta<sup>eph</sup> 5, Ta<sup>aph</sup>, sy<sup>c(s)</sup>*. The reading is found  
also in some forms of the Old-French Version: *luisist l. luist* of other copies.

fol. 2<sup>r</sup>

- F. 2 C. 2 Het was in den tide des conings herodes en pape die hit zacharias en had de ene vrowe van aarons geslechte die ghenamē was Elisabet. / Dese twee waren beide gherecht vor gode houdende alle de gebode gods sonder clage / mar sine hadden en gheen kint. om dat Elisabet on  
5 drechtech was en si beide oude liede waren. en verre voert hadden gegaen in haren<sup>a</sup>. / Doe gheschiede op enen tyt. dat zacharias in der stonden dat hem behoerende was. syns ambachts soude plegen in den temple. / en alse hi com was in den temple en hi stont ghereet syns ambachts te plegene. en tofferne wiroc op den ou  
10 tare nade ghewoente syns ambachts. / en dat volc buten stont en bedde. in dire seluer uren / so uertogde hem die ingel gods zachariase. En stont ter rechter siden van den outare. / en alsen za

a) in mg. daghen.

fol. 2<sup>r</sup>

- C. 2 There was in the days of King Herod a priest who was called Zacharias and had / a wife of Aaron's tribe who was called Elisabeth. These / two were both righteous before God, holding all the commandments of God /  
5 without reproach. But they had no child, because Elisabeth /<sup>5</sup> was barren and they both were old people and were far advanced / in (their) days. Then it happened upon a time that Zacharias, at / the hour that was assigned to him, should perform his office / in the temple. And when he had come into the temple and he stood / ready to perform his office and to  
10 offer incense upon the al/<sup>10</sup>tar after the custom of his office, and the people stood outside / and prayed, in that same hour the angel of God appeared unto Za/charias, and stood on the right side of the altar. And when Za-

fol. 2<sup>r</sup>

- 1 Lk. i. 5 om. *Judaeae*: Ta<sup>ar</sup>. — om. *de vice abia*: Ta<sup>ephr</sup> 7.  
3 Lk. i. 6 om. *et justificationibus*: ε 1442. — *gods, dei l. domini*: ε 1443, b q r g<sup>1</sup> l.  
4 Lk. i. 7 *mar, sed l. et*: sy<sup>(c)</sup>.  
6 Lk. i. 8 add. *zacharias*: f g<sup>1</sup> b l q r c ff<sup>2</sup> aur Vg<sup>cood</sup>.  
8 Lk. i. 9 *ende alse hi comen was*, add. *et a. ingressus*: sy<sup>(c)</sup> ff<sup>2</sup> M Q. — om. *domini p. templum*: sy<sup>(c)</sup>.  
10 Lk. i. 10 *dat volc*, om. *omnis*: sy<sup>(c)</sup>. — (*buten*) *stont ende*, add. (*foris*) *stans* (*stabat et*) a. *orabat*: sy<sup>(c)</sup> (cp. Lk. i. 21), a Semitic expansion of a kind which is frequen in Ta<sup>ar</sup>. As an Old-Lat. Diat. reading it appears in the Preface of Zachary's, *In Unum ex Quatuor* (Migne, *Patr. Lat.*, vol. 186) col. 15 C: *In principio* (Lucas) *sacerdotem collocat ad aram orantem populo foris stante*,  
11 *in dire selver* (uren), *illa ipsa hora l. hora*, cf. ε: *illa hora*, see also Ephr., *Comm.*, p. 10: *nuncius futurorum bonorum illa hora*. — om. *incensi*.  
Lk. i. 11 add. *zachariase*: Ta<sup>ar</sup>, sy<sup>(c)</sup>.



fol. 2<sup>r</sup>

charias sach so wart hi veruert. en menscheleke vrese uil in  
hem. / Doe sprac hem dingle dingel aldus toe. En onssich di nit Lk. 1, 12  
15 zacharias want dine bede es gehort. en dyn wyf elisabet sal di  
enen sone dragen. en du sout dat kint heeten yan. / van desen Lk. 1, 14  
kinde sout blischap hebben en vroude. en vele liede selen ver  
blischen in den tide van sire geborten. / want dese sal groet syn Lk. 1, 15  
vor gode en hine sal drinken noch wyn noch andren dranc  
40 die drunken maken mach en hi sal oc veruult werden van  
den heiligen gheest in sire moeder lichame. / En hi sal gaen Lk. 1, 16  
oc bekiren vele des volks van israhel te haren gode wert /  
En hi sal gaen vor hem in den gheeste en in der cracht helie Lk. 1, 17  
te kirne de herten van den vadren ane de kinder en dongheloe

charias saw him, he became frightened and human fear fell upon / him.  
15 Then the angel spoke thus to him: Be not afraid, / 15 Zacharias, for thy  
prayer has been heard, and thy wife Elisabeth shall / bear thee a son, and  
thou shalt call the child John. Of this / child thou shalt have gladness and  
joy, and many people shall rejoice at the time of his birth. For this one  
shall be great / before God, and he shall drink neither wine nor other  
20 beverage / 20 that can make drunk, and he shall also be filled with / the  
Holy Ghost in his mother's womb. And he shall also / convert many of the  
people of Israel to their God / And he shall go before him in the spirit  
and in the power of Elijah / to turn the hearts of the fathers to the chil-

13 Lk. 1. 12 *menschleke vrese, humanus timor*. For the addition *humanus* see the anonymous note in Zachary, col. 51 A: *sicut humani defectus est terreri*, etc., clearly a comment based on our textform. Cp. also Ephr., *Comm.* p. 10: *nuncius . . . generi humano missus est* and p. 11: *Zacharias . . . generis humani dubium sustulit*. — *vil in hem, cecidit in eum* l. *irruit in eum*: (a hiat) *b c f ff<sup>2</sup> l q r* aur *M-T*.

19 Lk. 1. 15 *dei l. domini*: Ferr. Gr., § 6, § 050, § 207, § 1279 al. — *noch andren dranc die drunken maken mach* l. *sicera*, cp. the note from Bede in Zach., col. 51 C: *siceram vocant Hebraei omne poculum quod inebriare potest*. The note, however, is older than Bede and occurs also in Wutz, *Onomastica Sacra*, S. 135, in the form: *omne enim quod inebriare potest apud Hebraeos sicera dicitur*. Is this from Jerome or older than Jerome?

21 Lk. 1. 15 *om, adhuc p. replebitur: b.* — *in utero* l. *ex utero*: Ta<sup>ar</sup>, sy<sup>(c)</sup> pal, *e c l r* Cypr Ambr, § 014, § 73<sup>o</sup>. It is also in the Latin Diatessaron tradition: Pepsian Harmony, Old-Germ., Old-French, Wiclif; cp. Zach., col. 57 A: *mater repleta est spiritu sancto sed filius prius fuit repletus*; col. 59 C: *in primo adventu spiritu sancto sunt repleti*; Bede, in *Lc.*: *non prius mater repleta quam filius; sed cum filius erat repletus spiritu sancto replevit et matrem*.

fol. 2<sup>r</sup>

25 ueghe te brengene ter wysheit der gerechter en te gereidene  
gode en volmakt volc. / Doe antwerdde zacharias den ingel Lk. 1, 18  
en seide. Hoe magic geweten dat dit waer si want ic ben<sup>a</sup>  
out en myn wyf es verre voert gegaen in haren dagen? / Doe Lk. 1, 19  
sprac die ingel noch voert en seide. Ic ben gabriel die sta vor  
30 gode. en ic ben hir gesendt om te sprekene iegene di. en dese  
bodschap ane di te doene. / En du sout stom bliuen en en sout Lk. 1, 20  
nit mogen spreken totin dage dat dit sal gheschin om dat du

fol. 2<sup>v</sup>

nin gheloeues minen warden die toe selen com in haren tide. Met  
tesen warden vor die ingel van hem. / En alt folc stont buten en Lk. 1, 21  
beidde. en hen allen wonderde waromme dat hi so lange merre  
de in den temple. / En also hi ute temple quam so was hi al stomp Lk. 1, 22  
5 en en conste den volke nit toe gespreken. Doe merkdense wale dat  
hi een uisioen ghesien hadde in den temple. en aldus bleef hi al stomp /  
En also de tyt van sinen ambachte leden was so ghinc hi te sins Lk. 1, 23

a) in mg. unde hoc scilicet.

25 dren, and / 25 to bring the unbelieving to the wisdom of the just, and to  
prepare / for God a perfect people. Then Zacharias answered the angel /  
and said: How may I know that this is true, for I am / old and my  
wife is far advanced in (her) days? Then / the angel spoke still further and  
30 said: I am Gabriel who stand / 30 before God, and I am sent here to speak  
to thee, and to / bring thee this message. And thou shalt remain dumb and  
shalt / not be able to speak until the day that this shall happen, because thou  
fol. 2<sup>v</sup>

believest not my words, which shall come to pass in their time. With /  
these words the angel departed from him. And all the people stood outside  
and / waited, and it surprised them all why he tarried so long / in the  
temple. And when he came out of the temple he was (entirely) dumb /  
5 and could not speak to the people. Then did they perceive that / he had  
seen a vision in the temple. And thus he remained dumb. / And when the  
time of his office was past, he went to his / own house. And after that

25 Lk. i. 17 add. *et a. parare*: Ta<sup>ar</sup> Pep. Harm.

29 Lk. i. 19 om. *ei p. dixit*: l.

31 Lk. i. 20 om. *ecce p. et*: Ta<sup>ar</sup> sy<sup>[sic]</sup>.

fol. 2<sup>v</sup>

2 Lk. i. 21 stont buten ende beidde, *stabat (foris) et expectabat* l. *erat expectans*:  
Ta<sup>ar</sup>, sy<sup>[sic]</sup>: a Semitism of the same kind as in fol. 2<sup>r</sup> l. 10, Lk. i. 10.  
6 Lk. i. 22 om. *et ipse erat innuens illis*.



fol. 2<sup>v</sup>

selues hus. / eñ dar na so ontfinc elisabet syn wyf ene vrocht Lk. 1, 24

Eñ doe si vernam dat si onfaen hadde so barch si hare<sup>a</sup> eñ schiwdē

10 hare van den volke. Eñ seide aldus tote har seluen. / Dit werc heft Lk. 1, 25

got ane mi gewarcht in den daghe dat hi ghewerdege mi quite

te makedēne dis lasters din ic hadde onder tfolc van ertrike.<sup>b</sup> / Dit

seide die heilege wrowe om dat die wrowen die ondrechtech warē

in moyses wet biten ūmaledyt onder die menschen. LUCAS.

F. 3 C. 3 15 In de seste maent na din dat elisabet hadde ontfæen so wart Lk. 1, 26

gesendt dingel gabriel van gode in ene stat van galileen die heet

nazareth / tere magt die was ghesekert an enen man die was ghe Lk. 1, 27

namt ioseph. eñ de name der magt was maria. Dese<sup>c</sup>) man eñ de

a) int. l. vif maent. — b) in mg. Expō. — c) int. l. glosa.

Elisabeth his wife conceived a fruit. / And when she realized that she had  
10 conceived, she hid herself and avoided / <sup>10</sup> the people, and spoke to herself

thus: God has wrought this work / in me on the day that he deigned to

clear me / of this reproach which I had among the people of the earth. /

C. 3 15 The holy woman said this because the women who were barren / in

Moses' law were called cursed among men. / <sup>15</sup> In the sixth month after

Elisabeth had conceived, / the angel Gabriel was sent by God into a city

of Galilee, which was called / Nazareth, to a virgin who was betrothed to

a man who was / called Joseph; and the name of the virgin was Mary.

9 Lk. i. 24 *vif maent* is omitted in the original MS., but added as an inter-  
linear gloss by the corrector. It is possible that the omission is connected

with the reading *eodem autem tempore* l. *in mense autem sexto* in *abc ff<sup>2</sup> l*

Ambr. — add. *darna*: Pep. Harm.

14 For the gloss cp. Zach., col. 49 D: *quia lex steriles maledixit*.

15 Lk. i. 26 add. *na din dat elisabeth hadde ontfæen*: Ta<sup>ephr 15</sup>: *numerat enim*

*evangelista tempus ex quo Elisabeth concepit*; Pep. Harm.; cp. Zach., col. 53 D:

18 *recte sexto mense a conceptione Joannis*.

Lk. i. 27 *Dese man ende dese magt waren beide van Davids geslechte*. This

Tatianic gloss is preserved in Aphrahat (ed. Parisot, II, col. 64), Ephrem,

*Comm.* p. 16, and in his (arm.) commentary on II Tim. ii. 8, and in sy<sup>6</sup> in

Lk. ii. 5, 4. Also in Išo'dad i. l.: *Now this 'of the house of David' is common*

*both to Joseph and the Virgin*. For the Old-Lat. tradition cp. Bede, i. l.:

*de utroque potest intelligi quod dicitur de domo David*; Zach., col. 54 A (Greg.):

*Ob multas quippe causas virgo desponsata fuit. Primo quia cognata erat*

*Joseph ut per eum origo virginis cognosceretur, quia ambo erant de domo*

*David et moris est Scripturae feminarum genealogiam non texere* (cp. gloss

infra fol. 4<sup>v</sup> l. 12). In the MS. tradition only *e*, reading *essent* l. *esset* and

ε 121, ε 1043 reading *αυτου* l. *αυτον* have preserved a trace of the gloss in

Lk. ii. 4; cp. *A Primitive Text*, p. 28 f. and *A Further Study*, p. 27. For

the Pep. Harm. see below ad fol. 5<sup>r</sup> l. 20.



fol. 2<sup>o</sup>

se magt waren beide van dauids geslechte. / Eñ alse dingel quā Lk. 1, 28  
20 daer die magt was so grutte hise aldus. Aue dat lut also vele  
alse sonder we. Die vol best van gratien. got es met di du best  
gebenedyt<sup>a</sup>) bouen de wrowen van ertrike. / Alse maria dese gruite Lk. 1, 29  
hadde ontfaen so wart si geturbeert in hare seluen eñ began te pein  
sene welkerhande dese gruite mochte wesen. / Doe sprac hare noch Lk. 1, 30  
25 dingel toe eñ seide aldus. En ontsigh di nit maria want du hefst  
vonden gratie vor gode. / Du sout ontfaen ene vrocht in dinen Lk. 1, 31  
lichame. eñ sout bliuen ens kinds. eñ dis kinds name sout  
heten Ihc. / dese sal groet syn want hi sal heten sone des almeg Lk. 1, 32

a) int. l. want du sout moder syn eñ magt bliuen.

This man and this / virgin were both of David's kin. And when the angel  
20 came / <sup>20</sup> where the virgin was, he greeted her thus: Ave, that is as much /  
as [to say] without woe, [thou] who art full of grace, God is with thee,  
thou art / blessed above the women of the earth<sup>a</sup>. When Mary had received  
this greeting / she became troubled within herself, and began to / consider  
25 of what kind this greeting might be. Then / <sup>25</sup> the angel spoke to her further  
and said thus: Be not afraid, Mary, for thou hast / found grace before God.  
Thou shalt receive a fruit in thy / body and shalt be delivered of a child,  
and thou shalt call the child's name / Jesus. He shall be great for he shall

a) For thou shalt be mother and remain virgin.

20 Lk. 1. 28 *grutte hi se, salutavit eam* l. *dixit*: Pep. Harm. (*gret hyre & seide*);  
cf. *benedixit illam*: a e ff<sup>2</sup>; *bened. eam*: r L; *evangelizavit eam*: b; *bened.*  
*et evang. eam*: l. Aphr. and sy<sup>h</sup> have ܐܘܪܝܬܐ, *evangelizavit eam*. The addition  
*ܐܘܪܝܬܐ* also in 1222, 1341; cp. also vs. 29: add. *quod sic bene-*  
*dixisset eam*: a b e ff<sup>2</sup> g l q r aur. The origin of the divergence in the  
renderings seems to ly in the Syriac Diatessaron, cf. *A Primitive Text*, p. 42. As  
*ܐܘܪܝܬܐ* has also the meaning of *annuntiare*, might this be the origin of the  
term 'Annunciation' for the message of the angel?

21 Lk. 1. 28 *vol van gratien, gratia plena* is the rendering of the Latin tradition  
except e, which has the literal rendering *gratificata*. It is however also the  
Syriac rendering: Ta<sup>ar</sup> sy<sup>h</sup> (Ta<sup>ar</sup>).

22 Lk. 1. 28 *boven de vrouwen van ertrike, super feminas terrae* l. *mulieribus*,  
cp. the anonymous note in Zach., col. 54 C: *super omnes feminas benedicta*  
*est*; col. 57 B: *cunctis feminis praeferenda*; Pep. Harm.: *more blessed pan*  
*any oher woomman*.

26 Lk. 1. 30 *vor, ante* l. *apud*: Aphr, Cypr; cf. Von Soden, *Das lateinische*  
*N.T. in Afrika u. Z. Cyprian's* Leipzig, 1909. S. 156: "Lk. 1. 30 wählt e  
*apud* für παρ, wie es auch it, und Vulg. bieten; in einer Testimoniastelle (!)  
Cyprian's aber finden wir das ungewöhnliche *ante* an Stelle des sonst auch  
bei Cypr. gebräuchlichen *apud*." The occurrence in Aphr. shows its origin.

26 Lk. 1. 31 *om. et ecce a. accipies*: Ta<sup>ar</sup>.

fol. 2<sup>v</sup>

tegs gods. Eñ onse here got sal hem gheuen te besittene den stoel

30 dauids syns vader. / Eñ hi sal regneren bouen iacobs gheslechte Lk. 1, 33

ewelec eñ syns ryks en sal engheen inde syn. / Doe antwerdde Lk. 1, 34

maria den ingel eñ seide aldus<sup>a</sup>. Hoe sal dit mogen syn want ic noit

fol. 3<sup>r</sup>

A. 4 mans schuldech en was. / Doe antwerde dingel eñ seide. De heilege Lk. 1, 35

gheest sal van bouen comen in di eñ de cracht des almegetgs sal di

beschaden. en dar omme dat van di geboren sal werden. sal heeten gods

sone. / Eñ dat heve tere prufnessen dat elisabet dine nichte heft ont Lk. 1, 36

5 faen en kint in haren ouden dagen eñ nu eist in de seste maent dat si

dat kint ontfinc die al haren tyt ondrechtech hadde gewest / want go Lk. 1, 37

de en es engheene dinc ommogenlec die hi doen welt. / Doe antwerdde Lk. 1, 38

maria. Ic ben de derne gods also mote mi geschin alse du hefs gesegt

a) int. l. dit seide si nit tuinelende alse Zacharias dede.

be called son of the Almighty / God. And Our Lord God shall give him to  
30 sit upon the throne / <sup>30</sup> of David his father. And he shall reign over Jacob's

house / for ever, and of His Kingdom there will be no end. Then Mary  
answered / the angel and said thus: How will that be possible, <sup>a</sup> for I never

fol. 3<sup>r</sup>

knew a man. Then the angel answered and said: The Holy / Ghost shall  
come from above into thee, and the power of the Almighty shall / over-  
shadow thee, and therefore that which shall be born of thee shall be called  
God's / son. And have this as a proof that Elizabeth thy kinswoman has /

5 <sup>5</sup> conceived a child in her old days, and it is now in the sixth month since  
she / conceived the child, [she] who had been barren all her time; for to  
God / nothing that he pleases to do is impossible. Then Mary answered: /  
I am the handmaid of God, may it happen unto me as thou hast said. /

e) She said this not doubtingly as did Zacharias.

32 The interl. gloss evidently presupposes the Tatianic reading Lk. i. 18:  
*quomodo fiet istud l. unde hoc sciam*; cp. Vogels, *Ev. Palatinum*, S. 72 (contrast  
Zach. col. 55 B).

fol. 3<sup>r</sup>

1 Lk. i. 34 *schuldech was, novi* or *cognovi* l. *cognosco*: *a d m q r<sup>1</sup> g<sup>1</sup> l aur*; cp.  
*Ta<sup>ar</sup>*: *no man has known me*.

3 Lk. i. 35 add. *van di, ex te*: *a c e r*, Tert.  $\frac{1}{3}$ , Iren Hil Ambr, Vg<sup>codd</sup>;  
*Ta<sup>aphr</sup> 236 Ta<sup>ar</sup>, sy<sup>p(hc)</sup> ε 050 I<sup>a</sup> ε 1211 al.* — om. *sanctum p. nascetur*: *Ta<sup>aphr</sup>*,  
Pep. Harm., cf. *Ta<sup>ar</sup>, sy<sup>p(hc)</sup>*.

5 Lk. i. 36 om. *illi p. sextus*: *D*.

6 Lk. i. 36 *hadde gewest*, cf. *vocabatur* l. *vocatur*: *b e f f<sup>2</sup>*.

Lk. i. 37 *gode, deo* l. *apud deum*: *b e c f f<sup>2</sup> l q*, sy<sup>p(hc)</sup> and ε 1443, ε 1094, ε 1033.

7 Lk. i. 37 *es, est* l. *erit*: *a b c d e f f f<sup>2</sup> l q r<sup>1</sup>*. — add. *die hi doen welt*: Pep.  
Harm. 3<sup>19</sup>, *what pat he wyl*.

8 Lk. i. 38 *ic ben, sum*, cf. *D*: *ecce sum*, and *R* om. *ecce*. — *ic ben*, add. *ego*:



fol. 3

- C. 4 Na din warde so uoer dingel van hare. / || In din tide so stont op maria Lk. 1, 39  
 10 en ghinc met hastechheiden op den berghe in de stat dar elisabet wo  
 ende in / en quam in zacharias hus. en gruttede harre nichten elysa Lk. 1, 40  
 bet. / en also schire alse elisabet hoerde marien so began dat kint dat Lk. 1, 41  
 si droch te verblyschene in haren lichame. a en elisabet selue wart v'  
 uult van den heiligen gheest. / en rip met groter stemmen en seide. Lk. 1, 42  
 15 Du best gebenedyt onder de vrouwen. en gebenedyt es de vrocht  
 dyns lichamen. / wanen comt mi dat. dat myns heren moeder ge Lk. 1, 43  
 werdegt te mi te comene? / also schire alse de stemme van dire gruten Lk. 1, 44  
 quam in mine oren so verblyschde dat kint in minen lichame dat  
 ic drage. / En du best salech die gheloueds den ingel. want het sal Lk. 1, 45  
 20 geschin dat di geseht es van gods haluen. / Doe antwerdde maria en Lk. 1, 46  
 C. 5 seide aldus || Mine zile loft gode / en myn gheest verblyscht in gode Lk. 1, 47

a) in mg. Repleta ē spū sctō elizabeth.

- C. 4 After that word the angel departed from her. At that time Mary rose /  
 10 10 and went in haste up the mountain into the town where Elizabeth dwelt /  
 and came into Zacharias' house, and greeted her kinswoman Elisabeth. /  
 And as soon as Elisabeth heard Mary [speak], the child which / she carried  
 began to rejoice in her womb, and Elisabeth herself became / filled with  
 15 the Holy Ghost, and cried with a loud voice and said: / 15 Thou art blessed  
 among women, and blessed is the fruit / of thy womb. Whence cometh this  
 to me that my Lord's mother / deigneth to come to me? As soon as the  
 voice of thy greeting came / into my ears, the child in my womb which /  
 I carry rejoiced: And thou art blessed who believedst the angel, for it shall /  
 C. 5 20 20 come to pass, which was told thee on God's behalf. Then Mary answered

sy<sup>(poc)</sup> Ta<sup>ar</sup> pal sa bo(N) arm aeth (*behold me*), cf. Joh. i. 36: *dats degene, hic est l. ecce.*

13 Lk. 1. 41 om. *salutationem*, probably a mere scribal error cp. S<sup>ned</sup>: *hoerde die groete marien.*

13 Lk. 1. 41 *elisabeth selue*, cf. Bede i. l.: *cum filius esset repletus replevit et matrem.*

16 Lk. 1. 43 om. *et a. unde*: Ta<sup>ephr</sup> 17 Ta<sup>ar</sup> sy<sup>(c)</sup>; — add. *comt, contigit*: e Cypr.; cp. sy<sup>s</sup>: *בָּרַךְ אֱלֹהֵינוּ*.

19 Lk. 1. 45 *geloueds, credidisti l. credidit*: a b c ff<sup>2</sup> l q r aur Vg<sup>codd</sup>; e reads: *beata es credens.*

20 Lk. 1. 45 *di, tibi l. ei*: a b c e f ff<sup>2</sup> l q aur Vg<sup>codd</sup>.

Lk. 1. 46 *antwerdde, respondit l. ait*: Pep. Harm.; cp. *elisabeth* (meant as dative case?) l. *maria a b l<sup>n</sup> Ir<sup>arm</sup> and Ir<sup>codd</sup>. CV 1/3, see Oxf. Vulg. p. 312.*

21 Lk. 1. 46 *loft Gode, laudat deum l. magnificat dominum*, cf. Zach., col. 57 D: *Mariae anima magnificat id est magnum cogitat et laudat dominum videlicet deum.*

fol. 3<sup>r</sup>

minen behoudere / want hi heft versin die oedmudechheit sire dirnen so Lk. 1, 48  
dat van desen tide voert ane mi salech heeten selen alle de generacie

die toe te comene syn / want sine mogentheit heft ane mi getoegt Lk. 1, 49

<sup>25</sup> hi die mechteg es en dis name heilech es / en dis ontfarmechheit Lk. 1, 50

van eewen tewen durende es in alle di syn sine vreesen hebben in hen /

A. 5 hi es die sine mogentheit heft in sinen arme hi es die de houerdege Lk. 1, 51

onder dryft na syns herten wille / hi sett den houerdegen van sinen Lk. 1, 52

stoele hi hoegt den oetmoedegen / hi veruult den hongergien met allen Lk. 1, 53

<sup>30</sup> goede en den riken laett hi al idel / hi heft israhel sinen knecht ontfaen Lk. 1, 54

tegenaden in den dage dat hem gedachte sire ontfarmhertechheiden /  
also ghelic also hi gelofde wilen onsen vordren abrahame en sinen Lk. 1, 55

fol. 3<sup>v</sup>

gheslechte dat na hem comen soude toten inde / Dar na so bleef ma Lk. 1, 56

ria met harre nichten omtrent drie maende en doe kirde si weder  
te harre woningen wert /

C. 5 and / said thus: My soul praises God and my spirit rejoices in God / my  
Saviour, for he has perceived the humility of his handmaiden, so / that  
from this time onwards I shall be called blessed by all the generations / which

<sup>25</sup> are to come, for he has manifested his power in me, / <sup>25</sup> he who is mighty  
and whose name is holy, and whose mercy / endures for ever and ever in  
all who have in them the fear of him. / It is he who has his strength in  
his arm, it is he who subdues the proud / according to his heart's desire.  
He puts down the proud one from his / seat, he exalts the humble one, he  
<sup>30</sup> fills the hungry man with everything / <sup>30</sup> good and leaves the rich man all  
empty-handed. He has received Israel his servant / into [his] mercy on  
the day that he remembered his compassionateness, / even as he promised  
of yore, our forbears, Abraham and his

fol. 3<sup>v</sup>

race that would come after him unto the end. After that Mary / remained  
with her kinswoman about three months, and then she returned again / to  
her house.

<sup>23</sup> Lk. 1. 48 om. ecce: sy<sup>6</sup>.

<sup>26</sup> Lk. 1. 51 *van ewen tewen* cannot be a translation of the Vg and Fuld in  
*progenies et progenies*, but corresponds to a Latin *a saeculis in saecula*, cf.  
*b. c. in saecula saeculorum*; *e. in saecula*; *a. in saecula saeculorum saecula*.

<sup>27-30</sup> The Dutch uses here the present tense, instead of the perfect of Vg. Notice  
that Zach., col. 58 D in a note attributed to Bede also says *deponit, exaltat*.

<sup>28</sup> Lk. 1. 51 *na syns herten wille, sui l. ipsorum (illorum, eorum)* is the Vg reading.

<sup>32</sup> Lk. 1. 55 *gelofde, promisit*, cf. fol. 3<sup>v</sup> l. 30 = Lk. i. 73 and fol. 6<sup>r</sup> l. 10 = Lk. ii. 29.

fol. 3<sup>v</sup>

<sup>2</sup> Lk. 1. 56 *harre nichten, cognata sua l. illa*; cf. Ta<sup>ar</sup> sy<sup>(6)</sup>: *Elisabeth*; — S<sup>ned</sup> omits  
*omtrent, quasi* with cod. Bezae, vet lat sa. — *doe, tunc: e.*



F. 4 C. 6 Doe de tyt was com dat elysabet bliuen soude· so bleef se ens Lk. 1, 57  
 5 soens· / en̄ alse hare ghebure en̄ hare maghe vernaem dat onse Lk. 1, 58  
 here sine ghenaden hadde ghedaen an hare so waren sys blide en̄ dan  
 kdens Gode· / En̄ alst quam opden achtenden dach so quamense dat kit Lk. 1, 59  
 te besnidene na den gebode van der wet en̄ hietent zacharias na  
 sinen vader· / Doe sprac dis kinds moeder en̄ seide· hen sal also nit Lk. 1, 60  
 10 heeten· mar het sal heeten yan· / Doe antwerddense der moeder en̄ seide Lk. 1, 61  
 waromme saelt yan heeten hen es nimen in dinen geslechte die al  
 so heett· / Doe teekendense sinē vader wat namen dat hi woude dat men Lk. 1, 62  
 den kinde gaue· / Doe isch de uader ene tafle en̄ screef in die tafle aldus· Lk. 1, 63  
 yan es syn name· Alse dat ghelesen was so wonderde hen allen sere· /  
 a) *int. l.* hir verstaet men dat hi oc doef was.

C. 6 When the time had come that Elisabeth should be delivered, she was  
 5 delivered of a / <sup>5</sup> son. And when her neighbours and her kinsfolk heard that  
 our / Lord had done His mercy to her, they were glad of it and thanked /  
 God for it. And when it came to the eighth day, they came / to circumcise  
 the child according to the commandment of the law, and called it Zacha-  
 rias after / its father. Then the child's mother spoke and said: It shall not  
 10 be so / <sup>10</sup> called, but it shall be called John. Then they answered the mother  
 and said: / Why should it be called John? there is none of thy kindred  
 that / is so called. Then they made signs <sup>a</sup> to its father what name that he  
 wished that one / should give to the child. Then the father asked for a tablet  
 and wrote on the tablet / thus: John is his name. When that was read,  
 a) Here it appears that he was deaf as well.

<sup>4</sup> Lk. 1. 57 doe . . so: sy<sup>a</sup>.

<sup>5</sup> Lk. 1. 58 onse here, here and *passim*, corresponding to the Syriac ܐܢܝܢ?

Lk. 1. 58 harre ghebure, add. *eius*: sy<sup>(c)</sup>; cf. Ta<sup>ar</sup>: her neighbours and kinsfolk.

<sup>6</sup> Lk. 1. 58 so waren sys blide, they were glad of it, is scarcely a rendering of *congratulabantur ei* (Fuld) or *gratulabantur ei (e)*, but is the Old-Syr.: they were rejoicing for her (sy<sup>a</sup> Ta<sup>ar</sup>) in which for her is merely a different pronunciation of ܐܠܗܐ. Cp. also Zach., col. 59 D: *in ortu iusti gratia secuturæ virtutis exultatione vicinorum praefigurante signatur*.

<sup>8</sup> Lk. 1. 59 zachariam nomine patris sui: Ta<sup>ar</sup>, Pep. Harm., DE-PL and a few other Vg. codd.

<sup>9</sup> Lk. 1. 60 also nit, add. *sic*: Ta<sup>ar</sup> sy<sup>(c)</sup>

<sup>11</sup> Lk. 1. 61 om. *quia* a. nemo: vet lat., DE-P\* GLR and the group I<sup>a</sup>.

<sup>12</sup> Lk. 1. 62 wat namen, quo nomine l. quem: Zach. cod. Winchester.

<sup>13</sup> Lk. 1. 63 tafle, tabulam l. pugillarem: d, Pep. Harm. (a leaf of tables); cf. Zach., col. 60 B: *pugillaris appellatur vel graphius vel tabella quae pugno potest includi*.

<sup>14</sup> Lk. 1. 63 om. *dicens p. scripsit*: sy<sup>(c)</sup>, e, cod. Bezae and 370 f.

fol. 3<sup>o</sup>

15 Mettin so wart oc zacharias mont ontploken· en sine tonge ontbon Lk. 1, 64  
den en hi began te sprekene· en te louene onsen here· / Doe vil ene uree Lk. 1, 65  
se op alle hare gheburen· en in alle die gheburte so wart dit verkun  
degt· / en en igewelc die dit seggen hoerde peinsde in sinē moede wat men Lk. 1, 66  
schen dat kint werden soude want de gods gratie was in hem· En za  
20 charias syn vader wart veruult van den heiligen gheest· / en began Lk. 1, 67  
C. 7 te pfeterne en seide aldus· / || Gebenedyt si die here en got es des uo Lk. 1, 68  
les van israhel· want hi is nu geuiseert heft en sine verloessenesse toe  
heft brach· / en op heft gherecht den horen van onser behoudenessen die Lk. 1, 69  
behorende syn ten rike dauids syn kinds· / also gelike alse hi wilen Lk. 1, 70  
25 sprac ouermids sinen propheten en sinen heiligen die wilen waren· /  
Gebenedyt si die ons gesendt heft enen verloessere van onsen vien Lk. 1, 71  
den· en van al dergherre handen die ons haetden / En die sine ontfar Lk. 1, 72

15 they all marveled greatly. / 15 At that same moment Zacharias' mouth was  
opened and his tongue loosened, / and he began to speak and to praise  
our Lord. Then a fear / fell upon all their neighbours, and in all the neigh-  
bourhood this was made known. / And every one who heard this said,  
pondered in his mind what / [sort of] man that child would become; for  
C. 7 20 the grace of God was in him. And / 20 Zacharias his father was filled with  
the Holy Ghost, and began / to prophesy and said thus: Blessed be he  
who is Lord and God of the / people of Israel. For he has now visited it  
and has brought it his redemption; / and he has raised up the horn of our  
salvation, [for us] who / belong to the Kingdom of David his child. Even  
25 as he spoke of yore / 25 through his prophets and his saints who were  
before. / Blessed be he who has sent us a deliverer from our enemies /  
and from the hands of all those who hate us, and one who will turn

15 Lk. 1. 64 add. *ontbonden*, (*re*)*soluta* p. *lingua*: *a b d r* aur Ambr, sy<sup>(c)</sup> 35  
I\* 1279; cf. Zach., col. 60 B: *solvit fides linguam*. For the influence of  
Mk. vii. 35 cf. group I\* and the sy<sup>(c)</sup> reading: *the band of his tongue*.

16 Lk. 1. 64 add. *began*, *coepit*: Pep. Harm.; cf. l. 20 and *passim*; see *A Further  
Study*, p. 48 f.

17 Lk. 1. 65 *gheburte*, Dutch scribal error for *gheberchte*, *montana*.

19 Lk. 1. 66 *gratie*, *gratia* l. *manus* (χαρις l. χειρ?).

21 Lk. 1. 68 It may be observed that *dominus* is omitted in Fuld. Vg<sup>coll</sup>,  
*a b c f f<sup>2</sup> l r* Cypr Ambr 1014 sah sy<sup>(c)</sup>: a syro-latin reading in Fuld. where  
it is followed neither by Zach. or L.

23 Lk. 1. 68 om. *populo suo*.

24 Lk. 1. 69 *rike*, *regno* l. *domo*, cp. Zach., col. 61 B: *vocatur itaque cornu salutis  
regnum salvatoris . . . in cuius figuram David et Salomon cornu olei  
sunt in regni gloriam consecrati*.



fol. 3<sup>r</sup>

mechheit sal kiren an onse vorderen en din sal gedinken syns heilegs  
testaments. / En syns eeds din hi suor wilen abrahame onsen vader Lk. 1, 73  
30 daer hi hem ghelofde / dat hi hem seluen ons gheuen soude om ons Lk. 1, 74  
te ueloessene van onsen vienden en om hem te dinne sonder vrese /  
In heilechheiden in en in gerechtgheiden alle de dage die wi leuen Lk. 1, 75

fol. 4<sup>r</sup>

souden. Dar na so bekirt die heilege man die pphetien te sine kinde wert  
en sprekt aldus. / En du kint du sout heete pphie des almegteges. Lk. 1, 76  
want du sout gaen vor syn anschin en hem ghereiden sine wege. / en Lk. 1, 77  
du sout vor hem gaen om te geuene sinen volke ene loeringe van har  
s re saleghheit en om tontfane absolutie van haren sunden. / dit sal syn Lk. 1, 78  
ouermits dontfarmegheit onss heren gods die ons geuisiteert heft  
van bouen vten<sup>a</sup> orienten. / om te uerlichtene deghene die sitten in dem Lk. 1, 79

a) inf. l. hemele.

his mercy / to our forbears, and who shall remember his holy / covenant  
30 and his oath which he swore in the past to Abraham our father, / 30 when  
he promised him that he would give himself to us to / save us from our  
enemies and in order that we should serve him without fear, / in holiness  
and in righteousness all the days that we should live.

fol. 4<sup>r</sup>

After that the holy man turns the prophecies to his child / and speaks thus:  
And thou, child, thou shalt be called prophet of the Almighty / for thou  
shalt go before his face and make ready his ways for him. And / thou shalt  
5 go before him to give his people a teaching of their / 5 salvation, and that  
they may receive absolution of their sins. This shall be / because of the  
mercy of our Lord God, who has visited us / from above out of the Orient<sup>a</sup>  
to lighten those who sit in / darkness and in the shadow of death and to

a) heaven.

30 Lk. 1, 73 add. *dar hi hem ghelofde*, cf. Zach., col. 61 D: *Dei siquidem promittere jurare est*. For a similar case of *μωρε-επαγγελια* in Cod. Bezae cp. Acts vii. 17 and *A Further Study*, p. 80 f.

31 Lk. 1, 74 om. *de manu*, cf. *e: sine metu inimicorum*.

32 Lk. 1, 75 om. *coram ipso*: 1 351. — *di wi leven souden, vitae nostrae l. nostris*: sy<sup>ac</sup> arm and the Greek K<sup>r</sup> and K<sup>s</sup>.

fol. 4<sup>r</sup>

4 Lk. 1, 77 *leeringe*, scarcely = *Vg. scientiam*, rather = *agnitionem (e)* or *intellectum (d)*.

7 Lk. 1, 78 *van boven ut orienten, ab (ex) alto ex oriente*. I ventured the suggestion that this is a misreading of *מִלְּבָנָה* for *מִלְּבָנָה*; cf. *A Primitive Text*, p. 28.



fol. 4<sup>r</sup>

- sternessen en in den schade van der doet en om te bekerne onse voete  
in den wegen des ewelecs vreden.<sup>a)</sup> Dit was zacharias pſetie die hi pro  
feteede van onsen here. en van sinen kinde sente yanne. Dar na so segt  
dewangeliste dat / dat kint op wis beide na den lichame en in den ghees Lk. 1, 80  
ste en alst op quam so gingt in der wstinen. en bleeft daer totin tide  
dat hi hem vertogde den volke van israhel. / MATHEUS. CONTINUACIO.  
c. 8 Nu late wi hir van sente yanne en seggen voert van der geborten  
onss heren ihu xpi. Myn her sente matheus hi bescreyft in den be  
ginne uan sire ewangelien onss heren geslegte uan abrahams tide hir  
af tote iosephe die onser vrowen brudegoem was en segt aldus. / Dit Mt. 1, 1  
est geslegte ihu xpi die sone es davids. en abrahams. / Abraham wan Mt. 1, 1  
<sup>a)</sup> in mg. addicio.

- turn our feet / into the ways of eternal peace. This was Zacharias' prophecy  
which he / <sup>10</sup> prophesied about our Lord and about his child Saint John.  
After that says / the Evangelist that the child grew up both in body and  
spirit, and when it was grown up it went into the desert and remained  
there until the time / that he showed himself to the people of Israel.  
c. 8 Now we leave off here [telling] about Saint John and pass on to the birth /  
<sup>15</sup> of our Lord Jesus Christ. Saint Matthew describes in the / beginning of  
his gospel our Lord's generation from Abraham's time / down to Joseph  
who was our lady's bridegroom, and says thus: / This is the generation  
of Jesus Christ who is [the] son of David and of Abraham. Abraham begat /

<sup>11</sup> Lk. 1. 80 opwis beide na den lichame ende in den gheeste seems a quite original rendering of ἤξανε καὶ ἐκραταιούτο τῷ πνεύματι.

<sup>12</sup> Lk. 1. 80 add. alst opquam, Pep. Harm.: also snipe as he com to age. — bleef, manebat l. erat, cf. Ta<sup>u</sup>: abode, Pep. Harm: woned.

<sup>18</sup> *The genealogy.* It is generally assumed that Tatian's Harmony in Syriac did not contain a genealogy. This assumption is based upon these considerations: 1° that Theodoret, bishop of Cyrrhus, in his Ἐπιτομή τῆς αἰρετικῆς κακομυθίας, I 20, says that "Tatian composed the so-called Diatessaron: τάς τε γενεαλογίας περικόψας καὶ τὰ ἄλλα ὅσα ἐκ σπέρματος Δαβὶδ κατὰ σάρκα γεγενημένον τὸν κύριον δείκνυσιν; 2° that the genealogy is omitted in one of the two MSS. of the Arabic Text, whilst the other, the Borgian MS., adds both the Matthean and the Lukan genealogies at the end of his Text with the title: *Book of the Generation of Jesus*. On the other hand, it is certain that Aphrahat's Diatessaron contained a genealogy compiled from Mt. and Lk., the same which is found also in Codex Bezae. Also Ephrem, *Comm.*, p. 15, presupposes one: *permansit genus David usque ad Mariae sponsum Iosephum cuius generatio naturalis fuit ... tacet autem Scriptura de Mariae genere quia viri genus numerare et recensere solet*. Ephrem's



fol. 4<sup>r</sup>

ysaak· ysaac wan jacob· jacob wan judam eñ sine brudere· / judas wan Mt. 1, 3  
 20 phares eñ zaram ane ene wrowe die hit<sup>a</sup> thamar· phares wan esrom·  
 esrom wan aram· / Aram wan Amminadab· Ammiadab wan Naason· Mt. 1, 4  
 Naason wan Salmon· / Salmon wan booz· An<sup>b</sup> ene wrowe die hit ra Mt. 1, 5  
 ab· booz wan obet an ene<sup>c</sup> wrowe die hit ruth· obeth wan jesse· jes  
 se wan dauid· den koninc / dauid de coninc wan salomone· ane ber Mt. 1, 6

a) *int. l.* die syns sons wif hadde gewest — b) *int. l.* dese hadde gemene gewest — c) *int. l.* dese was heiden

Isaac, Isaac begat Jacob, Jacob begat Judah and his brethren, Judah begat /  
 20 Phares and Zaram of a woman who was called Thamar<sup>a</sup>. Phares begat  
 Esrom / Esrom begat Aram, Aram begat Amminadab, Ammiadab begat  
 Naason, / Naason begat Salmon, Salmon begat Boaz of a woman who was  
 called Ra/hab,<sup>b</sup> Boaz begat Obed of a woman who was called Ruth,<sup>c</sup>  
 Obed begat Jesse, Jes/se begat David the king, David the king begat

a) who had been his sons wife. b) she had been a common woman. c) she was a heathen.

speculations on the family relations of Mary and Elisabeth seem also to be based upon a genealogy. The same speculations are found in the comment of Zach., col. 56 A. In a note in Zach., col. 54 A, said to be borrowed from Gregory, the argument is the same as Ephrem's: *ambo erant de domo David et moris est Scripturae feminarum genealogiam non texere*, cf. fol. 4<sup>v</sup> l. 8 ff. So there can be scarcely any doubt as to the occurrence of a genealogy in the Old-Syriac Diatessaron.

With regard to the note of Theodoret it must be observed that the second part is clearly wrong. It was Tatian who introduced into his Harmony text the statement that 'both Mary and Joseph were from the house of David'. Nor is there any indication that he — like Marcion — denied the human descent of Christ from the house of David. And the first part of Theodoret's note seems to be misunderstood when we translate it to the effect that 'Tatian cut out the genealogies'. *Περικόπτειν* may mean 'to cut away' but it means also 'to mutilate' and this latter meaning may refer to the compounding of the two genealogies of Mt. and Lk. into one. So the note of Theodoret seems a cheap, orthodox criticism on the harmonized genealogy of Tatian 'the Greek'. The Arabic Diatessaron represents an attempt to canonize the heretical Diatessaron by conforming it to the Pešiṭta. As two genealogies could not possibly be given, the genealogy which had caused criticism simply was left out, or — as in the Borgan MS., — the two canonical genealogies were added at the end.

20 Mt. 1, 3 *zaram* l. *sara*: *D W* al; Zach.; Old-Germ.; Wiclif.

21 Mt. 1, 4 *amminadab* in Zach. (Winch. cod.); *naasson*: *W* al; Zach. (Winch. cod.); Old-Germ.; Wiclif.

22 Mt. 1, 5 *raab*, Zach. (Winch. cod.); *corr var<sup>ms</sup>*, Old-Germ.; Wiclif.

fol. 4<sup>r</sup>

25 <sup>a</sup>sabee die vrias wyf hadde ghewest. / Salomon wan roboam. Robo Mt. 1, 7  
am wan abiam. Abia wan Aza. / Aza wan josaphat. josaphat wan Mt. 1, 8  
joram. joram wan oziam. / ozias wan joatham. joatham wan achaz. Mt. 1, 9  
Achaz wan ezechiam. / ezechias wan manassen. Manasses wan am Mt. 1, 10  
mon. Ammon wan Josiam. Dese<sup>e</sup> waren alle coninge van dauid hir  
30 af. Mar dauid en salomon waren coninge bouen alt israhelsche  
volc. en dandre waren coninge van ihrl'm bouen de tuee geslegten  
juda en beniamin. / josias wan jechoniam en sine brudere in den tide dat Mt. 2, 21  
fol. 4<sup>v</sup>

Nabugodonosor destruerde ihrl'm. en dat volc uurde in babilonien. / Dar Mt. 2, 22  
na wan jechonias Salatiel. salatiel wan zorobabel. / zorobabel wan abi Mt. 2, 23  
ud. Abiud wan eliachim. Eliachim wan azor. / Azor wan sadoch. Sadoch wa Mt. 3, 14  
achim. Achim wan eliud. / Eliud wan eleazar. Eleazar wan mathan. Ma Mt. 3, 15  
5 than wan jacob. / jacob wan joseph marien brudegoem dar ilic xpc af ge Mt. 1, 16  
boren wart.<sup>e</sup> / Dit es dat gheslegte daer onse here ilic xpc af quam Mt. 1, 17

a) *int. l.* derre man dede d'd' doede om haren wille. dese hadde Bersabee. — b) *int. l.* glosa. —  
c) *in mg.* Expō.

23 Solomon of Ber/<sup>25</sup>shabee, who had been Uriah's wife, <sup>a)</sup> Solomon begat  
Rehoboam, Reho/boam begat Abijah, Abijah begat Asa, Asa begat Jo-  
shaphat, Joshaphat begat / Joram, Joram begat Uziah, Uziah begat Jotham,  
Jotham begat Ahaz, / Ahaz begat Hezekiah, Hezekiah begat Manasseh,  
Manasseh begat Am'mon, Ammon begat Josiah. These were all kings from  
30 David / <sup>30</sup>down. But David and Solomon were kings over all the Israelitish /  
nation, and the others were kings of Jerusalem over the two tribes / of Judah  
and Benjamin. Josiah begat Jechoniah and his brethren at the time that  
fol. 4<sup>v</sup>

Nebuchadnezzar destroyed Jerusalem and carried the people into Babylon.  
After / that Jechoniah begat Shealtiel, Shealtiel begat Zerubbabel, Zerubbabel  
begat Abi/ud, Abiud begat Eliakim, Eliakim begat Azor, Azor begat Sadoc,  
Sadoc begat / Achim, Achim begat Eliud, Eliud begat Eleazar, Eleazar  
5 begat Matthan, Mat/<sup>5</sup>than begat Jacob, Jacob begat Joseph, Mary's bride-  
groom, of whom Jesus Christ was / born. This is the generation of which

a) David had her husband killed because of her. He had Bersabee.

23 Mt. 1. 6 add. *Bersabee*, cf. Zach., col. 64 B: *hoc est Bersabee*.

fol. 4<sup>v</sup>

3 Mt. 1. 14 *sadoch* l. *saddoc*: W, Zach., Old-Germ., Wiclif.

4 Mt. 1. 15 *mathan* l. *matthan*: *DELR TWQ*; Zach., Old-Germ., Wiclif.

5 Mt. 1. 16 *brudegom*, *sponsum* l. *virum*: (*cui desponsata*) *abcdg lq*, sy<sup>ac</sup>;  
(3 5 hiat) *z o50*, Ferr Gr.

6 Mt. 1. 16 om. *qui vocatur*: *k d*, sy<sup>c</sup>, Zach. Winch. Cod<sup>mg</sup>.



fol. 4<sup>r</sup>.

en al en gewagt dewangeliste onser vrouwen nit mar Josephs. dar nes  
nit ane belanc. want die willen degeslegten plagen te bescrueene. sine  
plagen der vrouwen nit te gewagene. en din sede hilt hir matheus. mar  
<sup>10</sup> alle die hir ghenumt syn si waren vordren onser vrouwen also wale alse  
josephs. want joseph en onse vrowe waren van enen geslegte. en deen den  
andren na belanc. LUCAS. Sente lucas dewangeliste makt oc ene histo  
rie van der gheborten ihu xpi en van sinen gheslegte opwert clemmende  
also alse sente matheus doet nederwert gaende.  $\omega\tau\iota^{\circ}$ . Mar want dire vele  
<sup>15</sup> es ghenumt van sente matheuse so nes nit tedoene dat mese hir her  
noeme aldus dan so sprekt lucas. || Jhc xpc was beghennende omtrent Lk. 3, 23  
van dertech yaren out dat men wende dat hi Josephs sone hadde ghewest/  
dar na so bescryft hi deghene daer hi afcom was tote adame onsen irsten Lk. 3, 24 etc.  
vader. en daer na sogheft hi sine conclusie en segt aldus die gods sone was. / Lk. 3, 38  
<sup>20</sup> MATHE'. Mar die na sente matheus historie onss heren generatie bekenen  
welt hi vindt ter van abrahame tote dauid virtine en voert toter vart  
van babilonien. XIII. en van der vart van babilonien. oc virtine tote.  
Mt. 1, 17  
<sup>A. 7</sup> <sup>F. 5</sup> <sup>C. 9</sup> In din tide dat Joseph hadde ghesekert || onsen here. MATHEUS. Mt. 2, 18  
Marien ihesus moeder eerse tegader quamen so wart ioseph geware

our lord Jesus Christ was descended, / and although the Evangelist does  
not mention our Lady but Joseph, that / matters little, for those who for-  
merly used to describe the generations / did not use to mention the women,  
<sup>10</sup> and Matthew upheld that custom here. But / <sup>10</sup> all those who have been  
named here were forbears of our Lady as well as / of Joseph. For Joseph  
and our Lady were of one house and the one was closely related / to the other.  
Saint Luke the Evangelist also tells a story / of the nativity of Jesus Christ  
and of his generation going upward / even as does Saint Matthew going  
<sup>15</sup> downward. But since many of them / <sup>15</sup> have been named by Saint Matthew,  
it is not necessary that they are / renamed here. Luke, then, speaks thus:  
Jesus Christ, [when] beginning was / about thirty years old, when it was  
supposed that he was Joseph's son. / After that he describes those of whom  
he was descended up to Adam, our first / father, and after that he gives  
<sup>20</sup> his conclusion and says thus: who was God's son. / <sup>20</sup> But he who wants to  
learn the generation of our Lord according to St. Matthew's story / will  
find fourteen of them from Abraham to David, and again fourteen until  
the carrying away to Babylon, and also fourteen from the carrying away  
to Babylon / to our Lord.

<sup>C. 9</sup> At the time when Joseph had betrothed / Mary, Jesus' mother, before they

agg. cf. ad fol. 4<sup>r</sup> l. 18 ff.



fol. 4<sup>o</sup>

25 dat si ene vrocht hadde ontfaen. / En want hi en gherecht mensche was Mt. 1, 19  
so ne woude hise nit in syne gheselschap ontfaen. mar pinsde dat hi al  
uerholenlec hare soude ontflin<sup>a</sup> want hi nit oppenbar maken en woude  
dat met hare also stonde om dat de wet geboet dat mense steinen sou  
de die van andren mannen ontgingen dan van den haren en dis hi wa  
30 le wiste also de heiligen seggen dat si alre manne onschuldech was en  
nochtan nit oppenbare en wiste hoegedaenre wys en wat si hadde ont  
faen. om dat hi gherecht was so ne woude hi die heimelekheit nit oppen

fol. 5<sup>r</sup>

baren. en om dat si ontfaen hadde so ne woude hi met hare nit bliuē<sup>b</sup> Mt. 1, 20  
en daer omme so woude hise al heimelec laten. MATH<sup>c</sup> en also

a) in mg. Expō. — b) in mg. math<sup>c</sup>

25 came together, Joseph became aware / 25 that she had conceived a fruit.  
And because he was a righteous man he would not receive her into his  
companionship, but cogitated that he / should secretly flee from her, for  
he did not want to make public / that it stood thus with her, because  
the law commanded that one should stone them / who conceived by other  
30 men than their own (husbands); and because he / 30 knew well, as the  
saints say, that she was innocent of any men, and / yet did not know  
clearly in what manner and what she had / conceived, he, being righteous,  
would not divulge the secret.

fol. 5<sup>r</sup>

And because she had conceived, he would not remain with her / and there-  
fore he cogitated to dismiss her secretly. / And when he had pondered

25 Mt. 1. 18 om. *de spiritu sancto p. habens*: Pep. Harm., Petrus Comestor, cf.  
Iren., iii. 16<sup>2</sup>; iv. 23<sup>1</sup>. Notice that Euseb, *Quaest. ad Steph.*, Migne, P. G.,  
xxii, col. 884 B connects *ἐκ πν. ἁγ.* with Joseph: Joseph finds out by the  
Holy Spirit the state of Mary.

25 Mt. 1. 19 om. *vir eius*, add. *homo (vir)*: Ta<sup>ephr</sup> 20, sy<sup>c</sup>. The addition of *homo*  
also in Ta<sup>ac</sup> it *DE E-PLR*, and in Eus., *Qu. ad St.*, Migne, P. G., xxii,  
col. 884 A: *Ἰωσήφ ἀνὴρ δίκαιος εἶναι μεμαρτυρημένος*.

25 Mt. 1. 19 woude hi se nit in syne gheselschap ontfaen, *noluit eam recipere in*  
*coniugium*, cf. Petr. Com., c. 3: *traducere in conjugem*; Zach. (Winch. mg  
'Aug. De verb. Dni'): *traducitur sponsa cum de domo sua in domum sponsi*  
*ducitur ut sibi conjugem recipiat*; Old-Germ. *heimeführen*. — pinsde, cogitavit  
l. voluit: Ta<sup>ephr</sup> 20 sy<sup>acp</sup>; Pep. Harm.

27 Mt. 1. 19 ontflin, *effugere* (?) l. *dimittere*.

fol. 5<sup>r</sup>

1 Mt. 1. 19 woude hi met hare nit bliven, cf. Ta<sup>ephr</sup> 23: *timuit habitare cum ea*.

2 Mt. 1. 19 laten, *dimittere*. The glossator uses the word *laten*, *dimittere*, whilst  
the text says *ontflin*, *effugere*. *Laten*, however, may mean also *to leave*.

fol. 5<sup>r</sup>

hi dit gepeinst hade so oopenbarde hem de gheilege ingel in sinen  
droeme en seide hem aldus. Joseph davids sone en onssich di nit te  
5 nemene marien dire brut want dat si ontfaen heft dats van den  
heilegen gheeste. / Si sal bliuen ens soens en du sout sinen name *Mt. 1, 21*  
heeten ihs. dat luddt also vele alse verloessere. want hi sal syn volk  
verledegen van haren sunden. / Dit was al vorghesegt van den pro *Mt. 1, 22*  
phete ysayase die willen sprac aldus. / Ene magt sal ontfaen in ha *Mt. 1, 23*  
10 ren lichame. en sal bliuen ens kinds. en syn name sal syn. emma  
nuel. dat ludt also vele alse got met ons. / En alse Joseph onspron *Mt. 1, 24*  
gen was so stont hi op en dede dat hem dingel geheeten hadde. en nam.

this, the holy angel revealed himself in his / dream, and said to him thus:  
5 Joseph, David's son, fear not to / <sup>5</sup> take Mary thy bride, for that which she  
has conceived is of the / Holy Ghost. She shall be delivered of a son, and  
thou shalt call his name / Jesus, that is to say, Redeemer, for he shall /  
release his people of their sins. All this was predicted by the prophet  
10 Isaiah, who spoke thus in the past: A virgin shall conceive in / <sup>10</sup> her womb  
and shall be delivered of a child, and its name shall be Emma/nuel, which  
is to say God with us. And when Joseph awoke / he arose and did that

*Mt. 1. 20* ende alse hi dit gepeinst hadde, k: et cum haec cogitaret l. haec  
cogitante; sy<sup>ca</sup>: cum autem haec cogitaret.

3 *Mt. 1. 20* om. ecce: Ta<sup>ar</sup> s<sup>cp</sup>.

4 *Mt. 1. 20* droeme, somnio l. somnis, so regularly in Ta<sup>ar</sup>, sy<sup>ca</sup> and Pep. Harm. 4<sup>3</sup>:  
in a visioun; sy<sup>c</sup>: in a vision of the night.

5 *Mt. 1. 20* dire brut, sponsam tuam l. conjugem tuam: sy<sup>c</sup>; cf. ad l. 13 —  
ontfaen heft, concepit l. in ea natum est: Pep. Harm. 4<sup>3</sup>, cf. sy<sup>c</sup>: for that  
which is being born from her, is conceived, apparently a conflate reading.  
Zach., col. 71 D: hoc est: quod in ea conceptum est, ex Sancti Spiritus operatione  
est; nasci in ea concipi est; cf. Cypr (b c g f r<sup>2</sup>): quod ex illa natum fuerit.

7 *Mt. 1. 21* add. dat ludt also vele alse verloessere, cf. Zach., col. 71 D: Jesus,  
id est Salvator.

8 *Mt. 1. 23* om. a domino.

9 *Mt. 1. 22* add. esaiam: Ta<sup>ephr</sup> 22 sy<sup>ca</sup>, a b c d f g<sup>1</sup> aur., Iren <sup>1</sup>/<sub>2</sub>, D E-P<sup>ms</sup> L Q R  
3 5, ε 1289, ε 183, ε 1454, arm Old-Germ.

9 *Mt. 1. 23* om. ecce. — concipiet l. habebit; a b c g<sup>1</sup> E Tert Iren sy<sup>cp</sup>.

10 *Mt. 1. 23* syn name sal syn l. vocabunt nomen eius, cf. vocabitur: sy<sup>c</sup> Iren <sup>1</sup>/<sub>2</sub>  
Tert <sup>1</sup>/<sub>1</sub>, E<sup>u</sup> Pep. Harm. 4<sup>6</sup>.

11 *Mt. 1. 24* et l. autem: k. — got met ons, deus nobiscum: sy<sup>ca</sup> sah Old-Germ.

12 *Mt. 1. 24* om. a somno; cf. sy<sup>ca</sup> and Pep. Harm. where in Mt. i. 20 it is said  
that Joseph saw a vision; cp. Ta<sup>ephr</sup> 30, sy<sup>ca</sup>.



fol. 5<sup>r</sup>

- C. 10 In din selven tide so was en gebot || Marien met hem. / LUCAS. *Lk. 2, 1*  
gedaen van den keiser augustuse dat men al de werelt, bescriuen  
15 soude. / Dese irste bescriuinge dede een richtre di hit Cirinus die in din *Lk. 2, 2*  
tide dat lant van sirien hadde te berichtene. / Eñ om dis gebods wille *Lk. 2, 3*  
so ghingen die leide van den dorpen ten steden daer si onder waren.  
om daer te uernoeme har geslechte. / Doe ghinc oc ioseph van gali *Lk. 2, 4*  
een vte nazareth<sup>a)</sup> hi woende. eñ quam int lant van judeen in dauids

a) int, i. daer.

- C. 10 which the angel had commanded him, and took / Mary unto him. In this  
same time a decree / was made by the Emperor Augustus that all the  
15 world should be enrolled. / <sup>15</sup> This first enrolment was made by a governor  
who was called Cirinus, who at that / time had to govern the land of Syria.  
And because of that decree / the people of the villages went to the towns  
under which they were, / there to record their family. Then Joseph also  
went from Gali/lee out of Nazareth where he lived, and came into the land

- 13 Mt. i. 24 nam Marien met hem, mariam i. conjugem suam: sy<sup>c</sup>; add. Mariam:  
ܡܪܝܡ ܕܡܪܝܡ ܫܗ ܒܗܝ. Ta<sup>ephr</sup> 25: sumpsit eam. Notice that sumpsit eam in Syriac  
is the common expression for to marry. From this point Tatian speaks of  
Mary as Joseph's wife, whilst he called her until then his betrothed; cf.  
Zach., col. 71 C ad Mt. i. 20: tale ac si dicat: accipe tibi in conjugem sponsam  
tuam; col. 72 B (Hilary, Winch. cod.): cum desponsatam in conjugem accipiat. —  
Mt. i. 25 is omitted entirely in the Liège Text; S<sup>ued</sup> has the ordinary Vulgate.  
Ta<sup>ephr</sup> 23: in sanctitate habitabat cum ea donec peperit primogenitum; sy<sup>c</sup> and  
purely was dwelling with her until she bare the son. It may be noticed that  
sy<sup>a</sup> and k leave out sancte habitabat cum ea and that peperit filium suum  
primogenitum ought to stand in the Diat. in Lk. ii. 7, after the story of the  
journey to Bethlehem. That the Liège Text originally contained the Diates-  
saron reading may be seen from Maerlant, *Rijmbijbel*, ed. J. David, vol. II,  
p. 392 l. 21. 185 f.: *Hî trouwede na der wet sede, ende bleef met hare in*  
*suverhede (et mansit cum ea in sanctitate)*; cf. Petrus Comestor, c. 3 et accipiens  
sponsam in uxorem, cum virgine virgo permansit; cp. a paper read by me  
in the Amsterdam Academy: *Traces of Syriac origin of the Old-Latin*  
*Diatessaron*, Amsterdam, 1927, p. 18 ff. — The Cambridge MS. of Ta<sup>ned</sup> reads:  
ende hielt si in hoeden bis si ghebar eren eersten gheboren son; which reminds  
us of Ta<sup>ephr</sup> 24: ut eam custodiret. It may be remarked that the task of Joseph  
in the *Protev. Jacobi*, cap. ix. 3 is to take Mary into his custody (cf. also  
*ibid.* cap. ix. 1; xiii. 1; xiv. 2).

- 15 Lk. ii. 2 dede een richtre, cf. a praeside: b c ff<sup>2</sup> l.

- 17 Lk. ii. 3 For the gloss van den dorpen ten steden daer si onder waren, cf.  
Petrus Com., c. 4: Caesar praeceperat ut de suburbanis oppidis, vicis et pagis  
ad suam confluent homines civitatem, etc.

- 19 Lk. ii. 4 add. terram a. iudaeam: ܕܝܠܕܐܝܬܐ.



fol. 5<sup>r</sup>

20 stat die heett bethleem. want hi was van dauids gheslechte / om Lk. 2, 5  
 daer te vernoemene syn gheslechte en Marien syns wifs. / En also  
 josph en maria daer quamen so mosten si bliuen sonder herber  
 ge om des volks wille dat daer versament was. idoch so vonden  
 se ene loge van riseren gemakt in ene strate daer vele volks in  
 A. 8 25 gheghedert was. en daer namen si hare herberghe.] En also si daer Lk. 2, 6  
 waren so quam de tyt dat maria bliuen soude. / en si bleef hars Lk. 2, 7  
 kinds. En also si bleuen was so ba bewant si dat kint in dukelkine  
 en leidt in ene korbbe die daer stont. want si andre stat en hadde  
 F. 6 C. 11 in der logen daer syt leggen mochte. || Op din selven tyt so warē Lk. 2, 8

20 of Judea in David's / 20 city, which is called Bethlehem, for he was of David's  
 family, / there to record his family and [that] of Mary his wife. And when /  
 Joseph and Mary came there, they had to remain without lodging, / be-  
 cause of the people that had collected there. However, they found / a shed  
 25 made of twigs in a street in which many people were / 25 gathered. And  
 there they took their lodging. And when they / were there, the time arrived  
 that Mary should be delivered; and she was delivered of her / child. And  
 when she had been delivered, she wrapped the child in swaddling clothes /  
 and laid it in a manger that stood there. For she had no other place / in

20 Lk. ii. 5 ende, et l. cum: sy<sup>s</sup>. For the Tatianic order of the clauses: *that they*  
*might be enrolled because both of them were from the house of David* found  
 in sy<sup>s</sup> cf. Chase, *The Syro-Latin Text of the Gospels*, p. 28. Ta<sup>bed</sup> has the  
 usual order. — *van dauids gheslechte* l. *de domo et fam. David*; sy<sup>s</sup> Ta<sup>ephr</sup>  
 and Ta<sup>ephr</sup> have *de domo* only. The Pepsysian Harmony has, in the same  
 place as sy<sup>s</sup> (Lk. ii. 4), the Tatianic reading: *for þat he was comen of þe*  
*kynde of þe kyng Dauid þat was of Bedleem & his wif also*.

21 Lk. ii. 5 om. *desponsata p. maria*: sy<sup>s</sup>. — om. *pregnante p. uxore*.

22-25 I have not found the origin of the picturesque description in these lines.  
 It may however be noticed that in some miniatures of the 15<sup>th</sup> century  
 (for instance in the Harley MS., British Museum, 4382, fol. 159 and Add.  
 MS. 16997, fol. 57), the scene of the nativity is represented in exactly the same  
 way as that in which our Dutch Text describes it. Both are French MSS.  
 The only literary trace of the gloss I have found, is in the Syriac fragment  
 of Eus., *Quaest. ad Steph.*, in May, *Nova Patr. Bibl.*, IV, 279 (quoted by  
 Zahn, *Komm. Lucas*, Leipzig, 1913, S. 138 Anm. 30): *weil sie keinen Raum*  
*hatten wegen der Menge der Leute die nach Bethleem sich*  
*versammelten*. The words in spaced type correspond to the Dutch *om*  
*des volks wille dat daer versament was*.

27 Lk. ii. 7 om. *primogenitum*: 1014.



fol. 5<sup>r</sup>

30 herden in die geburte die wakden en hudden har vee en de heilege Lk. 2, 9  
ingel quam van bouen en ginc staen beneuen hen· en de clarheit  
gods bescheen se· so dat de nacht wart al verclert· en die herden

fol. 5<sup>v</sup>

worden harde sere verssagt en ververt· / Doe sprac hen die Lk. 2, 10  
ingel toe en seide· En onssit v nit· ic come v bod  
schapen ene grote blischap die alt volk verblischen sal· / want Lk. 2, 11  
op dese ure es v geboren v behoudere xpc de here in betleem  
5 dauids stat· / en dit seldi hebben teenen littekene· Ghi selet Lk. 2, 12  
tkint uinden bewonden in duekelkene en ghelegt in ene kreb  
be· / en alsoe dit dingl gesproken hadde so quam ene groete he Lk. 2, 13  
melsche schare van inglen die alle gode lofden en seiden· / Glo Lk. 2, 14  
rie si gode in sinen hogsten trone en in ertrike si vrede den  
10 mensche die van goeden wille syn· / Mettin so voeren dingle Lk. 2, 15

C 11. 30 the shed where she might lay it. At that same time there were / 30 shepherds  
in that neighbourhood who watched and guarded their cattle, and the holy /  
angel came from above and stood beside them. And the brightness / of God  
shone on them, so that the night became all illumined. And the shepherds

fol. 5<sup>v</sup>

became very much frightened and scared. Then the / angel spoke to them  
and said: Be not afraid, I come to announce to you / a great joy, which  
shall rejoice all the people. For / in this hour your saviour Christ the lord  
5 is born to you in Bethlehem, / 5 David's city. And ye shall have this for a  
token: Ye shall / find the child wrapped in swaddling clothes and laid in a  
manger. / And when the angel had said this, a great / heavenly host of  
angels came who all praised God and said: / Glory be to God in his highest  
10 throne, and on earth be peace to / 10 men who are of good will. Forthwith

30 Lk. ii. 8 die gheb., illa l. eadem: δ 5, d a b c f f<sup>2</sup> l q r aur G, sah, sy<sup>(c)</sup>p. — om.  
noctis p. custodientes (vigilias): sy<sup>(c)</sup> Pep. Harm.

31 Lk. ii. 9 om. domini p. angelus: e and a few Gr. MSS. — The Pep. Harm. 5<sup>11</sup>  
has almost exactly as L: & here com an angel fram heuene & stode biside  
hem; sy<sup>s</sup> and ε 1260 have another addition: there appeared to them.

32 Lk. ii. 9 dei l. domini: δ 2<sup>a</sup> c e r<sup>2</sup> Vg Eus.

fol. 5<sup>v</sup>

<sup>1</sup> Lk. ii. 9 harde sere, cf. σφοδρα l. φοβον μεγαν: δ 1; add. σφοδρα ε 014, boh;  
Pep. Harm.: so sore adradde.

<sup>2</sup> Lk. ii. 10 om. ecce enim.

<sup>3</sup> alt volk, Ta<sup>ar</sup> and sy<sup>(c)</sup> read mundus; cp. ad fol. 6<sup>r</sup> l. 12, Lk. ii. 31.

<sup>7</sup> Lk. ii. 13 om. cum angelo: b; a reads: cum illis; sy<sup>s</sup>: by him (αδελ); Pep.  
Harm.: with that.

<sup>9</sup> Lk. ii. 14 hominibus l. in hom.: sy<sup>s</sup>, a b c e f f f<sup>2</sup> l q aur Vg<sup>cohd</sup>.

fol. 5<sup>r</sup>

op· te hemele wert· Doe onderspraken hen die herden en seide  
ghawi tote Bethlehem en vernemen van din dat daer ghescht  
es· en ons got heft goydenbart· / Doe ghingense met hasteghei Lk. 2, 16  
de tote bethleem en vonden marien en josephe en dat kint lig  
15 gende in die krebbe· / en also si dat sagen so kindensi datt vaer Lk. 2, 17  
was dat hen van din kinde was ghesegt· / En alle die die her Lk. 2, 18  
den hoerden spreken· worden verssagt van wondere dat si daer  
vernamen· / en maria behilt alle die wart en vestese in har her Lk. 2, 19  
te en in hare memorie· / Dar na so kirden weder die herden· Lk. 2, 20  
20 louende en dankende gode van allen din dat si hadden ghesin en

the angels went / up to heaven. Then the shepherds spoke among them-  
selves, and said: / Let us go to Bethlehem and inquire about that which  
has happened there, / and which God has revealed to us. Then they went  
15 in haste / to Bethlehem and found Mary and Joseph and the child / <sup>15</sup> lying  
in the manger, and when they saw that, they realized that it was true /  
what had been said to them about the child. And all who heard / the  
shepherds speak became scared with wonder [at] that which they heard  
there. / And Mary kept all those words, and fastened them in her / heart  
20 and in her memory. After that the shepherds returned, / <sup>20</sup> praising and

11 Lk. ii. 15 om. *ab eis*: ε 351. — add. *et dixerunt p. invicem*: a b.

12 Lk. ii. 15 om. *verbum*: sy<sup>(c)</sup> (cf. also l. 15 = Lk. ii. 17). The omission is especially remarkable on account of the prominence given in Latin interpretation to the particular *Verbum* (with capital *V*); cp. Zach., col. 75CD (Bede): *non dixerunt videamus puerum, sed: Verbum, ac si dicerent: Verbum erat in principio*, etc.

13 Lk. ii. 15 *ende, et l. quod*: Vg<sup>codd.</sup>

15 Lk. ii. 17 add. *ende, et*: g<sup>l</sup>. — om. *de verbo*: sy<sup>(c)</sup>, cf. l. 12.

18 Lk. ii. 18 The Latin of Fuld. in the corresponding passage is: *et omnes qui audierant mirati sunt et de his quae dicta erant a pastoribus ad ipsos*. Quite near to the Dutch is sy<sup>2</sup>: *Now every one that was hearing from the shepherds when they were declaring about the things that they saw and heard were astonished and wondering*. Notice especially the parallel *were astonished and wondering* with *waren verssagt van wondere*. The Pep. Harm. 5<sup>26</sup> has another parallel to the Syriac: *and hij tolden to ower folk be adventures þat þai hadden herd and yseye þat nigt & hij hadden all gret wonder*.

19 Lk. ii. 19 add. *ende in hare memorie*, sy<sup>2</sup>: *in her mind*.

20 Lk. ii. 20 ∫ *lovende ende dankende*; Zach., col. 76B in comment: *laudantes et glorificantes*; gat.: *laudantes et benedicentes*. — ∫ *ghesien ende gehoert, viderant et audierant*: Ta<sup>22</sup> sy<sup>(c)</sup> pal<sup>b</sup>.

21 Lk. ii. 20 om. *sicut dictum est ad illos*.



F. 7 C. 12  
A. 9 gehoeft. / || Eñ alst quam op den achtenden dach dat men dat kint Lk. 2, 21  
soude besniden so gaf men hem den name eñ hitt ilic dat  
was die name die hem gegheven was van den ingel eert in  
sire moeder lichame wart ontfaen. / LUCAS

C. 13 25 Eñ also de tyt quam dat de moeder des kinds hare purga Lk. 2, 22  
cie soude don na dat gebot van moysess wet so drogense dat  
kint te ihrl'm in den temple eñ offerdent gode / also ghelyc Lk. 2, 23  
also in der wet gescreuen was die geboet dat die kneple  
kine die der moeder irste vrocht waren gode goffert mosten  
30 syn. / dar so dede men oc mettin kinde alselke offrande also de Lk. 2, 24  
wet geboet dat was te verstane en paer tortelduuen ochte  
twe yonge andre duuen. / Te din tide so was en man in die stat Lk. 2, 25

thanking God for all that which they had seen and / heard. And when it  
came to the eighth day, when the child / should be circumcised, they gave  
him the name and it was called Jesus. That / was the name which had been  
given him by the angel before he was conceived in / his mother's womb. /  
C. 13 25 25 And when the time came that the child's mother should do her purifi-  
cation / according to the commandment of Moses' law, they carried the /  
child to Jerusalem into the temple, and offered it to God even / as was  
written in the law which commanded that the little boys / which were the  
30 mother's first fruit should be offered to God. / 30 There they also did with  
the child all such offerings as the / law commanded, that was to say a pair  
of turtle doves or / two other young pigeons. At that time there was a man

21 Lk. ii. 21 add. *dat kint, infantem: sy<sup>ap(c)</sup> der Vg<sup>codl</sup> Zach. Bede Old-Germ.*  
and numerous Gr. MSS (i. a. Ferr Gr).

24 Lk. ii. 21 add. *sire moeder, matris (suae): d 5, d.*

25 Lk. ii. 22 add. *de moeder des kinds, mater infantis.* It is the mother alone,  
not the child who is to be submitted to the ritual of the purification.  
The Pep. Harm. reads: *pat Marie schulde hire purifie in þe temple. Marie*  
is read also by Zach. and *W, corr var<sup>ms</sup>* Old-Germ. (cp. Bede, *Hom.* xxiv:  
*purgationis eius videlicet matris illius.* The Greek tradition (exc. d 5 e 286  
d 457) reads *αὐτῶν*; the latin and sy<sup>ap(c)</sup> the ambiguous *eius*.

27 Lk. ii. 22 *offerden, offerabant deo* l. *ut sisterent Domino*: Pep. Harm. 62<sup>a</sup>: *and*  
*offren her childe to God; offerrent: a r (d)*; cp. Zach., col. 77 D: *ut sis-*  
*terent Domino, id est, offerrent et consecrarent.*

28 Lk. ii. 23 om. *domini p. lege*: cp. sy<sup>s</sup> in Lk. ii. 39.

32 Lk. ii. 25 om. *ecce*: Ta<sup>ar</sup> sy<sup>(c)</sup> pal<sup>ac</sup>, d, d 5, and the group I<sup>r</sup>

fol. 6r

van iherl'm die was genamt Symeon. dese man was en  
gherecht mensche en en godevruchtegh en hakende na den troest  
van isrl' en de heilege gheest was in hem. / Dese hadde ontfaen Lk. 2, 25  
ene antwerde van den heiligen gheeste dat hi die doet nin soude  
5 bekoren hine soude tirst kerste hebben ghesien. / Dese heilege Lk. 2, 27  
man quam bi vertognessen van den heiligen gheest in den tem  
ple. En also ioseph en maria dat kint hadden bracht in den tē  
ple om te doene dat de wet geboet. / so naemt symeon in sine er Lk. 2, 28  
me en gebenedyde gode en seide aldus. / Nu laets du here dinen Lk. 2, 29  
10 knegt in paise na den geloue dat du mi hads gedaen. / want mi Lk. 2, 30  
ne ogen hebben gesien dinen troest / din du gereet hefst in Lk. 2, 31  
alle der werelt ogen. / en dat licht dat de werelt verlichten sal Lk. 2, 32

fol. 6r

in the city / of Jerusalem who was called Symeon. This man was a / righ-  
teous man and a godfearing, and longing for the consolation / of Israel,  
and the Holy Ghost was in him. This [man] had received / an answer from  
5 the Holy Ghost that he should not / <sup>5</sup> taste death unless he should first  
have seen Christ. This holy / man came by the revelation of the Holy  
Ghost into the tem/ple. And when Joseph and Mary had brought the child  
into the tem/ple to do what the law commanded, Simeon took it into his  
arms, / and blessed God, and said thus: Now lettest Thou, o Lord, Thy /  
10 <sup>10</sup> servant [depart] in peace, according to the promise that Thou hast made  
me. For mine / eyes have seen Thy consolation which Thou hast prepared in /  
the eyes of all the world; and the light that will illumine the world / and

fol. 6r

- 1 Lk. ii. 25 om. et p. Symeon: sy<sup>(ic)</sup> e.  
2 Lk. ii. 25 godevruchtegh, timens deum l. timoratus: r.  
4 Lk. ii. 26 soude bekoren, gustaturum l. visurum: Ta<sup>ephr 22b</sup>, Ephr., Comm. Acts  
p. 17; cp. L ad John viii. 51; A Further Study, p. 12; Zach., col. 415 D  
(Aug: mortem videre vel gustare est eam experiri).  
5 Lk. ii. 27 Kerste, om. domini. S<sup>ned</sup> reads: Christum Dominum. This is Ephrem's  
reading: Ta<sup>ephr 22b</sup> Comm. Acts, p. 17; cp. A Further Study, p. 12.  
7 Lk. ii. 27 ioseph ende maria, l. parentes: Pep. Harm.; cp. Vogels, Bibl. Ztschr.,  
1913, S. 33ff. — om. iesum p. puerum: d 2.  
8 Lk. ii. 28 dat de wet gebot, om. consuetudinem, cf. e: sec. legem.  
11 Lk. ii. 30 dinen troest, consolationem tuam l. salutare tuum (Lk. ii. 25), cp.  
Ta<sup>ephr 28</sup>: quia consolationem populi portabat.  
12 Lk. ii. 31 in alle der werelt ogen l. ante faciem omnium populorum, cp. Ta<sup>ar</sup>:  
because of the whole world; cp. sy<sup>c</sup> in Mt. i. 21; Ta<sup>ar</sup> sy<sup>(ic)</sup> in Lk. ii. 10; L in  
Lk. xxiv. 19, 47. — dat de werelt verlichten sal l. ad revelationem gentium.



fol. 6<sup>r</sup>

- C. 14 eñ de glorie dins volks van isrl'. / || Ende alse ioseph eñ maria alle dese getuugnessen hoerden van din kinde so wonderde hen ilanc so  
 15 meer. / Dar na so benedyedse symeon eñ sprac aldus toter moeder des kinds dese es gesett te valle eñ topherstannessen me  
 negs menschen des volks van isrl'. eñ tenen teekene dat men wederseggen sal. / Eñ dyns selues zile sal dorgaen dat suert vā  
 scharpen<sup>a</sup> sere om sine wille eñ dan selen veler herten peinsingē  
 A. 10 C. 15 20 werden gopenbaert. / || In din tide so was ene vrowe in die stat die hit anna dochter phanuels dese was van den gheslegte  
 Azers eñ was ene pphetinne. Dese vrowe was out van dagē eñ hadde wilen gheseten bi haren man. vii. yar / eñ dar na so  
 bleef se wedue tote haren vire eñ tachtegsten yare dese vrowe  
 25 was gewoenlec in den temple eñ dinde Gode met bedene eñ met  
 a) int. l. glosa.

- the glory of Thy people of Israel. And when Joseph and Mary heard all /  
 C. 14 15 these testimonies about the child it made them marvel all the /<sup>15</sup> more. After that Simeon blessed them and spoke thus to the mother / of the child: This one is set for [the] falling and for [the] rising up of / many a man of the people of Israel and for a token which / shall be spoken against. And the sword of sharp sorrow shall pierce thine own soul / for his sake, and  
 C. 15 20 then the thoughts of many hearts /<sup>20</sup> shall be revealed. At that time there was a woman in that city / who was called Anna, a daughter of Phanuel. She was of the kin / of Azer and was a prophetess. This woman was old in days / and had formerly sat by her husband seven years and after that /  
 25 she remained a widow until her eighty-fourth year. This woman /<sup>25</sup> was

Instead of *gentium* *e* reads: *populorum*; *b*, Iren iv. 7<sup>1</sup>. *oculorum*; Cod. Bezae omits *gentium*.

- 13 Lk. II. 33 *ioseph ende maria* l. *pater eius et mater*: Pep. Harm. 7<sup>9</sup>; *ioseph et mater eius*: vet. lat., *G L*, many Gr. MSS.; *ioseph et mater iesu*: *r*; add. *ιωσηφ* a. *ὁ πατήρ*: *e* 207. — add. *alle*: *e*.

- 14 Lk. II. 33 *getuugnessen, testimonia*, cp. ad l. 27.

- 15 Lk. II. 34 om. *mariam*.

- 16 Lk. II. 34 om. *ecce*. — *valle, casum* l. *ruinam*; *Comp. de pascha* (cp. Hans von Soden, *Das lat. N.T. in Afrika*, S. 263). — *topherstannessen, in resurrectionem*, add. *in*: Ta<sup>ephr</sup> 28, 119 Ta<sup>ar</sup> sy (a Syriac idiom!), *ð* 5, *d c l g*, Iren. v. 27<sup>1</sup> Zach. Winch. Cod., Old-Germ., Wiclif.

- 19 Lk. II. 35 *veler herten, multorum cordium* l. *ex multis cordibus*; it *ð* 5, *e* 370 f. Pep. Harm. 7<sup>10</sup>: *forto schewe þe wille of many of his folk*.

- 23 Lk. II. 37 om. *a virginitate sua*. S<sup>nod</sup> reads: *in haren magedomme, in virginitate sua*, an ascetic reading parallel to that in sy<sup>(c)</sup> which reads *seven dayys* instead of *seven years*. — *bleefse, μενωσα*; Iren. i. 8<sup>4</sup>, *ην*: *e* 014, *e* 376 *r*. — *dinde Gode*, add. *deo*: *D E-P L R gat*; add. *domino*: *e*, Old-Germ.



fol. 6<sup>r</sup>

vastene vfenlec beide be nachte en be dage / dese quam oc tire Lk. 2, 38  
seluer vren in den temple en also si dat kint sach so begā  
si oc getugnesse hem te gheueene en al oopenbare van hem  
te sprekenē vor al dat volk dat daer versament was / En Lk. 2, 39

30 also die offrande was voldāen so kerde weder maria en ioseph  
tenlande wert van galieenleen ter stat van nazareth. CTINUACO.  
Nu hebwi bescreuen den proces van der geborten ihu xpī nu

fol. 6<sup>v</sup>

sele wi wider kiren en seggen van den koningen diene besochten  
en van der psecusien des conings herodess van derre materien sprekt  
F. 8 C. 16 sente matheus en segt aldus MATHEU. || In den tide herodess des con Mt. 2, 1  
ings doe onse here gheboren was in bethleem. So quam de con

usually in the temple, and served God with praying and with / fasting  
regularly both by night and by day. She also came at that / same  
hour into the temple; and when she saw the child, she also began / to  
give him testimony and all openly / to speak of him before all the people  
30 who were gathered there. And / 30 when the offering had been fulfilled, Mary  
and Joseph / returned to the country of Galilee, to the city of Nazareth /  
Now we have described the story of the nativity of Jesus Christ. Now

fol. 6<sup>v</sup>

we shall go back and tell of the kings who visited him / and of the per-  
secutions of king Herod. Of this matter / St. Matthew speaks and says thus:  
C. 16 In the time of Herod / the king, when our Lord was born in Bethlehem,

26 Lk. II. 37 S<sup>ned</sup> *o dage-nachte*: Ta<sup>st</sup> sy<sup>(c)</sup> r Old-Germ.

27 Lk. II. 38 add. *began, coepit*, cf. *A Further Study*, p. 47—49; — *getugnesse hem te gheueene, testimonium dare eo* l. *confitebatur domino*. That this is a Diat. reading appears from Zach., col. 81 AB: *Anna quae domino testimonium perhibeat . . . Non solum angeli sed et omnis . . . aetas testimonium nato reddit puero*, cp. l. 14. With regard to Syriac influence it is interesting to note in Zach., col. 81 B: *Anna confitebatur, id est laudabat, Deum*; see *A Further Study*, p. 82 f.

29 Lk. II. 38 *dat daer versament was*, l. *qui expectabant redemptionem hierusalem*, an anti-judaic redaction, cf. *Mededeelingen der Kon. Acad. van Wetenschappen, Amsterdam*, 1925, bl. 151 f.

30 Lk. II. 39 add. *maria ende ioseph*, sy<sup>sc</sup>: *Joseph and Mary*.

31 Lk. II. 39 om. *suam p. civitatem*: e T<sup>a</sup>.

fol. 6<sup>v</sup>

10 The *Magi* are called kings in the occidental tradition, first, I think, by Tertullian, *Adv. Marc.*, iii. 13; *Adv. Jud.*, 9 (in both places with the same words: *nam et magos reges habuit fere Oriens*) under influence of Ps. lxxii. 10.

4 Mt. II. 1 *onse here* l. *iesus*. — om. *ecce*: Ta<sup>st</sup>.



5 inghe ut orienten te ihrl'm. / eñ vragden waer der yoeden coninc *Mt. 2, 2*  
 ware die niwelinge ware geboren. wi sagen spraken si sine  
 sterre in orienten eñ wi comenne anebeden. / alse dat hoerde he *Mt. 2, 3*  
 rodes so wart hi verssagt eñ al de stat van ihrl'm met hem. / doe *Mt. 2, 4*  
 dede herodes alle de wise papen eñ de meestre van der stat van  
 10 ihrl'm tegadre comen eñ uragte hen waer xpc soude geboren  
 werden. / Eñ si antwerdden hem alle ut enen monde eñ seiden. *Mt. 2, 5*  
 In bethleem jude want also vonden si gescreuen in den pphete. /  
 Du bethleem stat staende int lant van judeen du ne best nit van *Mt. 2, 6*  
 den minsten staden des lands want ut di sal comen die richtre  
 10 die berichten sal myn volc van isrl'. / Doe nam herodes die conige *Mt. 2, 7*  
 op hoer eñ sprac hen heimelec toe eñ vragde hen met groten  
 enste van der sterren die si hadden gesien in haren lande eñ na  
 den tyt dat hen die sterre wart vertoent / eñ seide hen aldus *Mt. 2, 8*  
 vart te bethleem. eñ vragt ernstelec om dat kint dat gi sukt.  
 20 eñ alse ghyt vonden hebt so latet mi weten dat ict oc moge

5 the kings / <sup>5</sup> from the East came to Jerusalem, and asked where was the  
 king of the Jews / who lately was born. We saw, they said, his / star in the  
 East, and we come to worship him. When Herod / heard that he became  
 afraid, and all the city of Jerusalem with him. Then / Herod made all the  
 10 wise priests and the scribes of the city / <sup>10</sup> come together and asked  
 them where Christ should be born. / And they all answered him out of  
 one mouth and said: / In Bethlehem of Juda, for thus they found written  
 in the prophets: / Thou Bethlehem, city standing in the land of Judaea,  
 thou art not [one] / of the least cities of the land, for out of thee shall  
 15 come the ruler / <sup>15</sup> who shall govern my people of Israel. Then Herod took  
 the kings / aside and spoke to them privily, and asked them with great /  
 earnest about the star which they had seen in their country and about /  
 the time that the star was shown to them, and said to them thus: / Go to  
 20 Bethlehem, and inquire carefully for the child that ye seek. / <sup>20</sup> And when

5 *Mt. ii. 2* ende vragden, et rogaverunt l. dicentes: Pep. Harm. 5<sup>35</sup>: & askeden.

6 *Mt. ii. 2* om. enim.

7 *Mt. ii. 2* S<sup>ned</sup> has *wi comen met giften*. The addition *cum muneribus* is a Testimony reading (*Test. ii. 12* Hartel p. 77); cp. Ta<sup>syphr</sup> 29: *venerunt... apportatis muneribus*; E: *venimus cum muneribus*, cp. Capit. C (Oxf. Vulg. p. 19).

13 *Mt. ii. 6* om. *et a. tu. — non l. nequaquam*: Ta<sup>ar</sup>, Zach. (Winch., text), 3 5, *d a b c f g<sup>1</sup> k q*, Tert Ambr Hil, sa.

14 *Mt. ii. 6* *staden des lands* l. *principibus Juda*.

18 *Mt. ii. 7* add. *hen, eis p. apparuit*: Ta<sup>ar</sup>, sy pal. lat exc. *k c.* — *na den tyt dat hen die sterre, tempus quando*: *a b c sy<sup>oc</sup>* (cp. Merk, *Die vier kan. Evv. II. 1, S. 27*).



fol. 6<sup>r</sup>

A. II

com anebeden. / Doe schiden si van den coninc en voren te bethleem Mt. 2, 9  
wert. En alsi quamen op ten wech so verbaerde hare die sterre  
die si hadden ghesin in orienten en ghinc vor hen al toter stat da  
er dat kint was. / En alsi die sterre sagen so worden si verhoegt Mt. 2, 10  
25 met herder groter blischap. / Doe ghingense in dat hus en Mt. 2, 11  
vonden dat kint dat si sochten. En marien sire moeder en alsi  
toten kinde quamen so vilense op hare knin en anebeddent.  
Dar na so ontploken si hare tresore en offerden den kinde hare  
offeranden die si met hen hadden brachtt. Gout wiroec. en mir  
30 re. / En alst quam des nachts dar na so wart hen vertogt in Mt. 2, 12  
haren drome dat si ten coninc herodese nit weder en soude ke  
ren. en alsi onsprongen waren so daden si dat hen geboden was

a) At the bottom of the page: Gout omme dat hi coninc was wiroec omme dat hi got was mirre omme dat hi sterlec mensche was.

ye have found it, let me know that I also may / come and worship it. Then they parted from the king and journeyed to Bethlehem. / And when they came on to the road, the star revealed itself / which they had seen in the east, and went before them to the place / where the child was. And when  
25 they saw the star, they rejoiced / <sup>25</sup> with very great joy. Then they went into the house and / found the child that they sought, and Mary its mother. And when they / came to the child, they fell on their knees and worshipped it. / After that they opened their treasures and offered the child their / offerings  
30 which they had brought with them, gold, frankincense, and myrrh <sup>a</sup> / <sup>30</sup> And when it came to the night after that, it was revealed to them in their dream that they should not return to king Herod. / And when they awoke, they did that which had been commanded them.

a) Gold because he was king, frankincense because he was God, myrrh because he was mortal man.

21 Mt. II. 8 schieden si van den coninc, abierunt a rege l. audissent regem.

22 Mt. II. 9 om. ecce. — verbaerde hare, apparuit eis l. ecce Pep. Harm. 6<sup>12</sup> schewed hym; Ta<sup>eph</sup> 29 apparuit stella; disparuit stella; sy<sup>sc</sup>: apparuit eis illa stella; Zach., col. 83 A: Magis appropinquantibus Ierosolymam disparuit stella; . . haec stella . . . numquam antea apparuit.

23 Mt. II. 9 om. usque dum veniens staret. — toter stat daer dat kint was, usque ad locum ubi erat puer. This is the reading of Sy<sup>sin</sup> but also of Ta<sup>eph</sup> 30: in tempore (Moesinger: termino) suo constitit, where tempus is a rendering of ܬܝܡܐ; cf. S<sup>ned</sup>: tote huse dar dat kint was; corr. vat: supra domum ubi erat puer (cp. Merx, Die vier kan. Evv., II. 1, S. 28).

26 Mt. II. 11 vonden, invenerunt l. viderunt: b c ff<sup>1</sup> g<sup>1</sup> Vg, ε 1016.

28 Mt. II. 11 offerden hare offeranden, sy<sup>sc</sup>: offered him an offering, ܐܬܝܬܐ ܡܠ ܐܬܝܬܐ, sy<sup>p</sup> pal (plural); sy om. hare.



fol. 7<sup>r</sup>

- F. 9 C. 17 en uoeren al ene andren wech te haren lande wert. // Eñ alse de coninge enweghe waren so quam dingel en vertoghe hem joseph in sine drome en sprac hem aldus toe. Stant op en dat kint en sire moeder. en vlie met hen in egypten en blyf daer totin tide dat ic di late weten dat tu weder coms. want hets te geschiene dat herodes sal tkint doen suken om te uerderuene. / alse dit ioseph hadde vernomen so stont hi op benachte. en nam tkint en de moed' en voer in egypten. / en bleef dar wonende also lange alse herodes leuede. Aldus so wart veruult die profetie die willen hir af was geprofetert die al dus segt. vte egypten ontboedic minen sone. // Eñ alse herodes vernam dat die coninge nit weder en in quamen te hem so wart hi harde erre en althant so sendde hi sine knechte te bethleem en geboet hen dat si souden doeden alle die kinder die si vonden te bethleem en in alle degeburte omtrent.

fol. 7<sup>r</sup>

- C. 17 and journeyed by another way to their country. And when the kings / were gone, the angel came and appeared to Joseph in his / dream and spoke to him thus: Arise and take the child and his / mother and flee with them into  
5 Egypt and remain there until the time that / <sup>5</sup> I shall let thee know that thou [must] come back. For it is to happen that / Herod will have a search made for the child to destroy it. When Joseph / heard this he arose in the night and took the child and the mother / and journeyed into Egypt and remained there as long as Herod / lived. Thus was fulfilled the prophecy  
10 which whilom / <sup>10</sup> was prophesied concerning this, saying: Out of Egypt did  
C. 18 I call my / son. And when Herod saw that the kings did not come back / to him, he grew exceedingly wroth, and forthwith he sent his / servants to Bethlehem and commanded them that they should slay all / the children  
15 that they found at Bethlehem and in all the district roundabout, / <sup>15</sup> those

fol. 7<sup>r</sup>

- <sup>1</sup> Mt. II. 13 et (cum recessissent) l. qui (cum rec.): k sy.  
<sup>2</sup> Mt. II. 13 om. ecce; — om. domini. — add. so quam: Pep. Harm. 7<sup>10</sup>: afterward so com þe angel & apereð to Joseph.  
<sup>3</sup> Mt. II. 13 add. hem, ei p. dicens: sy þal Ta<sup>ar</sup>.  
<sup>7</sup> Mt. II. 14 add. Joseph a. consurgens: Ta<sup>ar</sup> sy a b c g, q; om. eius p. matrem: L R Dim Pep. Harm. 7<sup>23</sup>: he toke þe childe and þe moder.  
<sup>10</sup> Mt. II. 15 om. a domino: E L.  
<sup>11</sup> Mt. II. 16 nit weder en in quamen te hem, non reverterent ad se, cf. Pep. Harm. 7<sup>26</sup>: that þe kynges were retourned into her cuntre.

fol. 7<sup>r</sup>

15 die tweyaregh waren en̄ dar onder na den tyt din hi vernomen  
hadde van den coningen. / Doe was die ꝓphecie toe comen die wilē Mt. 2, 17  
jeremias hadde geprofetert die aldus sprac. / En groet gekryt vā Mt. 2, 18  
weenne en̄ van schreyene sal werden gehoert in Rama. Rachel  
sal weenen om hare kinder en̄ en sal engheenen troest willen ontfaen  
F. II C. 19 20 van hen want si nin syn. / || Daer na şal so geuil dat herodes starf en̄ doe Mt. 2, 19  
v'toegde hem weder dingel josephe in egypten in enē drome / en̄ seide Mt. 2, 20  
A. 12 aldus. Stant op en̄ nem dat kint en̄ sire moeder en̄ vaer weder int  
lant van isrl' want si syn doet die tkint verderven wouden / Doe Mt. 2, 21  
stont op ioseph na dat hem gheheeten was en̄ wrde weder dat kint  
25 en̄ de moeder int lant van isrl'. / en̄ also hi quam in din lande en̄ hi v' Mt. 2, 22  
nam dat archelaus regnerde in ihrl'm in syns vader stat so ne dorste  
hi darwert nit varen. Doe quam die ingel en̄ wysde hem in sinen

of two years and under according to the time which he had learnt / from  
the kings. Then was fulfilled the prophecy which whilom / Jeremiah  
prophesied, who spoke thus: / A loud cry of weeping and mourning shall  
be heard in Rama, Rachel / shall weep for her children and shall not wish  
C. 19 20 to receive any comfort / 20 for them, because they are not. After that  
it happened that Herod died and then / the angel appeared again to Joseph  
in Egypt in a dream and said / thus: Arise and take the child and his  
mother and journey back into / the land of Israel, for they are dead who  
would destroy the child. Then / Joseph arose as he was bidden, and carried  
25 the child / 25 and the mother back into the land of Israel. And when he  
came into the land and / heard that Archelaus was reigning in Jerusalem  
in his father's place he dared / not go thither. Then the angel came and

17 Mt. 11. 18 gekryt l. *stemme*, cp. *ᾠή* (xai), *wailing and*: sy<sup>20</sup> etc.

19 Mt. 11. 18 sal...sal, future tense instead of perfect tense.

20 Mt. 11. 19 om. *ecce*: Ta<sup>21</sup> sy 207.

21 Mt. 11. 19 om. *domini p. angelus*: Pep. Harm. 7<sup>32</sup>.

22 Mt. 11. 20 vaer weder, *revertere* l. *vade*, cf. Zach., col. 84 B D: *revertere cum puero et matre eius*; ... *cum vero revertitur*; cp. also l. 5 and 24.

23 Mt. 11. 20 verderven wouden, *quaerebant perdere* l. *quaerebant animam*: Pep. Harm. 7<sup>33</sup> *songten þe childe to sle*, cf. Mt. 11. 13.

24 Mt. 11. 21 add. *ioseph*: R, sy<sup>2</sup>.

25 Mt. 11. 22 *hierusalem* l. *iudaeam*, cp. Zach., col. 86 (Rabanus): *cum videretur ei talem puerum non alicubi debere habitare nisi in Jerusalem .. porro autem postquam comperit illic regnare Archelaum*.



fol. 7<sup>r</sup>

drome dat hi soude varen int lant van galileen in die stat van naza  
reth. / en also dede joseph en voer wonen te nazareth. en also wart Mt. 2, 93  
30 volcomen die pphetie die wilen seiden dat hi nazareus heeten sou /

F. 12 C. 20 Alse dat kint te nazareth comen was. so naemt || de. LUCAS Lk. 2, 40  
toe in wassene en was vol van wysheiden en de gracie gods

fol. 7<sup>v</sup>

was in hem. / En alle yare so plagen joseph en maria te gane Lk. 2, 41  
te ihrl'm terfeesten van den paschen. / En op enen tyt doe ihc was Lk. 2, 42  
tuelef yarech so ghingen si te ihrl'm na de costume van harre

showed him in his / dream that he should journey into the land of Galilee  
into the city of Naza/reth. And Joseph did so and went to live at Nazareth.  
C. 20 30 And thus was / <sup>30</sup> fulfilled the prophecy which whilom said that he should  
be called Nazareus. / When the child was come to Nazareth, he increased /  
in stature and was full of wisdom and the grace of God


fol. 7<sup>v</sup>

was in him. And every year Joseph and Mary used to go / to Jerusalem to  
the feast of the passover. And one time, when Jesus was / twelve years old,

28 Mt. II. 23 om. quae vocatur: Old-Hebr.

29 Mt. II. 23 et adimpletus est l. ut adimpleretur: sy<sup>sc</sup>.


30 Mt. II. 23 die prophetic, S<sup>ned</sup> den prophete, prophetam l. per prophetas: Ta<sup>nt</sup> sy  
pal Old-Hebr. k a b f ff<sub>2</sub> l.

32 Lk. II. 40 naemt toe in wassene, possibly a rendering of: convalescebat et  
crescebat of d and of: growing up and waxing strong of sy<sup>sc</sup>. Pep. Harm. 8<sup>2</sup>:  
wex and prof; cf. pal: . The omission of πνευματι in δ 2, δ 1,  
ε 014, ε 56, δ 5, d sy<sup>sc</sup> and lat exc. qf.

fol. 7<sup>v</sup>

1 Lk. II. 41 joseph et maria l. parentes eius: ε 1132, a b c ff<sub>2</sub> g l r; his father and  
mother is the reading of Old-Germ., Wyclif, early English versions; add.  
mater eius: c ff<sup>2</sup>.

2 Lk. II. 42 add. jesus p. factus esset: c ff<sub>2</sub> aur L T μ Old-Germ.

3 Lk. II. 42 na de costume van harre gewoenten. For an explanation of this curious  
reading (instead of secundum consuetudinem diei festi) cp. *A Primitive Text*,  
p. 32 f. and 71 and *A Further Study*, p. 45, where a misreading of   
as consuetudo for dies festus is suggested. Notice that e reads secundum  
morem per festum and sy<sup>sc</sup> as they were accustomed to the feast. — so gingen  
si, αυβησαν l. αυβαινοντων: δ 5, ε 1132, d e sy<sup>sc</sup>. The addition habentes illum  
of δ 5, d e Old-Germ. codd., is not preserved in L but cp. S<sup>ned</sup> ginc hi met  
hem up; Pep. Harm. jede with hem.

fol. 7<sup>b</sup>

gewoenten. / En̄ also die feeste dage leden waren so kirden si we Lk. 2, 43  
5 der te lande wert en̄ dat kint ih̄c bleef te ihrl'm achter hen en̄  
sine wistens nit / want si waenden datt in de geselschap hadde Lk. 2, 44  
geweest van den volke dat van der feesten quam. en̄ als̄i enen  
dach hadden gegaen en̄ sys gemesseden. so sochten syt onder  
a hare maghe en̄ onder hare gebure. / En̄ also sys daer nin von Lk. 2, 45  
10 den so kerden si weder te ihrl'm en̄ sochtent daer / en̄ also syt Lk. 2, 46  
dridage hadden gesocht so vonden syt telesten in den temple sitten  
de onder de meestre van der wet horende die meestre en̄ vregende. /  
LUC'S. MATH'. MARCUS En̄ alle dine horden spreken hen wonderde van Lk. 2, 47  
a) in mg. Die ih'm gewaregheleken saken welt hine salne nit suken onder de maghe

they went to Jerusalem according to the manner of their / customs. And  
5 when the feast days were past, they returned / <sup>5</sup> to the country and the  
child Jesus remained behind them at Jerusalem; and / they did not know of it,  
for they imagined that he was in the company / of the people that came  
from the feast. And when they had / gone a day [s journey] and they  
missed him, they looked for him <sup>a</sup> among / their kinsfolk and among their  
10 neighbours. And when they found him not there, / <sup>10</sup> they turned back to  
Jerusalem and looked for him there, and when they / had searched for  
him three days, they found him at last in the temple, sitting / among the  
masters of the law, listening to the masters and asking [questions]. / And  
a) He that truly wishes to seek Jesus shall not seek him among the kinsfolk.

<sup>4</sup> Lk. 11.43 *feestedage*, add. *festi p. diebus*: sy<sup>(c)</sup>.

<sup>4-5</sup> so kirden . . . achter hen. The same syntactical construction in sy<sup>(c)</sup>: *they returned and the lad Jesus stayed after them*; cp. *e*: *et reverterunt l. cum redirent*.

<sup>5</sup> Lk. 11.43 The addition *achter hen* is found in sy<sup>a</sup> in the form (restored by Burkitt and confirmed in Mrs. Lewis' edition) ~~om[120]~~, whilst S<sup>ed</sup> reads ~~om[120]~~ (cp. Burkitt's note i. l.). The Syriasm left its traces in the Vg. Capitularia AHVY in the form: *remansit a suis*; *Ƴ: remansit a parentibus*.

<sup>6</sup> Lk. 11.44 *want, enim l. autem*: sy<sup>(c)</sup>, *a*.

<sup>7</sup> *ende als̄i*: sy<sup>(c)</sup>.

<sup>9</sup> add. *onder<sup>a</sup>*: sy<sup>(c)</sup> R (+ in). — add. *hare<sup>a,2</sup>*: sy<sup>(c)</sup>. The poss. pron. is added after *συγγενεσι* in *r* and I<sup>a</sup> group Ev. Thom. sa.

<sup>10</sup> Lk. 11.45 add. *daer, ibi*: sy<sup>(c)</sup>.

<sup>11</sup> Lk. 11.46 om. *sywere*: sy<sup>(c)</sup>, in ras. *A*.

<sup>12</sup> add. *van der wet*: Iren. i. 3, 2 lat. *cum legis doctoribus*, Epiph. *τοις νομοδιδασκαλοις*; Capitularia Oxf. Vg. p. 276, 697: *B Θ Ƴ O X Par. Lat. 277*. As a Harmony reading in Pep. Harm. 8<sup>13</sup>: *Ƴe maistres of Ƴe lawe*.



fol. 7<sup>v</sup>

sire wysheit en van sinen antwerden die hi daer gaf. / LUCAS Doe Lk. 2, 48

15 sprac syn moeder tote hem en seide lieue kint waromme hefsdu

dit gedaen. Dyn vader ioseph en ic hebben bedruft gewest om

di en hebben di gesoggt. / Doe antwerde ilic en seide waromme Lk. 2, 49

soghtti mi? en wistti nit dat mi behoert te werkene de werke

myns vader<sup>a</sup> en daer in besech te sine? / Mar des wards en verston Lk. 2, 50

20 den si noch doe nit / Doe stont hi op en ginc met hen te nazareth Lk. 2, 51

daer si woenden en was hen onderdaen. En maria syn moeder

behilt alle dese wart en vestese in har herte. / en ilic wis op in Lk. 2, 52

yaren en in<sup>b</sup> wysheiten ende in gracilekheiden beide vor gode en vor

C. 21 Nu late wi hir van din kinde. want || de menschen. LUCAS. CTINUACIO

25 in der ewangelien en vinde wi nemmeer ghescreuen van sire kin

a) inter l. van hemelrike nit iosefs — b) inter l. na der leide dunken

all those who heard him speak were amazed at / his wisdom and at his

15 answers which he there gave. Then / <sup>15</sup> his mother spoke to him and said,

Dear child, why hast thou / done this? Thy father Joseph and I have been

grieved about / thee and have sought thee. Then Jesus answered and said,

Why / sought ye me? Knew ye not that it behoves me to work the works /

20 of my father<sup>a</sup> and to be busy therein? But they understood not yet that

word. / <sup>20</sup> Then he arose and went with them to Nazareth / where they lived

and was subject unto them: and Mary his mother / retained all these words

and fastened them in her heart. And Jesus grew up in / years and in wisdom,

C. 21 and in graces<sup>b</sup> both before God and before / <sup>10</sup> the people. Now we leave

25 off here [telling] about the child, for / <sup>25</sup> in the gospel we find nothing more

a) Of the kingdom of heaven, not Joseph b) in the opinion of the people

14 Lk. 11.47 add. *sire: e sy*<sup>(a)</sup> Pep. Harm. 8<sup>17</sup>. The repetition of the poss. pron. is a Semitic idiom, cp. *A Further Study*, p. 51. — om. και ιδοντες αυτον εξεπλησθησαν.

15 Lk. 11.48 *dit, hoc l. sic*: Pep. Harm. 8<sup>18</sup>. — om. nobis p. fecisti. — om. ecce: e. — add. *joseph*.

17 Lk. 11.49 *waromme soghtti mi. l. quid est quod me quaer.:* sy<sup>(a)</sup>, Pep. Harm.

18 add. *te werkene de werke*, cp. Oxf. Vg. Capitularia p. 276: *C(T): in Patris se hopere aesse hoportere pronuntiat* (cp. Joh. ix. 4).

19 Lk. 11.50 *mar, autem l. et*: Cod. Bezae, *e sy pal*<sup>b</sup> sa bo aeth.

21 Lk. 11.51 add. *maria*.

22 add. *ende vestese, συμβαλλουσα, conferens*: s 129 f., corr. vat., S<sup>nod</sup>, Old-Germ., Wycl.

23 Lk. 11.52 *in aetate et sap.:* sy bo Cod. Bezae, s 56 e 132, Old-Lat. *Laur μ Zach.* 522 B.

24 add. *vor*<sup>3</sup>, *apud*<sup>2</sup> (a Syriac idiom): sy<sup>(a)</sup> pal arm aeth Cod. Bezae, r Old-Germ.

fol. 7<sup>r</sup>

scheit noch van sinen wesene dis hi plach tote sinen dertech yaren  
en seggen voert van sente jjanne en van din ghetuge dat hionsen  
here gaf van derre materien so spreken drie ewangelisten luca<sup>2</sup>  
matheus en johes en segt lucas aldus / In den viftinden yare

F. 13

30 tybery des keisers doe pontius pylatus procureerde dat lant van  
judeen en herodes tetrarke<sup>a</sup> was van galileen en philips syn bru  
der tetrarke was van itureen en traconiten en lisantias tetrarke was

fol. 8<sup>r</sup>

van abilinen / en annas en caiphas besschope waren van ihrl'm so  
quam dwart gods en de gheest onss heren op yanne zacharias so  
ne in der wstinen. || / <sup>b</sup> Doe ginc hi vter wustinnen en quam in die

5 stirne ten doepsele wert van penitencien om verloessenesse te

a) inter l. die dat virdendel van ene rike berichte — b) in mss. venit Jobēs baptis

written of his childhood, / nor of the existence that he led until he was  
thirty years [old]: / and [we] tell on about Saint John, and of the testimony  
that he gave our / Lord. Of this matter three evangelists speak: Luke, /  
30 Matthew, and John, and Luke says thus: In the fifteenth year / <sup>30</sup> of  
Tiberius the Emperor, when Pontius Pilatus was procurator of the land of /  
Judæ, and Herod was tetrarch<sup>a</sup> of Galilee, and Philip his brother / was  
tetrarch of Ituræ and Trachonitis, and Lysanias was tetrarch of

fol. 8<sup>r</sup>

Abiline and Annas and Caiaphas were bishops of Jerusalem, / the word of  
God and the spirit of our Lord came upon John the son of Zacharias /  
in the wilderness. Then he went out to the wilderness and came into  
the / region where the Jordan runs, and began to preach and to steer the  
5 people / <sup>5</sup> toward the baptism of penitence to obtain remission / of their

a) One who governed the fourth part of a realm

fol. 8<sup>r</sup>

2 Lk. iii. 2 domini l. dei: ε 168, c d ff<sub>2</sub> q r aur Vg<sup>codd.</sup> — The insertion *ende de*  
*gheest ons heren* is attested in Pep. Harm. p. 832; and *ho com þe Holy*  
*Gast*. Is not this reading suggested by the prepos. *επι*, *super*, *Δ*? In  
the Oxf. Vg. Cap. in Mc. D E-P G J Q aur (p. 175): *et venit super eum sps*  
*dni* is said of Jesus.

3 Lk. iii. 3 ginc uter (ut ter) wustinen, exiit in desertum: Ta<sup>eph</sup> 37, cp. *A Pri-*  
*mative Text*, p. 33.

4 Lk. iii. 3 began te predikene, for the use of *began*, *coepit* as a quasi-auxiliary  
verb cp. *A Further Study*, p. 47—49.



fol. 8<sup>r</sup>

verlangene van haren sunden. / en sprac aldus. Doet peniten Mt. 3, 2  
cie want hemelrike es v nakende. / Dits die selue man daer Mt. 3, 3 Lk. 3, 4  
wilen ysaias af pfeterde en seide aldus. Het sal ene stemme  
gehoert werden eens die roepen sal in der wustinen en wat  
<sup>10</sup> sal hi roepen? / Alle de dale<sup>a</sup> selen vervuult werden. en alle de Lk. 3, 5  
<sup>11</sup> berge selen genedert werden en de quade wege selen gebetert  
werde. en donneffene selen geslegt werden. / en alle ogen selen Lk. 3, 6  
sien den troest gods. / <sup>c</sup> Dit was die selue man die quam om ge Joh. 1, 7  
tugnesse te geuene van den ligte<sup>d</sup> so dat bi din ligte tfolc ge  
<sup>13</sup> loeuech mochte werden / hine was nit dat<sup>e</sup> licht. mar hi was ge Joh. 1, 8  
tuge van din lichte. / dat licht es dat gewarege licht dat<sup>f</sup> wer Joh. 1, 9  
<sup>14</sup> clert elkenmensch die in dese werelt lyf ontfeet. / Dit licht was

a) *inter l.* die oetmudege — b) *inter l.* de hou'ge (= hoeverdige) — c) *in mg.* Joh'es — d) *inter l.* gods sonc — e) *inter l.* xpc. — f) *inter l.* megdech es — g) *inter l.* te verklerne

sins, and spoke thus: Do penitence, / for the kingdom of heaven is approaching  
for you. This is the same man of whom / whilom Isaiah prophesied and  
said thus: A voice shall / be heard of one who shall cry in the wilderness;  
<sup>10</sup> and what / <sup>10</sup> shall he cry? All the valleys<sup>a</sup> shall be filled, and all the /  
mountains<sup>b</sup> shall be made low, and the bad ways shall be made better, /  
and the uneven ones shall be smoothed; and all eyes shall / see the  
consolation of God. This was the same man who came to / give testimony  
<sup>15</sup> of the light<sup>c</sup>, so that by that light the people / <sup>15</sup> might become believing.  
He was not the light<sup>d</sup>, but he was a / witness of the light. That light is  
the veritable light that / illumines<sup>e</sup> every man who receives life in this  
a) the humble (in spirit) b) the proud (in spirit) c) the son of God. d) Christ e) has power to illumine

<sup>9</sup> Lk. iii. 4 add. *ende . . . roepen*, cp. Is. xl. 6; Clem. Al. Protr. i. 9.

<sup>10</sup> om. Mt. iii. 3<sup>b</sup>, Lk. iii. 4<sup>b</sup>. The words *rectas facite semitas eius* are omitted  
in Mt. also by sy<sup>a</sup> and k. L has the Johannine redaction (John i. 23) in its  
proper place.

<sup>11</sup> Lk. iii. 5 om. *et collis*, Zach. Wn. om. *mons et*.

<sup>12</sup> Lk. iii. 6 *ogen l. caro*.

*troest, consolationem, l. salutare* cp. Lk. ii. 30.

<sup>13</sup> Joh. i. 6 is omitted by L. Ta<sup>ar</sup> Fuld Zach. aeth. but inserted by S<sup>ood</sup> H<sup>ood</sup>.

<sup>14</sup> Joh. i. 7 om. *in testimonium*.

<sup>15</sup> Joh. i. 8 *mar . . . . lichte, sed testis erat de lumine l. sed ut testimonium per-*  
*hiberet de lumine* = exactly sy<sup>a(s)</sup> ܠܝܡܢܐ ܐܡ ܠܝܡܢܐ ܕܠܟ

<sup>16</sup> Joh. i. 9 *es, est l. erat*: Ta<sup>ar</sup> sy<sup>a(s)</sup> *e* (Cypr. *fuit*) aeth.

fol. 8<sup>r</sup>

in de werelt· en de werelt was bi hem gemakt· en de werelt Joh. 1, 10  
 en kennes nit· / Hi die dit gewarege licht es· quam in syn ppre Joh. 1, 11  
 20 eigen<sup>a</sup> en desine en ontfigens nit· / Mar allen den ghenen die Joh. 1, 12  
 ne ontfigen gaf hi macht gods kinder te werdene die ghe  
 louen in sinen name· / en die nit van der genugten des bloeds Joh. 1, 13  
 en des vleeschs mar van gode geboren syn· / Dit es dat<sup>b</sup> wart Joh. 1, 14  
 dat vleesch<sup>c</sup> gemakt es en quam wonen en wesen met ons· en  
 25 wi sagen sine glorie alse de glorie ens enegs soens die comt vā  
 den vader vol van gratien en van wareiden· / JOHANNES· MATH'· M'C· LUCAS· Joh. 1, 15

A. 14

<sup>a</sup> Dit was die man de onsen here ihu xp'o aldosten getughegaf·  
 en seide aldus· Dits degene daer ic v af plege te seggene die

a) inter l. de yoden. — b) inter l. die gods sone — c) menschelke norme ontfæen —  
 d) in mg. Johēs testimō phibet de domō

world. This light was / in the world, and the world was made by him, and  
 20 the world / knows him not. He who is this veritable light came into his / 20  
 own, and his own ones<sup>a</sup> received him not. But to all those who / received  
 him he gave power to become God's children, [to them] who / believe in  
 his name, and who were born not of the delights of the blood / and of the  
 flesh but of God. This is the word<sup>b</sup> / that was made flesh<sup>c</sup> and came to  
 25 live and be with us. And / 25 we saw his glory as the glory of an only  
 son who comes from / the Father, full of grace and of truth. / This was the  
 man who gave this testimony to our Lord Jesus Christ, / and said thus:

a) the Jews. b) the son of God c) received human shape

19 Joh. 1. 11 *syn propre eigen, sua propria* l. *propria*: b e ff<sub>2</sub> D E μ Dim Iren  
 Lucif Cyp 2<sub>1</sub> Aug gat, cp. sy.<sup>10</sup> *ml. 1.*

22 Joh. 1. 13 *van der ghenughten, ex voluptate* l. *ex voluntate*: Iren., cod. V 3<sub>1</sub>,  
 C 1<sub>1</sub>, C T E; *Epist. Apostolorum*, hrg. von Duensing, 3 (14): *nicht durch*  
*Lust des Fleisches*; Zach. 92 A: *neque ex concupiscentia carnis*; Old-  
 French: *delits ou pechées*; Old-Germ. edd.: *ausz den sunden*. — om. *neque*  
*ex voluntate viri*, cp. Zach. 92 A: *quod exposuit dicens: 'neque ex con-*  
*cupiscentia carnis' id est feminae neque viri.*

25 Joh. 1. 14 *alse de glorie, quasi gloriam*: Ta<sup>10</sup> sy<sup>10</sup> pal sa bo Hier. Old-  
 French, Wycl.

*enegs, unici* l. *unigeniti*: a e q Tert 3<sub>1</sub>; cp. sy *ⲛⲁⲙⲓ*, and *A Further Study*,  
 p. 28. — add. *fili: a.*

28 Joh. 1. 15 om. *clamat* Zach. Wn.\* 92 D. — *dits, hic est* l. *hic erat* (cp. Joh.  
 i. 30): sy<sup>10</sup> a b c e f r aur D E-P\* M-T μ Dim al., Zach., 19 C; Old-Germ.,  
 Wycl. — *daer af, de quo* l. *quem*: a b c e f r aur Zach.



fol. 8<sup>r</sup>

na mi com sal die<sup>a</sup> vor mi gemakt es want hi was eer ic was. /

30 JOH'ES En van sire volheit hebwi alle ontfaen gratie bouen grē / Joh. 1, 16

want de wet was gegeuen ouermids <sup>δ</sup> ihm xpm. / JOH'ES. MATH'. LUC'. Joh. 1, 17

Gode en sach noit mensche mar die eenige sone des va Joh. 1, 18

fol. 8<sup>v</sup>

der hi es dire ons af segt. / MATH'. MARCUS. Dese heilege man Mt. 3, 4

hadde en cleet ane van kemels hare gemakt en en gordel van enen

pelse om sine linden. en sine spise dat waren eerhande spelt hanen en

bosch hoenech. / En alse men vernam van sire predekaden. so quam Mt. 3, 5

3 te hem alt folc van ihrl'm. en alt volk van judeen. en alle die woen

den op die jordane / en worden gedoept van hem. en bichtten hen van Mt. 3, 6

a) *inter l.* in meerre werdegheiden — b) *in mg.* moyse mar gracie en warheit syn ons comen overmids

This is he of whom I am used to say to you: He who / shall come after  
30 me who was made before me<sup>a</sup>, for he was before I was. / 30 And of his  
fullness we all have received grace above grace. / For the law was given  
because of<sup>b</sup> Jesus Christ. / God never a man saw [Him], but the only Son  
of the Father

fol. 8<sup>v</sup>

is [the one] who tells us about him. This holy man / had a raiment on  
made of camel's hair and a girdle of a / pelt round his loins; and his food  
was a kind of locusts, and / forest honey. And when news came of his  
5 preachings,<sup>5</sup> all the people of Jerusalem and all the people of Judaea, and  
all who lived / on the Jordan came to him and were baptized by him,

a) in greater glory b) Moses but grace and truth came us because of

29 add. *die, qui*: δ 2<sup>a</sup> ε 014, c.

30 Joh. 1.16 om. *et*<sup>2</sup>: Old-Lat. Vg<sup>could</sup> (not F) Old-Germ. arm aeth Zach. 93 A.

32 Joh. 1.18 Gode ... mensche, sy<sup>o(s)</sup>; cp. *A Further Study*, p. 52.

add. *mar, nisi*: ε 014 a b e ff<sub>2</sub> 1 r δ aur got, Iren. C D E R T al *Dim Zach.-Wn*<sup>2</sup>.  
Old-Germ. Old-French. — *eenige, unicus* l. *unigenitus*: a, cp. Clem. Al.,  
*Quis Dives*, c. xxxvii; δ μονογενής θεός μόνος and see Joh. i. 14.

fol. 8<sup>v</sup>

1 Joh. 1.18 om. *qui est in sinu*; om. *qui est in*: a; cp. the interpretation of the  
passage in Tert <sup>2</sup>/<sub>3</sub> (*sinum patris disseruit, exposuit*) and Clem. Al. <sup>2</sup>/<sub>3</sub> (τὸν  
κόλπον τ. π. ἐξηγήσατο). — add. *ons, nobis*: ε 014 sy<sup>o(s)</sup> pal c. Iren <sup>1</sup>/<sub>4</sub>. — *dire*,  
*qui cum (id)*, add. *eum*: sy<sup>h</sup> sa Iren <sup>1</sup>/<sub>4</sub>; *id*: Old-Germ.

5 Mt. iii. 5 add. *omnis* (cp. Mc. i. 5); group I<sup>a</sup>, group I<sup>o</sup><sup>a</sup> (two complete  
'Caesarean' groups; ε 050 hiat); ε 178-ε 381; k a l E, Zach. (text), arm aeth Or (1 X).

6 Mt. iii. 6 om. *in jordane*: XZ.

- C. 22 haren sunden. / MATH'·LUCAS. || Eñ alse hi sach dat vele van din phariseusen Mt. 3, 7  
 eñ van din saduceusen te sinen doepsele quamen. so sprac hi hen toe  
 eñ seide aldus. wat segdi slangen kinder wie wysde v te vliene vā  
 10 der toecomender abolgen? doet gerechte penitencie di v vromlec si. Lk. 3, 8 Mt. 3, 8  
 eñ en segt nit<sup>a</sup> onse vader es abraham. want ic seggv dat got meg Mt. 3, 9  
 tech es van desen<sup>b</sup> steenen te makene abrahams kinder. / eñ oc seggiec Lk. 3, 9 Mt. 3, 10  
 v dat nu dat byl gesett es an de wortele van den bome. eñ elc boem<sup>c</sup>  
 die goede vrocht nit en dregt sal af gehowen werden eñ gewor  
 15 pen int vir. / LUCAS. Doe vragde hem de gemeente van den volke eñ Lk. 3, 10  
 seide wat sele wi dan doen? / eñ hi antwerdde aldus. Die tuee rokke Lk. 3, 11  
 heft hi gheue den eenen den ghenen die engheenen en heft. eñ die  
 spise teuerteerne heft hi doe also gelike. / Doe quamen oc die am Lk. 3, 12  
 bachts liede eñ daden hen doepen eñ vragden oec meester wat be  
 a) *inter l.* en verlaet v op hen nit — b) *inter l.* van den ongelouegen — c) *inter l.* mensche

- C. 22 and confessed / their sins. And when he saw that many of the Pharisees /  
 and of the Sadducees came to his baptism, he spoke to them / and said  
 thus: What say ye, serpents' children, who showed you to flee from /  
 10 the wrath to come? Do righteous penitence that be helpful to you, / and  
 say not: Our father is Abraham<sup>a</sup>; for I say to you that God is / mighty  
 to make of these stones<sup>b</sup> Abraham's children. And I also say / unto you  
 that now the axe is set at the roots of the tree, and every tree<sup>c</sup> / that  
 15 bears not good fruit shall be hewn down and cast /<sup>15</sup> into the fire. Then  
 the multitude of people asked him and / said What then shall we do?  
 and he answered thus: He who has two coats / let him give one to him who  
 has none. And he who / has food to consume let him do likewise. Then the /  
 publicans also came and had themselves baptized and also asked: Master,  
 a) do not rely upon them b) of the unbelieving c) man

11 Mt. III. 9 *es, est l. habemus: sy.* — *en segt nit, ne dicatis l. ne velitis dicere:*  
*sy<sup>sc</sup>; om. ev εχυτοις: Aphr., om. in Mt.: sy<sup>a</sup> g Or 2/2 Chrys; om. in Lk.:*  
*sy<sup>sc</sup> lat exc. q l f.*

*megtech es, potens est l. potest: Ta<sup>ar</sup> Old-Lat Vg<sup>odd</sup> (not Irish) Clem Al Iren Ambr.*

12 Mt. III. 9 *abrahams, gen. l. dat.: Ephr 40 Old-Hebr Old-Germ Wycl.*

14 Mt. III. 10 *sal... werden, excidetur—mittetur l. exciditur—mittitur: Old-*  
*Latin and Vg exc. g, Ta<sup>ar</sup>; absc. l. exc.: Iren 1/2.*

16 Lk. III. 10 S H<sup>ned</sup> om. *dan*, with Ta<sup>ar</sup> Cod. Bezac, group I<sup>r</sup>, ε 351 ε 416 *e b c*  
*ff<sup>2</sup> q l sy<sup>sc</sup> bo aeth.*

17 Lk. III. 11 add. *den eenen, unam: sy<sup>sc</sup> sa arm g<sub>1</sub> Tert: alteram earum = sy<sup>c</sup>*  
*one of them.*



fol. 8<sup>v</sup>

20 hort ons te doene? / en hi antwerdte hen. Nemmeer en doet dan Lk. 3, 23  
v geboden<sup>a</sup> / es. Doe vragden hem oc de riddersen wat si soudē don Lk. 3, 14  
en hi antwerdte hen aldus. Nimene en veronrecht noch en quetst  
mar laett v genugen met vwen ssoute. / En alse dat volc sach Lk. 3, 25  
dat suare leuen dat yan baptiste leidde en hoerde die castynge die  
25 hi hen allen toesprac al ongespart. So quam ene opinie onder  
tfolc dat hi ware xp'c<sup>b</sup> / en daer omme sendden de yoden van ihrl'm Joh. 1, 19  
papien en leuiten om hem te vragene wie hi ware / en alse sys Joh. 1, 20  
hem vragden so lyde hi dat hi nin ware xp'c. / Doe vragdense hem Joh. 1, 20  
noch voert. bestu dan helias? en hi antwerdte. nenic. en si vrag Joh. 1, 21  
30 den noch voert. bestu en prophete. en hi antwerdte nenic. /  
Doe seiden si noch voert. Sege ons wie du best dat wi ene Joh. 1, 22

a) *inter l.* in de wet — b) *in mg.* miserū Judei ab iherosolymis

20 what / 20 behoves us to do? And he answered them: Never do more than /  
is commanded you<sup>a</sup>. Then the soldiers also asked him what they should  
do / and he answered them thus: Do no injustice nor injury to any one, /  
but be satisfied with your pay. And when the people saw / the heavy life  
25 that John the Baptist led and heard the reproof which / 25 he addressed to  
them all without sparing them, a belief arose among / the people that he  
was Christ, and therefore the Jews of Jerusalem / sent priests and levites to  
ask him who he was, and when they / asked it him, he confessed that he  
was not Christ. Then they asked him / still further: Art thou then Elijah?  
30 And he answered: No, I am not. And they asked / 30 still further: Art  
thou a prophet? And he answered: No, I am not. / Then they said still  
a) in the law

22 Lk. iii. 14 *veronrecht, calumniatis* l. *calumniam faciatis*: D; *veronr.*—  
*quetst, cal.*—*conc.*: ε 371, sy<sup>m</sup> Zach. 96 B (Aug.): *tamquam calumniatores et*  
*conculsores*.

23 *mar, sed l. et: fls.* — L gives a very free paraphrase of Lk. iii. 15 for  
which cp. sy<sup>m</sup>.

28 Joh. i. 20 om. *et non negavit et confessus est* (by homocoteleuton?): sy<sup>cd</sup>  
ε 376 E-P<sup>a</sup>; om. *et confessus est*<sup>2</sup>: δ 2 e l D R μ Dim sa; cp. Zach. 96 B  
(Greg., Bede). — *dat hi* etc., or. obl. also in Ta<sup>m</sup> cp. Zach. col. 96 C.

29 Joh. i. 21 add. *noch voert, iterum*: δ 2 ε 014 e a b c ff<sup>2</sup> D R sy<sup>b</sup> Ta<sup>m</sup>.

30 *nenic*<sup>3</sup>, *non sum*: δ 505 ε 1216 e c.

31 Joh. i. 22 *sege ons wie du best*, add. *dic nobis*; cp. *dic ergo* (*nobis: e ff<sub>2</sub> aur*) *quis*  
*es* (*tu: er*): a c ff<sub>2</sub> r aur; add. *dic nobis p. quis es*: ε 1279 sy<sup>cd</sup> e l D R; *dic*  
*ergo nobis* l. *quis es*: b. It is clear that the expansion belongs to the Old-Syro-  
latin (Harmony) tradition. Its occurrence in ε 1279 needs explanation!

fol. 8<sup>r</sup>

sekere antwerdde mogen weder brengen den ghenen die ons

fol. 9<sup>r</sup>

hir sendden· wat segs du uan di seluen? / Doe antwerdde yan bapt' Joh. 1, 23

din boden aldus· ic ben de stemme des roepends in der wustinen·

Bereidt den wech gods also alse wilten seide ysaïas de pfete· / En die Joh. 1, 24

dar waren gesendt· waren van den phariseusen· / Doe vragden si hem Joh. 1, 25

5 noch voert wat doepts du dan och tu nin best xpc noch helias· noch

pfete· Doe antwerdde hen yan bapt'· ic doepe in den watre / in peni Mt. 3, 12a Lk. 3, 16  
Joh. 1, 26a

tentien vor de sonden· Mar die na mi comen sal hi es starker dan ic

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further: Tell us who thou art, that we / may carry back a definite answer  
to them who sent us here.

fol. 9<sup>r</sup>

What sayst thou of thyself? Then John the Baptist / answered the messengers  
thus: I am the voice of the one who is calling in the wilderness. / Prepare  
the way of God even as whilom Isaiah the prophet said. And they / who  
5 had been sent there were of the Pharisees. Then they asked him / 5 still  
further: Why then baptizest thou if thou art neither Christ nor Elijah nor /  
a prophet? Then John the Baptist answered them: I baptize in the water in /  
penitence for sins. But he who shall come after me is stronger than I / am;

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32/ Joh. 1. 22 *dat wi . . . brengen*, cp. *ut reversi renuntiemus: e aur* (om. *reversi*).

fol. 9<sup>r</sup>

1 Joh. 1. 22 add. *hir, hic (huc?)*: Pep. Harm. 9<sup>27</sup> *pider*.

Joh. 1. 23 *antwerdde, respondit* l. *ait: a f*.

2 Joh. 1. 23 *din boden, nuntiis*, cp. Zach. col. 96 D: *vel quia nuntii quaerere intendebant*.

3 Joh. 1. 23 *bereidt, parate* l. *dirigite: c f ff<sub>2</sub> g<sub>1</sub> q*, Fuld Tert Ambr., Zach. col. 97 A (text and comm.), Pep. Harm. 9<sup>29</sup>: *forto make redy*: in Greek: ε 1211 (Ferr.) ε 1114 ε 351. — *gods, dei* l. *domini: e*. In Mt. iii. 3 *dei nostri* is read by Iren b sy<sup>c</sup>; in Mc. i. 3 by Cod. Bezae (Greek), *a b c ff<sub>2</sub> t E M-T sy<sup>hmg</sup>*; in Lk. iii. 4 by *r sy*. All this seems influence of Tatian who assimilated the quotation in the Gospels to the text of Is. xl. 3.

6 Mt. iii. 11 *in penitentien* is from Mt. iii. 11; it is added in Joh. i. 26 by *b* (*paenitentiae*) *a q* (*in penitentiam*). As a Harmony reading it occurs not only in Fuld, but also in Pep. Harm. 9<sup>33</sup>: *for penance*. For the addition: *vor de sonden*, cp. Aphr., ed. Parisot, 529: *paenitentiam agite a peccatis vestris* (Mt. iii. 2).



fol. 9<sup>r</sup>

ben· en in ben nit werdech hem tontbindene den rieme van sinen schoe·/

hi steet en gheet onder v en ghine kennes nit· hi es degene die v Mt. 3, 12<sup>b</sup> Joh. 1, 26<sup>b</sup>

10 doepen sal in den heiligen gheeste en in den vire· / hi heft sinen wa Mt. 3, 12

yere in sine hant· en hi sal kerien sinen vloer· en hi sal ghedren sine

A. 16 tarue in sine schure· en dat kaf sal hi verbernen in den eeuleken vi

re· / Dit en des gelike so predeckte yan bapt' den volke / en dit was Lk. 3, 16 Joh. 1, 28

in bethania ouer die jordane daer hi dat volk doepde an din tide /

F. 14 C. 23 15 In din seluen dagen so quam ihc van galileen ter jorda || MATHEUS Mt. 3, 13

nen daer yan bapt' doepde en woude oc gedoept syn van hem· / En yan Mt. 3, 14

bapt' weigereds hem en seide· ic moste van di gedoept syn· en du co

ms tote mi? / Doe antwerdde hem ihc en seide aldus· laet di geschin Mt. 3, 15

and I am not worthy to untie for him the thong of his shoe. / He stands

10 and goes among you, and ye know him not. He is the one who / 10 shall

baptize you in the Holy Ghost and in the fire. He has his fan / in his hand,

and he will sweep his floor, and he will gather his / wheat in his garner,

and the chaff he will burn in the eternal fire. / These and similar things

John the Baptist preached to the people; and this was / in Bethania across

C. 23 15 the Jordan where he baptized the people at that time. / 15 In those same

days Jesus came from Galilee to the Jordan / where John the Baptist

baptized and wished also to be baptized by him. And John / the Baptist

refused it him and said: I should be baptized by thee, and thou / comest

8 Joh. 1, 26 *tontbindene den rieme van sinen schoe*; Ephr. quotes thus twice (41, 99), once *ut portet* (192); Fuld has the Matth. version: *calceamenta portare*; Ta<sup>ar</sup> = L.

9 *onder u, inter vos*: S<sup>ned</sup> has *in midden onder u, in medio inter vos*, cp. a: *medius inter vos, eq* Cyp: *in medio vestrum*.

10 Mt. iii. 11 *in den vire, in igni*; the prepos. is repeated by sy whose idiom requires it.

Mt. iii. 12 *hi heft, habet l. cuius*: sy<sup>m</sup> Ta<sup>ar</sup> (*who taketh*); *habens* in Mt.: a c g<sub>1</sub> l<sup>n</sup> q, *qui habet*: b m; in Lk.: e a b c (*ferens*) f l r M-T; cp. Iren 1/2: *palam habens* (iv. 4.3; cp. Kraft, *Die Evangelienzeit des H. Irenäus*, S. 12).

16 L omits here Lk. iii. 23 which comes here in Ta<sup>ar</sup> Ta<sup>ephr</sup> Fuld S H<sup>ned</sup>. That it belongs here is shown also by the interesting variant *ερχόμενος* l. *αρχόμενος* in Ephr. 41: *et ipse erat annorum quasi triginta quando venit ut baptismum a Joanne acciperet*. The reading is found in Clem. Al., *Strom.*, i. 145 (ἦν δὲ ἡσούς ἐρχόμενος ἐπὶ τὸ βάπτισμα ὡς ἑτῶν λ') and in min. 133. It is presupposed in Justin, *Dial.*, 88<sup>o</sup>, 10 and Iren. ii. 5 (*Ita enim, qui eius annos significavit Lucas, posuit: Jesus autem erat quasi incipiens triginta annorum quum veniret ad baptismum*). *αρχόμενος* is omitted, evidently under influence of the Diatessaron, by Ta<sup>ar</sup> sy<sup>(b)</sup> sa aeth ef 112u 11341.



fol. 9<sup>r</sup>

want aldus behoert ons te volbrengene<sup>a</sup> alle geregteghheit- LUCA' MATH'

20 JOHE' MARCU' Doe gestades yan bapt' en doe pdene- / en also hi gedoept was Mt. 3, 16

so ginc hi vten watre- en also schire wart hem de hemel ontploken-

en yan bapt' sach dē gheest gods in ere duuen ghelikenesse comen

op hem en bliuen in hem / en doe quam oc ene stemme uten hemele Mc. 1, 10c Mt. 3, 17d

die seide aldus- / Du best myn lieue sone an di hebbic myn behagen Lk. 3, 34b

25 gelegt- / Doe gaf yan bapt' syn getuge en seide- ic sach den gheest Joh. 1, 32

gods comen van den hemele in ghelikenessen van eere duuen en bli

a) *inter l.* otmudegheit daer alle geregteghheit af comt

to me? Then Jesus answered him and said thus: Let this be done, / for  
20 thus it becomes us to fulfil all righteousness<sup>a</sup>. / 20 Then John the Baptist  
agreed to it and baptized him. And when he had been baptized, / he went  
out of the water, and immediately the heaven was opened to him; /  
and John the Baptist saw the Spirit of God in the semblance of a dove  
come / upon him, and remain in him; and then a voice also came out of  
heaven, / which said thus: Thou art my beloved son; on thee I have laid  
25 my pleasure. / 25 Then John the Baptist gave his testimony, and said: I  
saw the spirit / of God come from heaven in the semblance of a dove, and /

a) humility from which all righteousness derives

19 Mt. iii. 15 *geregteghheit, righteousness*. The gloss says: *otmudegheit daer alle geregteghheit af comt*, cp. Pep. Harm. 10<sup>b</sup>: *namelick of lowenesse*.

20 Mt. iii. 16 add. *ende doe pdene, et baptizavit eum*: Old-Hebr; cp. sy<sup>m</sup> add. *ut baptisaretur* (sy<sup>c</sup> adds further *et Jesus baptizatus erat*); c has: *baptizavit l. dimisit*. The light at the baptism (a g<sub>1</sub> Justin Juven. Ephr. 43 Isodad Barsalibi Ev. Ebionit.) is omitted in L as in all the Latin Diat. texts. It is preserved only in Pep. Harm. 10<sup>b</sup> in the form: *so com he brithnesse of hevene*.

21 Mt. iii. 16 om. *ecce*: Ta<sup>r</sup>.

22 *yan bapt' sach*. That it was John who saw the Spirit (cp. Joh. i. 32) is said by Zach. 100 C: *vidit Johs et qui cum eo erant Spm*; cp. Ephr 42, 128.

23 Mt. iii. 16 *in ere duuen ghelikenisse, in similitudine columbae*: Ephr. 99, 128, sy<sup>c</sup>, Ev. Ebion., Justin, Old-Hebr, Zach. 100 C, 110 B, 445 A, 528 A; cp. *A Further Study*, p. 53.

*ende bliuen in hem, et manentem in eo* (cp. Joh. i. 32); add. in Mc. i. 10 *και μενον α. ε15: δ2 δ48 ε014 ε211 ε1083 ε1341 ε371 lat exc. a c f r (e k hiant)*; l. *venientem* in Mt. iii. 16: sy<sup>m</sup> pal.

24 Lk. iii. 22 *an di hebbic myn behagen gelegt*; the exact equivalent of this rendering in Zach., col. 100 A: *quod Lucas dicit tale ac si dicat: In te placitum meum constitui*.

25 After *waer bevalle, bene placui* H<sup>uod</sup> adds: *hoert hem, ipsum audite: f g<sub>1</sub> Hil Cypr.*

26 Joh. i. 32 *ende bliuen, et manentem l. et mansit: δ2 ε014 b e q r W (R) Old-Germ. codd., cf. sy<sup>m(c)</sup>.*





fol. 9<sup>o</sup>

5 broede en es des menschen leuen mar in allen din warden die comen  
vten monde gods. / Doe namene die euel gheest en uurdene in de stat Mt. 4, 5  
van ihrl'm. en settene op dat verwelfte van den temple dat hoge  
stont van der erden / en seide aldus. Bestu gods sone so laet di neder Lk. 4, 8  
Mt. 4, 6  
wallen. want hets gescreven den souter. Dat hi sinen inglen gebo Lk. 4, 10  
10 den heft van di dat si di behueden in allē dinen wegen. en si selen di ont Lk. 4, 11  
faen in haren handen so dat tu di nin souds stoten dinen voet an die

5 Then Jesus answered him thus: It is written Not only in the / <sup>5</sup> bread is  
the life of man, but in all the words that come / out of God's mouth. Then  
the evil spirit took him and carried him into the city / of Jerusalem; and  
set him on the roof of the temple, which rose high / from the ground, and  
said thus: If thou art God's son, then let thyself / fall down: For it is  
10 written that he has commanded his angels / <sup>10</sup> concerning thee that they  
[should] protect thee in all thy ways; and they shall receive / <sup>10</sup> thee in their  
hands, so that thou shouldst not dash thy foot against the / stones. Then

5 Mt. iv. 4 *es des menschen leuene, est vita hominis* l. *vivit homo*. The difference  
in Syriac is very slight: ܐܠܗܝܢ ܠܗ for ܐܠܗܝܢ ܠܗ.

*comen uten monde*; the Dutch is nearer to the rendering of Novatian (cp.  
Sabatier, i.l.): *proficiscitur ex ore* than to the Vg.: *procedit de ore*.

6 Mt. iv. 5 *namene, assumpsit, etc.*; perfect tenses as in Lk. with the Old-Lat.,  
Vg<sup>codd</sup> (incl. Irish). — *namene...ende vurdene, assumpsit eum...et duxit eum*; on  
this paraphrastic formula cp. *A Further Study*, p. 49 f. To the instances  
there given (sy<sup>sc</sup> Ephr. 44 Zach. 104B) must be added Ephr. 129 for  
Lk. iv. 29. In Mt. iv. 5 we find it also in the Old-French: *le print et le*  
*mena*; in Pep. Harm. 10<sup>26</sup>: *after þat toke þe fende hym and ledd hym*.

7 Mt. iv. 5 *de stat van ihrl'm*; an anti-judaism for which cp. *A Further*  
*Study*, p. 84 f.

8 Mt. iv. 6 *laet di nederwallen*. For this rendering of *mitte te deorsum* cp. Jos.  
Schäfers, *Evangelienzitate in Eph. des Syrsers Komm. zu den Paul. Schriften*,  
1917, S. 6 ff. ܠܗ, 'to fall' seems the common sy<sup>sc</sup> rendering of *mittere se*  
or *mitti*; see Mt. iii. 10, xviii. 8; Joh. iii. 24, xxi. 7.

9 For the cancelled words (*in*) *den souter*, in *psalmo* cf. Ephrem 44: *si in*  
*Christo impletur psalmus*. There also *suscipt* corresponding more than *tollent*  
to the Dutch *ontfaen* l. 10; cp Old-Germ (codd): *entpfachtent* l. *heben* (cdd).

10 The Lukan addition *ut custodiant te* is attested for the Diat. by Ephr. 44  
and is found in Mt. in sy<sup>ch</sup>, a E E-P R. The further addition *in allen dinen*  
*wegen* in Mt., only in E-P R; in Lk. in group I\* and in the Tatianizing  
codd.: ε 376 ε 337 ε 1222 ε 377 ε 178 ε 1443; no lat (exc. Wycl.) or sy.

11 *handen*; no trace in Latin of the Syriac-Tatianic tradition (Ta<sup>sc</sup> Ta<sup>eph</sup> sy<sup>sc</sup>)  
*brachiis* (= Ps. xci. 12 sy, not Heb nor LXX). In Lk.: sy<sup>p</sup>, hmg.



fol. 9<sup>r</sup>

stene. / Doe antwerdde hem iħc noch andewerue hets gescreuen. Du Mt. 4, 7  
en sout dinen here eñ dinen god nit bekoren. / Doe namene de euele Mt. 4, 8  
gheest eñ uurdene op enen berch die harde hoge was eñ toegde hem

15 alle die lande van der werelt eñ alle hare glorie / eñ seide aldus. Alle dese Mt. 4, 9  
verwentheit sal ic di gheuen weltu vallen vore mi eñ anebeden mi. /

Doe antwerdde hem noch iħc vlie van mi sathanas. hets<sup>a</sup> gescreuen. Mt. 4, 10

Dinen here eñ dinen god soutu anebeden eñ hem allene soutu dinen.

Doe lietene die euele gheest. eñ dingle quamen eñ dinden hem / JOH'ES. Mt. 4, 11

a) *inter L. in deutō*

Jesus answered him again: It is written, Thou / shalt not tempt thy Lord  
and thy God. Then the evil spirit took him / and carried him up to a  
15 mountain that was very high, and showed him / <sup>15</sup> all the countries of the  
world, and all their glory, and said thus: All this / splendor I will give  
thee if thou wilt fall down before me and worship me. / Then Jesus answered  
him again: Flee from me, Satan. It is written<sup>a</sup>: / Thou shalt worship thy  
Lord and thy God, and him alone shalt thou serve. / Then the evil spirit  
a) in Deut.

12 Mt. iv. 7 *anderwerue*, *rursus* combined with *antwerdde*, *ait*: sy<sup>c</sup> it *CFMW*,  
*Zach.-Wn.* Old-Germ., Old-Fr.

13 *dinen here ende dinen god*; the repetition of the pronoun only in sy<sup>c</sup>.

14 Mt. iv. 8 *namene.... ende vurdene*, *assumpsit et duxit*; the paraphrase (cp. ad  
lin. 6) is attested for the Diat. in Ephr. 45, and Pep. Harm. 10<sup>20</sup>, for Mt.  
by sy<sup>b</sup>, for Lk. by sy<sup>(10)</sup>.

16 Mt. iv. 9 For the addition *verwentheit* cp. Ephr. 47: *quum diabolus delicias*  
*ei ostenderet*; Pep. Harm. 10<sup>28</sup> *alle he feire pinges of his werlde*. — add.  
*vore mi*: Old-Germ., sy<sup>c</sup>: ܐܬܝܬܐ, both in Mt. and Lk. after ܐܬܝܬܐ; cf.  
*procidens*: *abfg*, Iren Zach. 105 C; *prostratus*: *k* Aug; add. *procidens*  
in Lk.: it Iren, *prostratus*: *e*. It is worth noticing that *e* in Lk. iv. 7 gives  
the exact translation of the Syriac in Mt. iv. 9 sy<sup>c</sup>: *si prostratus adoraveris*  
*in conspectu meo*: one of the Syriasms in the Old-Latin Gospels.

17 Mt. iv. 10 *vlie van mi*; for the addition *van mi* cp. *vade retro me*; *b*, ܐܬܝܬܐ ܐܝܠ:  
sy<sup>c</sup>; *vade post me*: *dh*; *recede*: Tert; ܐܬܝܬܐ: sy<sup>b</sup> Ephr 49; all of them  
variations of the addition ܐܬܝܬܐ ܡܝܢܐ: Justin Ta<sup>ephr</sup>, etc. — om. *enim p. scriptum*  
*est*: *kh* Iren *AE-P<sup>b</sup>FHY* al *aur Dim*.

L follows in the story of the temptation the Matthean order as do Ta<sup>ar</sup>,  
Fuld, Ta<sup>ephr</sup> 44; Old-Lat follows in Lk. the Matthean order; Ephr. 47 and Pep.  
Harm. follow Luke.

18 *dinen here ende dinen god*: sy<sup>c</sup>; for the Semitism cp. ad vs. 7.

19 Mt. iv. 11 om. *ecce*: Aphr. Ephr. 44 sy<sup>c</sup>.

L omits here *et erat cum bestiis*, Mc. i. 13. Ta<sup>ar</sup> and Pep. Harm. have it  
after Mt. iv. 1.



- F. 16 C. 25 20 || Op enen dach daer na so stont yan baptiste en twe van sinen yon gren met hem. / en daer hi versach ihm gaende so sprac hi aldus. dat es dat gods lamp. dats degene die de werelt verloessen sal van haren sunden. / En alsoe dat hoerden die twe yongren so volgden si iesum. / Doe kirde hem ihc en sach se hem volgen en vragde hen al  
 25 dus. wat sukdi? en si antwerdden. Rabbi dat luat also vele alsoe meester waer woenstu? / en ihc antwerdde hen. comt en siede. do ghingense met hem. en bleuen met hem din dach ouer. omtrent der tinder vren van den dage so quamen si ane hem. / En deen va hen twee die ihesum geuolgt waren dat was andreas symon  
 C. 26 30 peters bruder / JOH'ES MATH' MARCUS. LUCAS. || Dese vant talre  
 irst symonem sinen bruder dat was sente<sup>a</sup> peter die onder wilen es genamt symon johis onder wilen symon bariona. onder wi  
 a) inter l. glossa

- C. 25 20 left him, and the angels came and ministered unto him. / 20 After this, one day John the Baptist was standing and two of his disciples with him, and as he saw Jesus walking, he spoke thus: / That is the lamb of God, that is the one who shall redeem the world from its sins. And when the two disciples heard that, they followed / Jesus. Then Jesus turned  
 25 and saw them following him, and asked them / 25 thus: What seek ye? And they answered: Rabbi, that is to say / Master, where abidest thou? And Jesus answered them: Come and see. Then / they went with him, and remained with him all that day: about / the tenth hour of the day they came to him. And one of / those two who had followed Jesus was Andrew,  
 C. 26 30 Simon / 30 Peter's brother. This one found first / of all Simon his brother, who was Saint Peter, [and] who sometimes / is called Simon Johannis, sometimes Simon Bariona, sometimes /

20 Joh. I. 35 om. *iterum: sy et 329 70*, Zach.-Wn. text, Pep. Harm., Old-Germ.: a harmony reading, as Joh. i. 29<sup>a</sup> is omitted in all Harmonies.

22 Joh. I. 29 or 36 add *dats, ecce* (Joh. i. 29): Cypr it Irish and Spanish Vg codd. *corr vat*  $\mu$  Dim; Old-Fr., Old-Germ., Wyclif, Petrus Comestor c. 66, Zach. 19, 99, 106 (Wn. text), 206; capit. *D G* Oxf. Vg. p. 493, 703; Ephr. 41, 43, 99, 208, 238, sy<sup>sc</sup>, Orig. The harmony reading is attested for Joh. i. 36 by a ff<sub>2</sub> aur M-T foss.

*verloessen sal*; Zach. 106 D: *agnus quo redimitur*; Iren<sup>codd</sup> Cypr: *auferet*; Fuld: *tollet*.

23 Joh. I. 37 *sunden, peccata* l. *peccatum* (ex liturgiis Oxf. Vg. p. 511): *elr* Cypr aur (vs. 29) 2014 (and vs. 36) capit. *D G* aur Par Lat 6<sup>a</sup> Zach. (Comm) 19, 77, 99, 206, (text) Wn. 106, Wycl.

Joh. I. 37 *ende alsoe dat hoerden, cum (hoc) audirent* l. *et audierunt eum loquentem*: sy<sup>sc</sup> and when heard (both L and sy<sup>sc</sup> omit *eum loquentem*).

27 Joh. I. 39 add. *met hem, cum eo*, cp. sy<sup>sc</sup>: *after him*. — om. *et viderunt ubi maneret*.

29 Joh. I. 40 om. *qui audierunt ab Johanne*, cp. sy<sup>sc</sup>.



fol. 10<sup>r</sup>

len symon petrus. en seide hem aldus wi hebben vonden. mes  
siam dat ludt also vele alse xp'c. / Doe leidde andreas petre si Joh. 1, 42  
nen bruder dar ihc was. en alsen ihc sach so sprac hi hem ane  
en seide aldus. Du best symon sone johanna. dut sout heeten ce  
17 C. 27 5 phas dat ludt also vele alse petrus / JOHANNES. || Des anders dags Joh. 1, 43  
dar na so kirde ihc weder te galileen wert en onder wegen vant  
hi philippu en seide hem. volch mi. / Dese philippus was van bet Joh. 1, 44  
A. 19 saida daenen symon petrus en sin bruder andris waren. / Doe Joh. 1, 45  
quam philippus en vant Nathanael en seide. Din moyses screef  
10 in der wet en daer de propheten af wilen screuen din hebwi  
vonden ihm iosephs sone van nazareth. / Doe antwerdde hem na Joh. 1, 46  
thanael. Mach van nazareth it goeds syn? en philippus antwerd  
de. com en sighs. / Doe ihc sach nathanael com so sprac hi aldus Joh. 1, 47

fol. 10<sup>r</sup>

Simon Peter, and said to him thus: We have found Messiah, / that is to  
say Christ. Then Andrew brought Peter his / brother where Jesus was; and  
when Jesus saw him, he spoke to him / and said thus: Thou art Simon,  
C. 27 5 the son of Johanna. Thou shalt be called / <sup>5</sup> Cephas, that is to say  
Peter. The next day / after that, Jesus returned to Galilee, and on the  
way [there] he found / Philip and said to him: Follow me. This Philip  
was of / Bethsaida, whence Simon Peter and his brother Andrew were. Then /  
10 Philip came and found Nathanael, and said: / <sup>10</sup> We have found him  
[of] whom Moses wrote in the Law and of whom the prophets wrote of  
yore, / Jesus, Joseph's son of Nazareth. Then Nathanael answered him: /  
Can there be anything good from Nazareth? and Philip answered, /  
Come and see. When Jesus saw Nathanael coming, he spoke / of him thus:

fol. 10<sup>r</sup>

3 Joh. 1. 42 add. *ende*, xxi a. *εμβλεψας*: ε 014, ε 1443, e a g sy.

8 Joh. 1. 43 *des ander dags*, *altera die*: a e; *postera die*: b r l; *in crastinum*: Vg.;  
sy: ܠܝܘܬ ܡܚܪܐ, *altera die*.

6 add. *onderwegen*, *proficiscens*: ff l aur; *prodiens*: e.

7 Joh. 1. 44 add. *dese*, *hic*. a. *Philippus*. Is this influence of the Syriac idiom:  
ܡܝ ܥܡܝ?

9 Joh. 1. 45 *quam ende vant*, *came and found* l. *invenit*; a Semitism recurring in  
Pep. Harm. 11<sup>23</sup> in vs. 41: *he went & sou3th Simonde*.

13 Joh. 1. 47 *doe ih'c sach N. comen*; cf. *iesus autem ut vidit venientem N.*: e;  
*videns autem N. venientem*: a b ff<sub>2</sub> l r aur; ܡܕܝܢ ܠ. ܡܕܝܢ: ܕ 2<sup>a</sup>, ε 1211 (Ferr.).

fol. 10<sup>r</sup>

van hem. Siet daer ghewarlec enen israhelite daer en gheene  
15 loesheit in en es. / Doe antwerdde nathanael. waer kins du mi? *Joh. 1, 48*  
en ilc antwerdde hem aldus. Eer di philips toe sprac doe du stond  
onder den vigheboem so kendic di. / Doe sprac nathanael aldus *Joh. 1, 49*  
rabbi meester du best gods sone du best coninc van isrl'. / Doe *Joh. 1, 50*  
antwerdde hem ilc. Om dat ic seide ic sach di onder den vighe  
20 boem so gheloefstv ane mi. mar ic segdi dattu noch meerre  
dinc sout sien / want ouer waer so seggic v: dat gi selt sien *Joh. 1, 51*  
den hemel ontploken. en dingle gods op uarende en neder  
comende op des menschen<sup>a</sup> sone. / LUCAS MATH.

C. 28 MARCUS JOHANNES. || Dar na so ginc ilc in der cracht syns *Lk. 4, 14*  
25 gheests en quam in lant van galileen en alse hi int lant comen  
was so lip die nimerde van hem in alle die geburte / want in *Lk. 4, 15*  
den steden daer hi quam so ginc hi in hare synagoghen. en pre  
decte din volke en al dat hi seide dat wart gepryst en ghe  
loft van den volke. / LUCAS. Op enen dach so quam hi te naza *Lk. 4, 16*  
<sup>a</sup>) inter I. marien.

15 Behold there, indeed an Israelite in whom there is no / 15 guile. Then  
answered Nathanael: Where [by] knowest thou me? / And Jesus answered  
him thus: Before Philip spoke to thee, when thou stoodst / under the  
fig tree, I knew thee. Then Nathanael spoke thus: / Rabbi, master, thou  
art God's Son, thou art king of Israel. Then / Jesus answered him. Because  
20 I said, I saw thee under the / 20 fig tree, thou believest in me; but I say  
to thee, that thou shalt see still greater / things; for I tell thee forsooth,  
that thou shalt see / the heaven opened, and the angels of God ascending  
and descending / upon the Son of man<sup>a</sup>.

C. 28 25 After that Jesus went in the power of his / 25 spirit, and came into  
the land of Galilee, and when he had come into the land, / the fame  
of him ran in all that region, for in / the cities where he came he went  
into their synagogues and preached / to the people, and everything that he  
said was praised and lauded / by the people. One day he came to  
<sup>a</sup>) of Mary.

17 *Joh. 1. 48* *kendic*, *novi l. vidi: b.*

19 *Joh. 1. 50* *om. tibi p. dixi: e q.*

20 *meerre dinc*, *majora*: Gr. plur. C<sup>13</sup> Old-Lat. exc. *c q.* sy<sup>(sc)</sup>; against *majus*:  
Ta<sup>v</sup> Fuld Vg.

23 *Joh. 1. 51* For the gloss: *marien* see p. 66, ad l. 10.

24 *Lk. iv. 14* add. *syns*, *eius p. spiritus*.



fol. 10<sup>r</sup>

30 reth daer hi op gheuudt was. en dat was op enen sater  
dach en hi ginc in de synagoghe ghelyc dat hi plach tedoene /  
en men brachte hem enen boec dat was de pphecie ysaie des Lk. 4, 17

fol. 10<sup>v</sup>

propheten. Doe ontploec ilic din boec en quam ten irsten ma  
le op die prophecie die ysaias wilen propheteerde en scref van  
hem dewelke prophecie sprekt aldus. / De gheest gods es in mi Lk. 4, 18  
die mi heft bestreken met sire olien. en die mi heft gesendt te  
predekene den armen<sup>a</sup> van gheeste en den geuangenen hare ver

a) inter l. oetmudegen

30 Nazareth / 30 where he had been brought up, and that was on a Satur- /  
day. And he went into the synagogue as he used to do, / and they brought  
him a book that was the prophecy of Isaiah the /

fol. 10<sup>v</sup>

prophet. Then Jesus opened the book and came at once / upon the prophecy  
which Isaiah whilom prophesied and wrote about / him; which prophecy  
speaks thus: The Spirit of God is in me, / who has anointed me with his  
5 oil, and who has sent me to / 5 preach to the poor<sup>a</sup> of spirit, and to the  
a) the humble

30 Lk. iv. 16 *opghevudt, enutritus*. Vg. and Old-Lat. is *nutritus* (S<sup>oed</sup>: *gevoet*).  
Only *q* has *enutritus* with erased *e*. *ανασταθραμμενος* l. *τεθραμμενος*: *H* (exc.  
δ 1, δ 3, δ 6, ε 76, δ 371), ε 050, group I<sup>a</sup>, Ferr. gr., ε 207, ε 1132.

31 Lk. iv. 16 *ghelyc dat he plach te doene*, cp. sy<sup>o</sup>: *as he was wont*.

32 om. *και ανεστη αναγν.*: ε 1289, ε 1468. For disturbance cp. *ω και ανεστη αναγν.*  
*p. Ησαιου προφ.*: ε 050, I<sup>a</sup> group, ε 1353. pal. sy<sup>o(c)</sup>.

fol. 10<sup>v</sup>

1 Lk. iv. 17 *ontploec*, a rendering probably of *aperuit* (cp. Lk. xxiv, 32: *ons de*  
*schriften ontploec*, Vg.: *aperiret nobis Scripturas*), *ανοιξας* l. *αναπτυξας*: δ 1  
δ 4 δ 48 ε 56 al. sy<sup>o(c)</sup> pal sa bo. The Latin here avoids *aperuit* and says  
*revoluit* because of ambiguity. But that *aperuit* was once in the Latin  
tradition appears from Zach. 110 A B who plays on this reading:  
*Scriptura de ipso per ipsum nobis erat aperienda... mortalibus aperuit*  
*intelligendum*.

3 Lk. iv. 18 *dei* l. *domini*. — *in mi, in me* l. *super me*: a dogmatic variant.

5 om. *evangelisare*. — add. *van gheeste, spiritu p. pauperibus*. The tradition  
of Lk. iv. 18 in Latin is very complicated. We notice only that the  
addition *ωσπασθαι τους συντετριμμενους την καρδιαν* (Isaiah lxi. 1), found, in the  
Byzantine tradition, occurs also in δ 6 ε 76 δ 371 ε 050 sy<sup>o</sup> I<sup>a</sup> Iren Hil fr<sub>2</sub>

fol. 10<sup>r</sup>

loessennesse: en den bliden hare verclernesse: en den ghequetsteden  
hare gesunde / en oc te predikene dat volle<sup>a</sup> yar gods en den dach Lk 4, 19  
daer<sup>b</sup> men igewelken sinen loen in gheuen sal / en also hi dit gele Lk 4, 20  
sen hadde so loec hi den boec weder toe en gauene op in eens hāt  
10 diene ontfinc van hem. Doe ginc hi neder sitten en alle die in  
die synagoghe waren sagen te wondere op hem / Doe sprac hi Lk 4, 21  
tote hen allen en seide: Dese selue scripture die gi mi hir lesen  
hoert: es nu<sup>c</sup> op desen tyt toe comen en veruult / MATHEUS. Dar Mt 4, 23a  
na so began hi te predekene en te seggene: / De tyt es comen en he Mt 1, 13  
15 melrike begint te nakene. Doet penitentie en gheloest der ewan

a) *inter l. des euleca leuens* — b) *inter l. des ordels* — c) *inter l. want ic ben degene dar al af sprekt*

captives their / release, and to the blind their illumination, and to the  
injured / their health, and also to preach the full year<sup>a</sup> of God and the  
day<sup>b</sup> / on which every one shall be given his meed. And when he had /  
10 read this, he closed the book again and gave it up into the hand of one /  
who received it from him. Then he went and sat down, and all who / were  
in the synagogue looked in wonder at him. Then he spoke / to them all  
and said: This same scripture which ye hear me read / here, has now  
at this time come to pass<sup>c</sup> and been fulfilled. After / that he began to  
15 preach and to say: The time is come, and the / 15 kingdom of heaven begins

a) of the eternal life b) of the judgment c) for I am he of whom it speaks

*G Q V W corr vat* Old-Germ. That it was extant also in the Diat. tradition  
appears from Ta<sup>ss</sup> SH<sup>ssd</sup> and Zach. 110 C who comments on it (though it is  
absent from his text). In L. *ghequetsteden* seems to correspond to *τρεπτισμενους*,  
*confractos*, and *gesunde* to *ισσαρησι*, *sanare*, but the whole rendering is very free.  
6 *verclernesse*, scarcely = *visum*, rather = *illuminationem*, cf. Ev. Nic. II. 13:  
*caecos illuminasse*.

7 *Lk. iv. 19 volle, plenum l. acceptum*. I do not know an explanation of this curious  
reading; possibly influence of Mc. i. 15 or Gal. iv. 4 and par. is involved. —  
*gods, dei l. domini*. — *ende, et a. praedicare*: ε 86 sy<sup>(c)</sup>. The addition *et*  
*diem retributionis* (Is. lxi. 2) is inserted by the whole Latin tradition (exc.  
35) and by the Greek min. ε 376 ε 1279 ff ε 1132.

9 *Lk. iv. 20 in eens hand, in manum alicuius*: a Semitic phrase.

10 *ginc hi nedersitten l. sedit*, cp. Ta<sup>ss</sup> sy<sup>9</sup>: *went and sat*. — *alle, omnes l.*  
*omnium oculi*: sy<sup>(c)</sup>.

11 *Lk. iv. 21 om. coepit*. — *di gi mi hir lesen hoert l. in auribus vestris*, cp.  
Ta<sup>ss</sup>: *which you have heard with your ears*.

14 *Mc. i. 15 hemelrike, βασι. τ. οὐρ. l. βασι. τ. θεου* (Mt. iv. 17) ε 014.

15 add. *begint, coepit*.



- F. 19 C. 29 gelien / want gods rike es v nakende. / MATHEUS. || Op enen dach Mt. 4. 17  
 so wandelde ihe neuen de zee van galileen en sach twee ghe Mt. 4. 18  
 brudre. Symon die heet peter en andrise sinen bruder hare  
 nette worpende in der zee want si waren veschren / en ihe sprac Mt. 4. 19  
 20 hen ane en seide. Comt na mi ic sal van v maken vescheren om  
 liede te uane en menschen. / En althant so lietensi beide nette Mt. 4. 20  
 en schep en volgden hem. / Doe ginc hi voert en sach twe Mt. 4. 21  
 andre ghebrudre yacobpe en yanne die Ze  
 bedeuss kinder waren met zebedeuse haren vader hare net  
 25 ten hermakende en hi ripse / en hitse hem volgen en si liten Mt. 4. 22  
 althant beide vader en netten en volgden hem / LUCAS  
 C. 30 || Doe geschide oc op enen dach dat hi stont bi enen watre dat Lk. 5. 1  
 hit van genezareth en engroet volc quam te hem om te hoer

- C. 29 to approach. Do penance and believe the / gospel, for the kingdom of  
 God is approaching you. One day / Jesus was walking by the sea  
 of Galilee and saw two brothers, / Simon who is called Peter and Andrew  
 his brother, / casting their nets into the sea, for they were fishers; and  
 20 Jesus spoke / 20 to them and said: Come after me, I shall make of you  
 fishers to / catch people and men. And immediately they left both nets /  
 and ship, and followed him. Then he went on and saw two / other brothers,  
 Jacob and John, who were / Zebedee's children, with Zebedee their father  
 25 remaking their / 25 nets, and he called them and told them to follow him;  
 and they / straightway left both father and nets, and followed him. /  
 C. 30 Then it also happened one day that he stood by a [sheet of] water that /  
 was called of Genezareth, and a large multitude came to him to hear / the

18 Mt. iv. 18 hare nette, retia sua l. rete: sy<sup>sc</sup> (their nets) retia (om. sua) m c f  
 ff<sub>2</sub> l aur D E E-P<sup>ms</sup> L Q R Dim; retiam: k a b d g<sub>1</sub> h μ.

19 Mt. iv. 19 add iesus: sy<sup>cp</sup> a c h D L Q R T ε 207.

20 om. γερουσαι: k m sy<sup>sc</sup>, and in Mc.: b r sy<sup>sc</sup>.

21 Mt. iv. 21 The addition of the ship also in Pep. Harm. 19<sup>18</sup>: her botes and  
 her nettes; cp. ταυτα l. δικρυα, Mc. i. 17: Cod. Bezae, a b c ff<sub>2</sub> r, a reading  
 against which Zach. 111 D (cp. 114 B) opposes: *quia vero Scriptura non dicit*  
*relictis omnibus, sed solum relictis retibus* etc. Pep. Harm. 19<sup>18</sup> has the  
 addition vane, capere of L: fysshers to fysshen after men.

25 Mt. iv. 21 om. in navi: Pep. Harm. 19<sup>20</sup>.

26 Mt. iv. 22 om. suo p. patre: lat (exc. b c g h f) Iren Tert. — v vader ende  
 netten Tert. — netten, retibus l. nave (a; navicula: f): it (exc. a f), Vg sy<sup>c</sup> sa.

28 Lk. v. 1 quam te hem, scarcely a rendering of *irruerent in eum*; it corresponds

fol. 10<sup>r</sup>

ne dwart gods en̄ dar hi stont so sach hi twee schepe staen an den 2b 5, 2  
30 ouere want vischren te lande comen waren die stonden en̄ dwo  
gen hare netten. Doe ghinc ilic in een schep dat peters was 2b 5, 3  
en̄ bat hem dat hyt en lettelt stirde van den lande en̄ also sat hi

fol. 11<sup>r</sup>

int schep en̄ leerde tfolc dat stont op den ouere / en̄ also hi sinen ser 2b 5, 4  
moen hadde ten inde bracht. So sprac hi tote peetre. sstir din schep  
ten diepen wert en̄ werpt v nette in der vloet omme it teuane  
Doe antwerdde hem peter en̄ seide. mester wi hebben al desen 2b 5, 5  
5 nacht garbeitt en̄ en hebben nit gheuaen nochtan om dyns gebo  
ds wille so salic noch myn nette werpen. / En̄ also dat gheworpen 2b 5, 6

30 word of God; and where he stood, he saw two ships standing on / 30 the  
beach, for fishers had come to land who stood and washed / their nets. Then  
Jesus went into a ship that was Peter's, / and asked him to steer a little  
away from the land; and thus he sat

fol. 11<sup>r</sup>

in the ship and taught the people that stood on the beach. And when he /  
had brought his sermon to an end, he spoke to Peter: Steer thy ship /  
toward the deep and cast thy net into the stream to catch something. /  
5 Then Peter answered him and said, Master, we have labored all this / 5  
night, and have not caught anything; however, because of thy command /  
I shall again cast my net. And when it had been cast, / they caught so

to ~~11a~~ of sy<sup>p</sup> Ta<sup>ar</sup> and ~~συγχωρησι~~ of δ 2. One of the interesting cases  
of Syriac reaction in δ 2.

30 Lk.v.2 an den oeure, in litore, cp. sy<sup>s</sup>: by the side of the lake.

31 add. hare, sua(s); ε 1225 a r sy<sup>(c)</sup>, Pep. Harm. 19<sup>21</sup>.

Lk.v.3 add. iesus; ε 551 A<sup>3</sup> q sy<sup>(c)</sup>.

fol. 11<sup>r</sup>

1 Lk.v.3 in l. de: δ 2 δ 5 ε Pep. Harm. 17<sup>21</sup>.

Lk.v.4 sinen sermoen hadde ten ende gebracht, sermonem suam: sy<sup>(c)</sup> Ta<sup>ar</sup>  
pal<sup>a</sup> (b e hiant) ceased from his speaking; Pep. Harm. 17<sup>20</sup> fynished his  
sarmon.

2 add. din schep; Pep. Harm. 17<sup>30</sup>: the schipp.

3 werpt, mittite l. laxate: d (summitte: e) Ta<sup>ar</sup> sy<sup>(c)</sup> pal<sup>a</sup> Pep. Harm. 17<sup>30</sup>.

4 Lk.v.5 mester, magister l. praeceptor: δ 5 a sy<sup>(c)</sup> pal<sup>a</sup> sa bo.

wi hebben . . garbeitt ende: ε sy<sup>(c)</sup> Ta<sup>ar</sup> pal<sup>a</sup> Pep. Harm. 17<sup>32</sup>.

6 Lk.v.6 ende also dat gheworpen was l. et cum hoc fecissent: δ 5 et confestim  
mittentes retias, sy<sup>(c)</sup> and when they cast their nets, ε: et continuo miserunt retia et.



fol. 11\*

was: so uingense der vesche so uele dat se har nette nin coste  
gedragen want het schorde en brac ontue. / Doe ripense hare ghesellen Lk. 5.7  
die int ander schep waren dat se hen quamen tehelpen en si qua  
10 men en wulden beide die schepe van veschen so dat se beide welna  
A. 22 versonken waren. / alse dat sach Symon petrus so vil hi op sine knin Lk. 5.8  
vor ihesum en seide here ganc van mi want ic en besundegt men  
sche ben. / Dit seide hi in ere verdarntheit van herten want Lk. 5.9a  
en groet wonder vil in hem van din mirakelleken vanghe. /  
15 en also dedt yacope en yanne die zebedeus kinder waren en Lk. 5.10a  
peters ghesellen. / en aldenghenen die daer waren wonderde Lk. 5.9b  
van din dat daer was geschit. / JOHANNES Doe seide ilic tote Lk. 5.10b  
petre en onssigh di nit van derre vren soutu menschen wesen  
vaende JOHANNES. / Daer begonsten sine yongren te gheloeuene Joh. 2.11b

many fish that their net could not / carry them; for it tore and broke in  
two. Then they called [to] their companions / that were in the other ship,  
10 that they should come to their aid; and they / <sup>10</sup> came and filled both the  
ships with fish so that they both had well-nigh / sunk. When Simon Peter  
saw that, he fell upon his knees / before Jesus, and said: Lord, go from  
me, for I am a sinful man. / This he said in a stupefaction of heart, for / a  
15 great amazement fell in him at the miraculous catch, / <sup>15</sup> and even so it  
did to Jacob and John, who were Zebedee's children and / Peter's companions.  
And all those who were there wondered / at that which had happened  
there. Then said Jesus to / Peter: Be not afraid; from this hour on  
thou shalt be catching men. / There began his disciples to believe /

<sup>6</sup> datse, ut l. autem:  $\delta\varsigma$  efr Q $\mu$ . — For the addition *nin coste gedragen* (not attested in the Latin tradition) cp. Von Soden (where cancel sy<sup>(c)</sup> pal).

<sup>10</sup> Lk. v. 7 add. *van veschen, piscibus* cp. sy<sup>(c)</sup>. — add. *welna, paene*: H<sup>ued</sup> Ta<sup>ar</sup>  $\delta\varsigma$  ( $\pi\alpha\rho\alpha$  τι, *paene*) *cer W corr val*<sup>a</sup> sy<sup>(c)</sup> (*near from their weight to sink*) sy<sup>hms</sup> arm Zach.-Wn<sup>corr</sup>. Pep. Harm. 18<sup>b</sup>: *in poynt forto drenchen* Old-French Old-Germ. Wycl.;  $\delta\varsigma$  3 adds  $\eta\delta\eta$ .

<sup>12</sup> Lk. v. 8  $\varsigma$  here, domine a. exi: Ta<sup>ar</sup> sy<sup>(c)</sup> *a b c f f<sub>2</sub> g l q aur* bo arm Orig.  $\frac{1}{11}$ .

<sup>14</sup> Lk. v. 9<sup>a</sup> *vil in hem* l. *circumdederat*, περιεσχεν. Notice that sy<sup>(c)p</sup> have  $\alpha\iota\omega\omega\varsigma$ , *capit, apprehendit eum* and cp. *bc*: *habebat*; *a*: *adprehendebat*; *f*: *detinebat*.

<sup>19</sup> Joh. ii. 11<sup>b</sup> add. *begonsten, coeperant*. — For the insertion here of Joh. ii. 11<sup>b</sup> with Fuld Zach. (not Ta<sup>ar</sup>) cf. Zach. col. 114B: *viso miraculo de captura piscium tanquam firmitus credentes*.

20 ane hem. / also die schepe te lande quamen so liten si schep en al. en Lk. 5, 28

A. 25 C. 31 \* volgden hem. JOHANNES MATHEUS LUCAS. || En also ilic bat voert qm Mt. 9, 9 Mc. 2, 14  
F. 20 Lk. 5, 27

so sach hi enen tolnere sitten in syn tolhus die matheus hit den  
ghenen sprac hi toe en seide volgh mi. Doe stont hi op en lit Lk. 5, 28

A. 22 F. 21 tol en al en volgde hem. / JOH'ES. MATHEUS. LUCAS. Dar na so Joh. 3, 20

25 quam ilic met sinen yongren in iudeen en daer bleef hien  
stukke tyds met hen doepende de ghene die te hem quamen. / in Joh. 3, 22

din tide so was yan baptiste in ennon bi ere stat die heet salim  
daer was goet koeuer van watre daer hi dat volc in doepde /  
want noch doe en was hi nit geuaen noch ghelegt in den ker Joh. 3, 24

C. 32 30 kre / JOHANNES. || Tin tiden so quam ene questie onder de yongre Joh. 3, 25

yan baptists en de yoden van der purificatien des doepsels en  
welc beter ware so ilic doepsel. so yan baptists. / Doe quamen Joh. 3, 26

a) *inter l.* te dezen derden male bleuen si met hem

20 20 in him. When the ships came to land they left ship and all, and / followed  
C. 31 him \*. And when Jesus came further on, / he saw a publican sitting in his  
toll-house, who was called Matthew. / He spoke to him and said: Follow

25 me. Then he rose and left / toll and all, and followed him. After that / 25 Jesus  
came with his disciples into Judæa, and there he remained / with them for  
a period of time baptizing those who came to him. At / that time John the  
Baptist was in Ennon, near a city which was called Salim, / where there was good  
abundance of water, in which he baptized the people; / for then he was not

C. 32 30 yet taken nor laid in prison. / 30 At that time a question came up between  
the disciples / of John the Baptist and the Jews about the purification of  
(the) baptism, and / [as to] which was better, whether Jesus' baptism or John  
the Baptist's. Then came

a) At this third time they remained with him

20 Lk. v. 11 add. *schep ende*, cp. Mt. iv. 22.

21099 Mt. ix. 9 L has only one call of a publican and (cp. Pep. Harm. 23<sup>16</sup>)  
expressly identifies in chap. lxx Mattheus and Levi against Ta<sup>ar</sup> Ta<sup>ephr</sup> 58  
Fuld p. 60 Zach.-Wn.

22 add. *enen tolnere*, *publicanum* from Lk. — add. *syn. suum*: sa (Mc. Lk.).

26 Joh. iii. 22 add. *degheenen die tot hem quamen*; Pep. Harm. 14<sup>b</sup>: *baptized pat  
folk*; the latter addition to prevent the inference that there and then the  
Apostles were baptized; cf. *l*: *et baptizabantur ab eo*, and Ephr. 58 *discipuli  
enim baptizabant quia ipsi baptizati erant*.

32 Joh. iii. 26 *welc beter ware* etc. cp. Pep. Harm. 14<sup>b</sup> *seiden pat Jesus baptizing  
was better pan was here*.



fol. 11<sup>v</sup>

yan baptists yongren tote haren mester en wrugden ihesum  
van sinen doepene en clagden haren mester ouer hem en seide  
aldus. mester deghene die metti was ouer de jordane en daer  
du af gafs dyn getuge hi doep: nu. en alt folc loept te hem /

5 Doe antwerdde yan baptiste sinen yongren en sprac aldus. De Joh. 3. 27  
mensche en heft nemmeer dan hem van bouen uten hemele  
ghegheuen werdt. / ghi selue syt dis mine getugen dat ic seide Joh. 3. 28  
dat ic xpc nin ware mar dat ic gesendt ware vor hem. / Die de Joh. 3. 29  
"brut heft dats de brudegoem. <sup>b</sup> mar des brudegoems vrint <sup>c</sup> die bi hem  
10 steet en hoerten spreken hi es die verblyscht werdt van der  
stemmen des brudegoems. Dese blischap es toe comen en ver  
uult in mi. / Deghene moet voert ane wassende syn en ic min Joh. 3. 30

a) inter l. helge kerke — b) inter l. xpc — c) inter l. ic

fol. 11<sup>r</sup>

John the Baptist's disciples to their master, and accused Jesus / of his  
baptizing, and complained to their master about him, and said / thus: Master,  
he who was with thee beyond the Jordan and of whom / thou hast given thy  
5 testimony, is now baptizing, and all the people go to him. / <sup>5</sup> Then John  
the Baptist answered his disciples and spoke thus: / Man has no more than  
that which is given him from above out of heaven. / Ye yourselves are  
my witnesses of this that I said / that I was not Christ, but that I had  
been sent before him. He who / has the bride <sup>a</sup> is the bridegroom <sup>b</sup>:  
10 but the bridegroom's friend <sup>c</sup> who / <sup>10</sup> stands by him and hears him speak,  
is the one who is gladdened by the / voice of the bridegroom: this gladness  
has happened, and is / fulfilled in me. He must henceforth be growing and  
a) Holy Church b) Christ c) I

fol. 11<sup>v</sup>

- 3 Joh. iii. 26 add. *ende, et p. Iordanem: sy<sup>sc</sup>.*  
4 *gafs, dedisti* l. *perhibuisti: a d (reddidisti).* — om. *ecce.* — add. *nu, nunc*  
(נֵּחַ for יֵּחַ? cp. Mt. xv. 32).  
6 Joh. iii. 27 add. *van boven, desuper: 1050 Ferr. arm.; desuper* l. *de caelo: b.*  
7 Joh. iii. 28 *testes estis* l. *testimonium perhibetis: e Cypr. sy<sup>v</sup>.*  
8 *dat ic christus nin ware, quia non sum christus: e ff<sub>2</sub> l sy 133 247.*  
9 Joh. iii. 29 For the marginal glosses in L. cp. Zach. 115 D: *Sponsa ergo est*  
*ecclesia, sponsus Christus, amicus sponsi Ioannes.*  
10 om. *gaudio.* — The syntax of vs. 29 in *e* is almost exactly that of *sy<sup>sc</sup>.*  
L is a little different.  
11 om. *ovv.* — *in mi, in me* l. *meum.*

fol. 11<sup>r</sup>

drende. / Die van bouen comt hi es bouen alle menschen. Die van  
der erden es hi sprekt van der erden en die van der hemelrike es  
15 hi es bouen al / en dat hi gesien en gehoert heft dat getughet hi  
en syn getugnesse en wert nit ontfaen. \* / mar diet ontfeet hi es  
die bekent dat / got en gheft hem nit sinen gheest<sup>s</sup> met maten /  
De vader mintene en alle dinc heft hi ghegeuen in sire ghewout /  
Die gheloeft in den sone gods hi behoert ten eweleken leuene  
20 en die nin gheloeft den gods sone hi ne sal des ewelecs leuens  
nit sien en de gods abolghe sal bliuen op hem. / MATHEUS.

F. 22 C. 33 || In din tide doe ihs vernam / dat yan baptista was gheuaen en ghe  
a) inter l. van v yoden — b) inter l. also ons andren

I [must be] de/creasing. He who comes from above is above all men.  
He who / is of the earth speaks of the earth, and he who is of the kingdom  
15 of heaven /<sup>15</sup> is above all, and to that which he has seen and heard he  
bears testimony, / and his testimony is not accepted<sup>a</sup>. But he who accepts it  
is the one / who realizes that God does not give him his spirit by measure. <sup>b</sup> /  
The Father loves him, and he has given all things into his power. / He who  
20 believes in the Son of God belongs to the eternal life; <sup>20</sup> and he who does  
not believe the Son of God shall not see the eternal life, / and God's wrath  
shall remain upon him.

At the time when Jesus heard that John the Baptist was taken and /  
C. 33 a) by you Jews b) as to the rest of us

14 Joh. iii. 31 om. *ex της γης εστιν και: ε 014 l D E aur Tert Orig.* — add. *ende, et p. loquitur*: Ta<sup>ar</sup> sy.

16 Joh. iii. 33 add. *mar, autem p. qui (autem accipit): b q Vg<sup>add</sup> Aug, Ta<sup>ar</sup> sy pal.*

17 *bekent* stands for *signavit* (teekent?).

Joh. iii. 33<sup>sq</sup>. om. *ο θεος . . . λαλει*, cp. Pep. Harm. 14<sup>20</sup>.

Joh. iii. 34<sup>b</sup> add. *hem, ei p. dat*: Zach.-Wn. Ephr Lamy I 267, Aphr. I 285, Pep. Harm. 14<sup>20</sup>, add. *filio suo*: Aphr. I 287, Ephr. 105 (om. *spir.*) sy<sup>ac</sup> (om. *spir.*). — add. *sinen, suum p. spiritum*: aeth.

18 Joh. iii. 35 *mintene, diligit eum* l. *diligit filium*: sy<sup>cl</sup> Aphr. l. c. — Fuld and Zach om. vs. 35. — *in sire ghewout, in potestate eius* l. *in manu eius*: Pep. Harm. 14<sup>21</sup>: *in his power*.

19 Joh. iii. 36 add. *gods, dei*: d 371.

20 *ende, et* l. *autem*: sy Pep. Harm. 14<sup>23</sup>; om. *autem*: d 2<sup>a</sup> a e ff<sub>2</sub> l Tert.

*die nin gheloeft, qui non credit* l. *qui incredulus est*: b d f ff<sub>2</sub> l q r aur. Iren sy Ferr. ε351. — add. *ewelec, aeternam p. vitam*: b corr val<sup>o</sup> Iren; Pep. Harm. 14<sup>24</sup>. — *sal bliuen, manebit* l. *manet*: e D R Iren Cypr Pep. Harm. 14<sup>23</sup>.

22 For the insertion of Mt. iv. 12 into Joh. iii. 36 cp. *et post haec traditus est Iohannes* after Joh. iii. 36: ε1222 e sy<sup>hmg</sup>; add. *et quod Iohannes traditus esset*



fol. 11<sup>r</sup>

kerkert / en dat dephariseuse van hem nimerde daden loepen dat Joh. 4, 18  
hi meer yongren makde en meer volks doepde dan yan baptista

A. 24 25 hadde ghedaen / so lit hi dat lant van judeen en kirde weder Joh. 4, 3  
ten lande van galileen / en makde sine woninghe in ene stat die Mt. 4, 13  
heet capharnaum en lit die stat van nazareth daer hi wilen  
plach te woenne / en dat dede hi om die prophetie te volbrenge Mt. 4, 14  
ne die wilen propheteerde ysaias en seide aldus / Dat lant van Mt. 4, 15  
30 Zabulon en van neptalim. Dat legt op der zee ouer der jorda  
nen int lant van galileen. / Dat volc dat sat in demsternissen Mt. 4, 16  
dat sach ene grote clerheit. Den ghenen die woenden in den scha

fol. 12<sup>r</sup>

de van der doet es op geghaen en ghewarech ligt. <sup>a</sup> Dit profeterde

a) in mg, Expō

imprisoned, and that the Pharisees circulated rumors that / he made more  
25 disciples and baptized more people than John the Baptist / <sup>25</sup> had done, he  
left the land of Judaea, and returned / to the land of Galilee, and made his  
dwelling in a city that / is called Capharnaum; and left the city of Nazareth  
where he whilom / used to live. And this he did to fulfil the prophecy /  
30 that whilom Isaiah prophesied and said thus: The land of / <sup>30</sup> Zabulon and  
of Neptalim, which lies on the sea beyond the Jordan / in the land of  
Galilee; The people that sat in darkness / saw a great clarity. To those  
who dwelled in the shadow

fol. 12<sup>r</sup>

of death has a true light arisen. This Isaiah prophesied / concerning him;

after Joh. iv. 2<sup>a</sup> as well as *cum autem audisset quod Iohannes traditus esset* after  
Joh. iv. 3: Fuld Zach; Ta<sup>ar</sup> adds the latter after Joh. iv. 3<sup>a</sup> and Lk. iii. 19, 20.  
Pep. Harm. relates first the story of the imprisonment of John the Baptist,  
which in Ta<sup>ar</sup> and Ta<sup>lar</sup> comes much later, and then p. 15<sup>b</sup> continues  
exactly as L: *and as sone as Jesus herde þat John was enprisoned & þat*  
*þe Pharisewes gruchcheden þat he baptizēd so mychel folk.*

20 om. Joh. iv. 2.

25 Joh. iv. 3 add. *lant*, γην p. 1002a12v: δ 5 ε 93 Ferr P<sup>a</sup> ε 1222 al. *a beff, l r aur D E R.*

30 Mt. iv. 15 om. γη<sup>2</sup>: δ 5 δ 371 ε 1094 ε 253 ε 77 A Y.

31 Instead of *via maris* L takes *maritima* (or rather *super mare*: δ 2 ε 167  
ε 351 ε 33) from vs. 13 and adds this after *neptalim*.

32 Mt. iv. 16 om. xai p. 107a: δ 5 ε 133 Old Lat exc. *a fff, l aur sa.* — om. *χαρη*  
*xai*: Ta<sup>ephr</sup> sy<sup>c</sup> *k a c* Iren (for sy<sup>a</sup> Aphr. cp. Burkitt, i. l.).

fol. 12<sup>r</sup>

1 Mt. iv. 16 add. *ghewarech, verum p. lumen*, cp. sy<sup>c</sup> add. *magnum*.

fol. 12<sup>r</sup>

ysaias van hem· want die stat van capharnaum si steet in den term  
ten van zabulon en van neptalim· Desen was dat ghewarege li  
ght verschenen doe die gods sone daer quam wonen· / van daer so

F. 23

Mt. 4, 23

5 omghinc ihc alt lant van galyleen en leerde in hare synagogen  
en predekde deewangelie van den rike gods en gansde alle qualen

A. 26 C. 34

Mt. 4, 24

en alle sikheidē des volks / MATHEUS MARCUS· LUCAS IOH'ES || Doe be  
gonste sine opinie groet te werdene en de liede sprake van  
hem te meerne so dat men van hem sprac in alt lant van sirien

10 en alle dage so brachte men hem toe alle die hen qualec ge  
souden van sikheiden en van tormenten en die beseten waren

van den euelen gheestea· en die ut haren ghereke waren en die  
ghensde hi alle· / en omdat so volgde hem en groet volc van ga

Mt. 4, 25

lileen en van din lande dat men heett decapolis en van den

A. 26

15 lande van judeen en van ihrl'm en· y van ouer de jordane· / LUCAS MATH'

en om die cracht van din miraclen so haddene elke stat daer hi

Lk. 4, 43

toe quam gherne onthouden· / en hi antwerdde daer op· dat hi

Lk. 4, 42

for the city of Capharnaum stands on the borders / of Zabulon and of  
Neptalim. To these the true light had / appeared when the Son of God  
5 came to dwell there. From there /<sup>5</sup> Jesus went about in all the land of  
Galilee, and taught in their synagogues, / and preached the gospel of the  
kingdom of God, and healed all ailments / and all sicknesses of the people.

C. 34

Then began / his fame to become great and the people's talk about / him to  
10 increase, so that they spoke of him in all the land of Syria; /<sup>10</sup> and every  
day they brought to him all who felt themselves / sick with diseases and with  
torments, and those who were possessed / of the evil spirits, and those who  
were paralysed, and / he healed them all. And therefore a great multitude  
followed him from / Galilee, and from the land that is called Decapolis, and  
15 from the /<sup>15</sup> land of Judaea, and from Jerusalem, and from beyond the Jordan. /  
And because of the power of those miracles each city to which he / came

4 Mt. iv. 23 *vandaer, exinde* from Mt. iv. 17. — Notice that in L, as in sy<sup>sc</sup>,  
the participles have been changed into *and* + imperf.

6 *rike gods*, add. του θεου: ε 207.

11 Mt. iv. 24 om. ποικιλοις, cp. sy<sup>sc</sup>.

12 om. και τεληνιζομενους: sy<sup>a</sup> Acta Thom.

13 *alle, omnes* l. eos: δ 5 sy<sup>sc</sup> pal a b c g<sub>1</sub> h.

Mt. iv. 25 *en groet volc* (sing): sy<sup>a</sup> (cp. Mt. v. 1).

14.15 add. *van—van, de*: sy<sup>sc</sup> Vg<sup>cods</sup>.



fol. 12<sup>r</sup>

andren staden moste also wale ewangelizeren dat rike gods  
want hi daer toe ghesendt ware MATHEUS· MARCUS· LUCAS·

- A. 31 C. 35<sup>20</sup> || Op enen dach so sach ihc dat hem en groet volc na volgde· en Mt. 5, 28 b  
alse hyt versien hadde so ghinc hi op enen hogen berch· en  
alse hi gheseten was / so rip hi te hem die hi woude· en doe si Mt. 3, 13  
bi hem quamen / so koes hire ut twelue die bi hem bliuen sou Mt. 2, 140 b  
den· / lūças<sup>a</sup> die hi apostlen hit dat waren dese·<sup>b</sup> Symon din hi Lk. 6, 13<sup>a</sup>  
Lk. 6, 13<sup>b</sup>  
25 peter hit· en andris syn bruder·<sup>c</sup> / yacob zebeduss sone· en yan syn Mt. 10, 2<sup>c</sup>  
Mc. 3, 17<sup>b</sup>  
bruder· / die hi hit kinder des donres· / philips·<sup>d</sup> berthelmeus· mathe  
us de tolnere·<sup>e</sup> thomas· yacob alpheus sone· Symon die ghenamt Lk. 6, 13<sup>a</sup>  
Mc. 3, 18<sup>b</sup>  
Lk. 6, 13<sup>b</sup>  
a) inter l. lucas — b) inter l. math. marcus lucas; in mg. Noīñ aḡlōr — c) inter l. marc<sup>h</sup>  
d) inter l. lucas — e) inter l. marcus

would fain have kept him. And he answered thereto that he / must also  
preach to other places the gospel of the kingdom of God, / for he had  
been sent for that purpose. /

- C. 35<sup>20</sup> 20 One day Jesus saw that a great multitude followed him; and when he had  
noticed it he went upon a high mountain. And / when he was seated, he  
called to him whom he wished, and when they / came to him he chose  
from them twelve who were to remain with him, / [and] whom he called  
25 apostles. They were these: Simon whom he /<sup>25</sup> called Peter, and Andrew  
his brother, Jacob Zebedee's son, and John his / brother, whom he called  
children of the thunder, Philip, Bartholemew, Mat/thew the publican,

20 Mt. v. 1 en groet volc, *populum* l. *turbae*; e; *turbam*: a b h.

21 hogen berg, add. *altum*, cp. Zach. 120 A: in *altitudine montis*; qui in *celsitudine paternae majestatis positus*.

23 Mc. iii. 14 koes, *elegit* l. *fecit* (from Lk. vi. 13): Zach. 118 D: *dominus in monte illos elegit*. Ta<sup>ar</sup> has: *these twelve he chose to be with him*. Fuld has Mc. only. In Mc. the reading *elegit* survives in sy<sup>40v</sup> and in the capit. in Mc., Oxford Vulgate p. 176: *duodecim apostolorum electio*. For a similar Tatianic predilection for *elegit* see on Lk. x. 2 (L chapter 83).

οὗς καὶ ἀποστόλους ἀνομασε, from Lk., is inserted in Mc. by δ 1 δ 2 ε 76 ε 014 f. ε 168 Ferr. ε 132 ε 17.

25 Lk. vi. 14 yacob . . . donres. The nearest to this wording is Cod. Bezae: *jacobum et johanen fratrem eius quos cognominavit boanerges quod est fili tonitruī*. Notice that L omits *boanerges* just as sy<sup>40v</sup> omits the translation of ܐܝܢܐ; Saed (not H<sup>ned</sup>) inserts *Boanerges dat es*.

26 matheus—thomas, Lukan order; cp. Burkitt, Ev. da-Meph. ii. 270.

27 add. *de tolnere, publicanum*, add. from Mt. in Mc. by ε 050 f ε 93 Ferr. ε 1279 I<sup>b</sup>, but no lat nor sy (exc. sy<sup>hms</sup>).

es zelotes / judas yacops sone en judas scharioth diene sider Lk. 6, 16  
 vercochte / Dese<sup>a</sup> quamen te hem / en hi ontploec<sup>b</sup> sine ogen op Mt. 5, 2c  
Lk. 6, 16  
 30 hen<sup>c</sup> / en sinen mont ter leeringen en seide aldus / Salech syn die Mt. 5, 2  
Mt. 5, 3  
 arm syn van gheeste want hemelrike es hare<sup>d</sup> / || Salech syn die Mt. 5, 5  
 saghtmudeghe want si selen ertriks gheweldech syn / Salech syn Mt. 5, 4

a) inter l. matheus — b) inter l. lucas — c) inter l. matheus me' lucas — d) in mg. Beati paupēs  
 e) Under the page the following footnote: Van deze materien sprekt lucas anders dan math's, wā math' segt dat ih'e din sermoen dede op den berch en lucas segt dat hine dede beneden op dat plain van den dale dese discordantie concorderen de glosen en seggen dat ih'e twee sermone makde die gelyc waren. den enen op den berch sinen yongren en den andren beneden den volke. lucas dan die sprekt aldus Dar na ginc ih'e neder van den berge en stont op en plain van een velde en aldaer stonden sine yongren bi hem en en groet volc ut alden lande van judeen en vā ih'r'm en van den lande dat op der zee legt en van tire en van sidonien die daer com waren om hem te horne en omme gegant te sine van sikheden en die beseten waren van den quaden ghesten worden dar gesuert en al dat volc begerde ih'm te gerynne want de gods cracht, die ut hem quam die ganssedse alle en hi ontploec sine ogen. et c<sup>2</sup>.

Lk. 6, 17-19

Thomas, Jacob Alpheus' son, Simon who is called / Zelotes, Judas Jacob's son, and Judas Scarioth, who afterwards / sold him. These came to him and  
 30 he opened his eyes upon / 30 them and his mouth to teach and said thus<sup>a</sup>:  
 Blessed are they that / are poor of spirit, for the kingdom of heaven is theirs. Blessed are the / meek, for they shall be in possession of the earth.  
 Blessed are /

a) Of this matter Luke speaks differently from Matthew. For Matthew says that Jesus made the sermon on the mount, and Luke says that he made it below in the plain of the valley. The glosses reconcile this discrepancy, and say that Jesus made two sermons which were alike, one on the mount to his disciples, and the other below to the people. Luke then speaks thus: After that Jesus went down from the mountain and stood on the plain of a field, and there his disciples stood by him, and a large multitude from all the land of Judaea and of Jerusalem, and from the land that lies on the sea, and from Tyre and from Sidon, who had come there to hear him and to be healed of diseases, and they that were possessed of the evil spirits were cleansed there, and all the people longed to touch Jesus, for the divine virtue that came out of him healed all. And he opened his eyes etc.

29 *vercochte, vendidit*. This is the rendering of the Syriac Diatessaron; cp. Ta<sup>ephr</sup> 404, Zach. 561 C, 563 D, capit. AUVY Oxf. Vg. p. 38, L in Ch. 109 and 226 (Mt. xxvii 3, 4, 9) and the remarks made in the *Mededeelingen der Kon. Akademie van Wetenschappen te Amsterdam*, 1925, p. 153.

31 *Mt. v. 3* The add. of τὸ πνεῦμα after πτωχοὶ in Lk.: δ 2<sup>c</sup> δ 48 ε 376 ε 050 ε 337 I<sup>a</sup> Ferr. Gr. ε 351 ε 1443 al. pal. a c r r<sup>2</sup> f D Q gat μ<sup>a</sup>.

The order Mt. v. 4 after vs. 5: Ta<sup>ephr</sup> Ephr. 62, δ 48 ε 76 δ 5 ε 014 ε 050 ε 133 al. lat. (exc. b q f r<sup>2</sup>) sy<sup>a</sup> Pep. Harm. 24<sup>30, 31</sup>.

32 *gheweldech syn, haereditabunt(?)* l. possidebunt (= S<sup>med</sup>: besitten): k d f Didasc. Ap. Veron. (ed. Hauler) x. 9 Cypr.

The addition *viventium* or *vitalis* p. terram in Aphr. 2<sup>1</sup>/<sub>2</sub> is attested in Latin by Hil ap. Zach. 120 C.



fol. 12<sup>v</sup>

die weenen want si selen werden ghetroest. / Salech syn deghene Mt. 5, 4  
din hongert en dorst na gheregheit. wan si selen ghesaedt werden /

"Selech syn die ontfarmhertege want si selen ontfarmegheit ver Mt. 5, 7

A. 32

langen. / Selech<sup>a</sup> syn die suuer en reine syn van herten want si selen Mt. 5, 8

gode sien. Selech syn / die vrede maken want si selen heeten gods ki Mt. 5, 9

der. / Selech syn die persecutie doegen om gheregtheit want he Mt. 5, 10

melrike es hare. / Selech si di also v de liede maledien en haten en Mt. 5, 11

psecutie don en spreken alle quaet van v. en v beligen. / en v scheede Lk. 6, 22b

van een en u verwiten v wesen. en vwen name onwerden omme

a) inter l. matheus lucas — b) inter l. mathe<sup>1</sup>. — c) inter l. math lucas; in mg. beati eritis.

fol. 12<sup>v</sup>

they that weep, for they shall be comforted. Blessed are they / that hunger  
and thirst after righteousness, for they shall be satisfied. / Blessed are the  
merciful, for they shall obtain mercy. / Blessed are they that are clean and  
pure of heart, for they shall / <sup>5</sup> see God. Blessed are they that make peace,  
for they shall be called God's / children. Blessed are they that suffer  
persecution for righteousness' sake, for / the kingdom of heaven is theirs.  
Blessed are ye when the people curse and hate and / persecute you and  
speak all [manner of] evil of you, and lie about you, and part / you asun-  
der, and reproach your behaviour, and revile your name because of /

fol. 12<sup>v</sup>

<sup>1</sup> Mt. v. 4 weenen, flent (Lk. vi. 21) is the reading of the Syriac Diatessaron: Ta<sup>apbr</sup> 63: *beati qui flent*; Aphr., I, 89<sup>11</sup>: ܒܬܝܬܝܢ flentes (but see 89<sup>10</sup>: ܕܠܝܬܝܢ, lugentes; has Aphrahat a combined text? cp. Tert. *de pat.*, c. 11: *flentes atque lugentes*). The reading survives in Zach. 120 D: *flentibus scilicet de praesenti miseria ... commissa deflere*; ... *Dominus fleuit*; Old-Germ., Old-French, Pep. Harm. 26<sup>31</sup> *wepen*. — *ghetroest, consolabuntur*; Ta<sup>apbr</sup> 63 has *ridebunt* (cp. Jos. Schäfers, *Altsyr. Antimark. Erklärung*, Münster, 1917, S. 234). Aphr. ed. Par., I. 89<sup>10</sup> has: *that they should be entreated for*, another rendering of ܡܪܝܬܝܬܝܢ; cp. Burkitt, *Ev. da-Meph*, II, 181.

<sup>4</sup> Mt. v. 8 suuer ende reine, probably a conflate reading: *puri atque mundi*, *mundi* being the common reading; *puro corde*: Cypr (cod. A) Juvenç, cp. Sabatier, i. I.

<sup>7</sup> Mt. v. 11 add. *de liede, homines*: sy<sup>sc</sup> pal Fuld g<sub>1,2</sub> q D L R al.  $\mu$ . *aur gat Dim Deer*. Old-Germ. — add. *ende haten, et oderint* from Lk.: Fuld g (s. a. *maled.*).

<sup>8</sup> *al quaet om.* ἵνα π. πονηρον, L follows  $\delta_1$ ,  $\delta_2$ ,  $\delta_5$  sy<sup>sc</sup> pal lat Tert against the rest of the tradition. — *om. propter me*: Fuld Zach., Didasc. Ap. Veron. xi. 3. add. *ende u beligen, mentientes* against:  $\delta_5$  k b c g sy<sup>a</sup>.

fol. 12<sup>o</sup>

10 des menschen<sup>a</sup> sone. / In din dage syt blide en vro want v loen es Mt. 5, 10  
Lk. 6, 23a

groet in hemelrike want also ghelike also v die quade psecutie don  
so daden hare vordren persecutie den propheten die waren vor v /

F. 24 LUCAS So wee v die rike syt wan gi hir op ertrike hebt vwe ge Lk. 6, 24

nugte. / wee v die nu laght. want gi selt suchen en wenen. / wee Lk. 6, 25b  
Lk. 6, 26

15 v alsu de liede prisn vwe quaetheit en v bedrigen met haren  
valschen loue. Also daden wilen vwe vordren haren propheten

C. 36 die hen propheterden na haren wille. / MATHEUS MARCUS LUCAS || mar Lk. 6, 27a

F. 25 v sprekie noch toe die mine yongren syt en mi ghehoert. / Ghi syt Mt. 5, 13

dat sout van ertrike. en ochte dat sout sine macht verliest. waer

a) inter l. marien

10 10 the son of man<sup>a</sup>. Be glad and joyful in that day, for your reward is /  
great in the kingdom of heaven; for even as the wicked persecute you /  
their forbears persecuted the prophets who were before you. / Therefore woe

15 unto you that are rich, for ye have your joy here on earth. / Woe  
unto you that laugh now, for ye shall sigh and weep. Woe / 15 unto you  
when the people praise you for your wickedness and deceive you with  
their / false praise. Even so did your forbears of yore to their prophets / who  
prophesied for them according to their wish. But / I speak still further  
unto you who are my disciples, and [who] listen to me. Ye are / the

C. 36

a) of Mary.

10 Mt. v. 12 *menschen sone*: for marginal gloss *marien* cp. p. 52 and see Old-  
Germ<sup>cod</sup>: *sun der meide* passim (e.g.: Lk. xxii. 69 *wann von deshin wirt*  
*der sun der meide sitzen zu der zesem der kreffte gots*).

12 add. *in dien dage, in illa die* (from Lk.): Ta<sup>ephr</sup> 64 Fuld Zach. 122 D, sy<sup>ec</sup>  
Old-Germ<sup>cod</sup>.

add. *patres eorum* (Lk. vi. 23): *k* (*fratres*) *b c* Tert sy<sup>ec</sup> Fuld Zach 190.

13 Lk. vi. 24 *genugte* l. *consolationem*; cp. sy<sup>(c)</sup> and Aphr. I 921: *asdas*,  
*petitionem* and the comment on it in Aphr. and Ephr 64: *qui...quaerunt*;  
*e* has *postulationem*! — L omits Lk. vi. 25a: sy<sup>(c)</sup> 1444. Capit. *AHVY*  
Oxf. Vulg. p. 260.

15 Lk. vi. 26 add. *v, vuv p. vuv*: 1014<sup>o</sup> 176 35 3505 *I<sup>o</sup>* al. *b r r<sup>2</sup> μ* Old-Germ. sy<sup>(c)</sup>.  
*de liede*, om. *omnes a. homines*: the Byzantine text, 35 1014 356 ff. sy<sup>(c)</sup>  
Ta<sup>m</sup> Marcion *D X<sup>a</sup> cod caraf corr vat<sup>m</sup> μ*.

16 Lk. vi. 26 om. *γαρ*: 35 lat (exc. *ff, r W* Fuld) Marcion.  
*nwe, vestri* l. *eorum*: 3505 551 192 Iren Old-Germ<sup>cod</sup>. — om. *pseudo a.*  
*prophetis*: 32 *fgl* Vg<sup>cod</sup> Fuld Old-Germ<sup>cod</sup> Wycl.



- 20 op sal ment souden· hen es dan nirgen toe goet dan wech te wer  
 pene· en vertorden te sine onder der liede voete. / Ghi syt dat licht Mt. 5, 14  
 van ertrike· De stat die op den berg steet en mach nit verborgē  
 syn.<sup>a</sup> / Nimen en sett dat licht alst ontfinct es onder dat coren Mt. 5, 15a  
 vat / noch onder dat bedde noch / in ene verborgene stat. / mar op dē Mt. 4, 21b Lk. 8, 16b  
Lk. 11, 33  
 25 candelere so sett ment· om datt lichten sole allen den ghenen die Mt. 5, 15b  
 int hus syn. / also doet v licht schinen vor de menschen dat si Mt. 5, 16  
 anesien vwe goede werke· en louen vwen vader die es in den  
 C. 37 hemele. / MATHEUS || En went nit dat ic si comen omme de wet tont Mt. 5, 17  
 makene en de prophecien· In ben nit comen om die tontmake  
 30 ne mar om die te volmakene en te volbrengene<sup>b</sup> / want ouer<sup>c</sup> Mt. 5, 18  
 waer seggic v also lange alse de hemel en de erde duren· so en  
 a) in mg, nemo accendit — b) inter l. math lucas — c) inter l. am

- 20 salt of the earth: and if the salt loses its strength, with what / 20 shall one  
 salt it? It is then good for nothing but to be thrown away, / and to be  
 trodden down under the people's feet. Ye are the light / of the earth.  
 The city that stands on the mountain can not be hid. / No one sets the  
 light, when it is kindled, under the corn / vat, nor under the bed, nor in a  
 25 hidden place, but / 25 one sets it on the candlestick, that it may light all  
 those that / are in the house. Even so make your light to shine before men,  
 that they / behold your good works, and praise your Father who is in /  
 C. 37 heaven. And think not that I am come to unmake the law / and the  
 30 prophecies: I am not come to unmake them, / 30 but to complete them  
 and to fulfil them. For verily / I say unto you, as long as heaven and

20 Mt. v. 13 om. *ultra*: sy sa Old-Lat. 3 5 D E L.

*wech te werpene ende vertorden te sine* (inf.): *k proici foras et conculcari*  
 (d Cypr. Fuld Zach.: *ut proiciatur* (Vg. *mittatur*) *foras et conculcetur*). Zach.,  
 124 A: *de ecclesia proiecti*.

23 Mt. v. 15 *alst ontfinct es, accensam* l. *accendunt et*. In Lk. viii. 16 *accensam* l.  
*accendens*: *a c ff, l q r E μ*; in Lk. xi. 33 *accensam*: *a c*.

24 Lk. viii. 16 Lk. xi. 33 add. *stat, loco p. abscondito*: Aphr., I 24<sup>22</sup>, sy<sup>c</sup> (in both places)  
 arm bō Fuld Zach. (text and comm.) 125 A. The harmonisation in L  
 agrees exactly with Aphr (against Fuld Zach. which add *neque sub vaso*).

25 Mt. v. 15 *so sett ment, ponit* (from Lk. viii. 16): Aphr., add. sy<sup>sc</sup> *rr*<sup>2</sup> in  
 Lk. xi. 33 — *omdatt, ut l. et*: Vg. Aphr.

26 Mt. v. 16 *doet* — *schinen*, sy *ἰσχύ*, cp. Mt. v. 45.

29 Mt. v. 17 *ende, et l. aut* (vii. 12, Lk. xvi. 16): sy<sup>sc</sup> Aphr. I 56<sup>20</sup>, D L T, Zach. 292 B.  
 — add. *die, eos*: sy<sup>c</sup> Old-Germ. (add. *legem: c h q D corr vat* Did. Ap. Veron.  
 xlviii. 35.

30 add. *die, eos*: sy<sup>sc</sup> Aphr. Zach. 292 B.

fol. 12<sup>o</sup>

A. 33

sal ene lettre van der wet nit achter bliuen hen sele al gheschin

fol. 13<sup>r</sup>

dat dar in ghescreuen es. / So wie dan dat brekt een der minster gebode Mt. 5, 19  
van der wet en leert den volke also te doene hi sal heeten een der minster  
in hemelrike. mar die duet en leert hi sal heten groet in hemelrike. /

C. 38 || En oc seggie v hen si dat vwe gheregtegheit meerre si dan der Mt. 5, 20

5 phariseuse en der meestre van der wet ghi ne selt nit comen

F. 27

tenrike gods. / MATHEUS Ghi hebt wel ghehoert dat verbot van Mt. 5, 21

der wet dat men wilen plach te leerne dat sprekt aldus. du

ne sout nimene doeden en die andren doedt hi es wert dis dat

men ne ordeele. / mar ic segg v dat een die hem errt op sinen e Mt. 5, 22

10 uenkersten es dis wert dat menne ordeele en die te sinen e

a) Under the page as a footnote: ochte na der letteren ochte na der betekenessen — b) inter l. de heilige kerke

earth endure, not / one letter of the law shall be omitted, but everything shall happen

fol. 13<sup>r</sup>

that is written therein<sup>a</sup>. Whosoever then breaks one of the least commandments / of the law, and teaches the people to do likewise, shall be called one of the least / in the kingdom of heaven<sup>b</sup>: but he who does and teaches, shall be called great in the kingdom of heaven. / And I also say unto you,

C. 38

5 Unless your righteousness be greater than that of the / <sup>5</sup> Pharisees and of the masters of the law, ye shall not come / to the kingdom of God. Ye have heard the prohibition of / the law that used to be taught of yore [and] which speaks thus: Thou / shalt not kill any one, and he that kills others deserves that / he be judged. But I say unto you, that one who is  
10 angry with his / <sup>10</sup> fellow-Christian deserves that he be judged; and he that /

a) Whether according to the letter or to the meaning b) the holy Church

32 Mt. v. 18 *lettre van de wet*, Aphr <sup>2</sup>/<sub>2</sub> sy<sup>a</sup>: one jød-letter אבן אבן אבן אבן  
Old-Germ *ein punct oder ein buchstab* Wyclif *one lettre or one tittle* Old-French: *une lettre ou un point*, cp. *A Primitive Text*, p. 38.

fol. 13<sup>r</sup>

1 Mt. v. 19 om. *τευτων*: X<sup>a</sup> 51211.

2 add. *van der wet, legis*, cp. Zach. 126 B *istis, id est legis*.

3 Mt. v. 20 ∪ Φαρ. και γραμμα: 51289.

4 Mt. v. 21sq. *wert, dignus*, "worthy" three times for *reus*. Ta<sup>ar</sup> has Mt. v. 21 f the same word for *ενοχος* as Mt. viii. 8 for *καυος*; cp. Mt. xxvi. 66.

9 Mt. v. 22 om. *αυτη*: Just. Tert Hier Vg. Old-Germ Wycl with 21-2<sup>a</sup> 576<sup>c</sup>, against Ta<sup>ar</sup> Old-Lat sy Hilar. has *sine causa* in his text, cp. his comments Zach. 127 D.

10 Mt. v. 21, 22 *es, est* l. *erig*<sup>uater</sup>; sy<sup>a</sup> 3<sup>o</sup> and 4<sup>o</sup>.



uenkersten segt racha dat\* en teken es van onwerden. es dis  
wert dat menne den gherichte leuere. en die sinen euenkerstē  
heet dore es wert der hellen. / Brengs du dan dine offerande  
toten outare en ghedinkt di daer dat dyn euenkersten es besuart

三、

知照 五、五  
七、七

MA. 5, 26  
Lb. 17, 30

a) *inter l. expositio* — b) *in mg. en die rightre* — c) *in mg. Expō*

says to his fellow-Christian, Racha, which is a token of contempt, deserves / that he be delivered to the court; and he that calls his fellow-Christian / fool, deserves hell. If thou bringest thine offering / to the altar and thou  
15 rememberest there that thy fellow-Christian has been grieved / <sup>15</sup> by thee, leave thine offering there before the altar, and go, / first placate thy fellow-Christian, / and then come and offer thy gift. Be yielding to thine / adversary while thou art on the way with him, / lest thine adversary deliver thee to the  
20 judge, and the judge to him / <sup>20</sup> who might cast thee into prison. For I say unto thee: If thou comest in there, / thou shalt not be released from it until the hour when / thou hast repaid the last farthing. This adversary is / the Holy Scripture, which opposes all those that are inclined to evil.  
25 The ways in which we must go are the commandments / <sup>25</sup> of God. With this adversary we must be in accord and / compliantly walk in the ways

<sup>12</sup> add. *sinen evenkersten, fratri eius*: 156 1050 f I, Ferr 1443 sy (cp. Ephr. 68<sup>9</sup>) bo ff.

13 om. *ignis*: Tert Hil Op imp.

<sup>14</sup> Mt. v. 24 *com ende offer, veni et offer* l. *veniens offers*: k Cypr (codd. B L) sy Aphr <sup>2</sup>/<sub>3</sub>, Old-Germ.

*offer dine offrande: sy מִנְחָה מִן הַמִּנְחָה*, cp. Mt. ii. 11 and Ch. 160, Lk. xxi. 1  
contr. S H<sup>and</sup> *giste*.

<sup>18</sup> Mt. v. 25 add. σου p. αντιδικος (Lk. xii. 58): ε 1091 ε 350 ε 1416 g<sub>1</sub> sy Ta<sup>sr</sup>.  
om. et iudex tradat te ministro: sy<sup>s</sup>.

20 Mt. v. 26 *want, nam l. amen.*

<sup>22</sup> For the gloss cp. Zach. 129 B (Bede).

fol. 13<sup>r</sup>

ghehinklec wandelen in den wegen der gebode gods ochte ons  
moet gheschin dat dar na volgt dats dat wi moten ghe  
leuert syn ter pinen van den helschen kerkre MATHEUS

F. 29

Dar na so sprac ihc noch voert en seide aldus ghi hebt wel  
30 gehort dat verbot van der wet dat aldus segt Du en sout  
en ghenen kefsdom don / mar ic seggv So wie en wyf ane  
A. 34 siet met quader<sup>a</sup> begherten deghene heft se ghekefscht in

fol. 13<sup>v</sup>

syn herte / gheuallet dan dat di dine rechte oghe scandalizeert  
stecse ut en worpse van di / en scandalizeert di dine rechte hant  
snydse af en worpse vā van di / want hets beter met ere oghen /  
ochte met eere hant ochte met enen uoete / te hemelrike comen  
5 dan met gheheeliet van lichame gheworpen te sine in dat  
vir van der hellen.<sup>b</sup> / Dese wart syn also te uerstane dat die  
ghnugten van de sunden die toe comen ouermids den leden des

a) *inter l. van volecomenen wille* — b) *in mg. (twice, on the left margin and on the right margin of the page): expō.*

of the commandments of God, or / that must happen to us which follows after  
it, that is, that we must be / delivered to the pains of the hellish prison. /  
30 After that Jesus spoke still further and said thus: Ye have / 30 heard the  
prohibition of the law which says thus: Thou shalt not / commit adultery.  
But I say unto you, Whosoever looks on a woman / with evil lust,<sup>a</sup> has  
committed adultery with her in /

fol. 13<sup>v</sup>

his heart. If then thy right eye offends thee, / put it out and cast it from  
thee. And if thy right hand offends thee, / cut it off and cast it from thee.  
For it is better / to come to the kingdom of heaven with one eye or with  
5 one hand or with one foot, /<sup>b</sup> than whole of body to be thrown into the /  
fire of hell. These words are to be understood thus, that the / pleasures  
of the sins come to thee through the members of the / body from outside.

a) *From a free(?) will.*

30 Mt. v. 27 om. τοις ἀρχαίοις; kabf sy<sup>a</sup> Ephr. 66, with δ1-2, δ5.

31 Mt. v. 28 *anesiet, aspicit* l. *viderit*: ἐμβλεψας Just ε1441 ε350 ε207 ε71 ε1443  
Clem Al Or 4/3 Ta<sup>ephr</sup> 66; *conspexerit*: Tert 1/6.

32 om. ἡδὴ: Ta<sup>ephr</sup> sy<sup>c</sup>.

fol. 13<sup>v</sup>

1ff For the harmonization of Mt. v. 29 par., cp. Aphr., I 617 and Ephr. 66, 67<sup>21</sup>.

6ff For the gloss cp. Ephr. 66.



fol. 13<sup>r</sup>

lichamen van buten· en die bose begherten syn af tesnidene dats  
vromelec te wederstane nit dat imen sinen lichame si schuldech  
10 te minkene· want dat iegen redene ware en iegen dat verbot  
F. 30 C. 40 van den scrifturen MATHEUS || Dar na so sprac hi noch en seide· ghi Mt. 5, 31  
hebt wel ghehort dat men wilen leerde die syn wyf laten wou  
de dat hi hare gheuen soude ene karte van din scheedene· / mar Mt. 5, 32  
ic seggv· So wie synę wif laett hen si dat se kefsche met andre  
15 manne hi es oksun van haren valle en so wie dat wyf nemt  
F. 31 die en ander ghelaten heft hi doet ouerhoer· / a) ghi hebt wel ghe Mt. 5, 33  
hoert dat men wilen seide· Du en sout nit versweren· mar vol  
brenc vor gode dinen eet· / Mar ic seggu dat gi nit en suert noch Mt. 5, 34  
bi den hemele· want dats de troen gods· / noch bi der erden· want Mt. 5, 35  
20 dats dat schemel van sinen voeten· noch bi ihrl'm· want dats  
a) in mg. audistis qd dcm̄ est antiquis.

And as to the cutting off of evil lusts, that means / to resist bravely, not  
10 that one should be obliged / <sup>10</sup> to maim one's body. For that would be  
C. 40 against reason and against the prohibition / of the Scriptures. After  
that he spoke again and said: Ye / have heard that it was taught of  
yore, he who wanted to send away his wife / should give her a card of the  
15 divorce. But / I say unto you, Whosoever sends away his wife, unless she commit  
adultery with other / <sup>15</sup> men, is cause of her fall; and whosoever takes the  
wife / whom another has sent away commits adultery. Ye have / heard that it  
was said of yore: Thou shalt not forswear thyself, but per/ form thine  
oath before God. But I say unto you that ye shall not swear neither / by  
20 heaven, for that is the throne of God; nor by the earth, for / <sup>20</sup> that is the

<sup>13</sup> Mt. v. 31 ene karte van din scheedene, libellum repudiū l. repudium (Mt. xix. 7):  
Ta<sup>ar</sup> sy pal f ff<sub>2</sub> Vg ε 1353 ε 541.

<sup>15</sup> Mt. v. 32 nemt, λαβη l. γαμνη: sy ܢܡܬ, Old-Germ<sup>edd</sup> nymt; cp. Plooiij,  
Traces of Syriac Origin of the Old-Latin Diatessaron, Meded. Kon. Akad.  
Amsterdam 1927) p. 20 (120) ff. — dat wyf, add. uxorem, cp. k: uxorem  
capi ex 32<sup>b</sup> praetermisso.

<sup>16</sup> Mt. v. 32 om. iterum: sy<sup>a</sup> Iren Fuld Zach. S H<sup>ned</sup> (k sy<sup>a</sup> Iren om. antiquis).

<sup>18</sup> Mt. v. 33 dinen eet, τον ορκον σου sing.: sy<sup>scd</sup> om. σου Old-Germ<sup>edd</sup>.

Mt. v. 34 om. ολως; cp. sy<sup>sc</sup> and Aphr., II 143<sup>b</sup>: nolite vosmet ipsos iurare.

<sup>19</sup> Mt. v. 34 volbrenc for Vg. reddes. S<sup>ned</sup> has gef, da like sy<sup>sc</sup> sa (cp. for this  
use of 'to give', sy<sup>sc</sup> sa in Mt. v. 26 and Ta<sup>ned</sup> sy<sup>sc</sup> in xxii. 21).

fol. 13

de stat des hogsts konings. / noch bi dyns selfs hoefde en soutv Mt. 5, 36  
sueren. want du ne canst een hare ghemaken wit ochte suart. /

mar vwe redene si ya en neen. en dats meer es dat comt van Mt. 5, 37

F. 32 boesheiden. / Ghi hebt oc ghehoert dat men wilen seide oghe Mt. 5, 38

25 omme oghe. tant om tant. / mar ic seggv ghine moett nit Mt. 5, 39

weder striden iegen deghene die v quaet doen. mar die di sleet  
ane dine rechte wanghe bied hem toe de slinke. / en die di welt Mt. 5, 40

dinen roc nemen. laet hem oc den mantel. / en die die di perssen Mt. 5, 41

welt te gane ene mile ghanker andre twe. / Die di bidt te ghe Mt. 5, 40  
Lk. 6, 30a

A. 35 30 uene ghef hem. en die di bidt te leenne leen hem. / en also al Lk. 6, 31

F. 33 C. 41 se ghi wilt dat v de leide don also ghelike doet hen. || Ghi hebt Mt. 5, 43  
oc wel ghehoert dat men wilen seide. du sout lief hebben dinen

footstool of his feet, nor by Jerusalem, for that is / the city of the highest  
King; nor shalt thou swear by thine own head, / for thou canst not make  
one hair white or black. / But let your speech be yea and nay, and that which  
is more comes of / evil. Ye have also heard that it was said of yore, [an]  
25 eye / 25 for [an] eye, [a] tooth for [a] tooth. But I say unto you, Ye must  
not / resist those that do you evil. But whosoever smites thee / on thy  
right cheek, offer him the left one. And whosoever wants to / take thy  
coat from thee, let him also [take] the cloak. And whosoever wants to press /  
thee to go a mile, go two more. Give to him who begs thee to give, /  
30 30 and lend to him who begs thee to lend. And as / ye would that the people  
do to you, do ye to them likewise. Ye have / also heard that it was said  
C. 41 of yore, Thou shalt love thy /

21 Mt. v. 35 hogsts, maximi l. magni: Ta<sup>m</sup>.

23 Mt. v. 37 ya ende neen, est et non l. est est non non; Ta<sup>m</sup>: est aut non; Old  
Germ: *in und nein*; Old French: *ou si est ou non est*; cp. *A Primitive*  
*Text*, p. 38; add. *et p. est*: ε56 b g h Or Bas sy pal Aphr. II. 184, Old-Germ<sup>codd</sup>.

25 Mt. v. 38 om. *et p. oculo*: δ5 Ferr. Gr. Old-Lat. *DEPLQR* gat μ Dim. Deer.

26 Mt. v. 39 deghene die v quaet doen l. malo: cp. Zach. 133 B (Hier): *malefactoribus*.

27 add. *rechte*. The Syriac Diat. omits *dexteram*: Ta<sup>ephr</sup> 65, 69, 70 (bia), 136 Aphr. I 420,  
sy<sup>sc</sup> δ5 k. — *bied, offer* (Vg. *praebe*) l. *converte* (k, στρέψου): sy<sup>sc</sup>. — om. καί p. αυτω:  
sy<sup>sc</sup> Aphr. against Ephr 5/6. — *slinke, sinistram* l. *alteram*: a b g (ε 168 in Lk.).  
Mt. v. 40 om. σὺ κριθῇ καὶ: Aphr., l. c.

28 Mt. v. 41 om. μετ' αυτου. — add. *alia p. duo*: δ5 ε600, sy<sup>sc</sup> lat (exc. f) Iren.  
30 om. Lk. vi. 30<sup>b</sup>, probably scribal error of L.

31 Lk. vi. 31 om. καὶ υμεις: δ1 ε376 ε133 a ff. l sy<sup>sc(c)</sup> Iren Fuld Zach. (text and  
comm.). L has not the addition **ιδου**, *bonum*, of sy<sup>g</sup> gr, D, nor *bona* of  
k a c g h E-P<sup>ms</sup> L R W in Mt. vii. 12.



fol. 14<sup>r</sup>

vrint. en haten dinen vient. / Mar ic seggv hebt lief vwe vien <sup>Mt. 5, 44</sup>  
de. / en doet goet den ghenen die v haten en bidt ouer deghene <sup>Lk. 6, 27</sup>  
die v persecutie don. / so seldi kinder syn ws vader die in den hemele <sup>Mt. 5, 45</sup>  
es die sine sonne doet schinen op de quade en sinen regen doet val  
5 len op de gherechte en op de ongherechte / wat lone hebdi dis dat <sup>Mt. 5, 46</sup>  
ghi deghene allene lief hebt die v lief hebben? en doen also de <sup>Lk. 6, 28</sup>  
liede van der werelt? / En wat lone hebdi dis dat ghi den ghenen <sup>Lk. 6, 29</sup>

fol. 14<sup>r</sup>

friend and hate thine enemy. But I say unto you, Love your enemies / and  
do good to them that hate you, and pray for them / that persecute you;  
so shall ye be children of your Father who is in heaven, / who makes  
5 his sun shine upon the wicked and makes his rain fall / <sup>5</sup> upon the just and  
the unjust. What reward have ye thereof that / ye love only them that  
love you? do not likewise the / people of the world? And what reward

fol. 14<sup>r</sup>

<sup>2</sup> Mt. v. 44, Lk. vi. 27 add. *et a. benefacite* in Mt.: *ε g<sub>2</sub> h D E L Q R T* aur gat *μ*  
*Dim Deer Tert Lucif. Old-Germ.*; in Lk. *ε 014 sy<sup>(c)</sup> μ* Old-Germ.

<sup>3</sup> Mt. v. 44 om. *et calumniatibus*: *k sy<sup>c</sup>*, contra: it Vg Cod. Bezae etc. Aphr. Clem.  
*so seldi ... syn, sic eritis*, cp. sy *σοφθα κενε*.

<sup>4</sup> Mt. v. 45 The omission of *bonos et* is merely accidental.

The parallelism *sine sonne doet schinen ... ende sinen regen doet vallen*  
(l. ἀνατελλει—βρεχει) exactly as in sy: *who maketh his sun to rise ... and*  
*maketh his rain to come down*, a coincidence which cannot be accidental.  
As a Diatessaron reading this form of the logion constantly appears in  
Aphrahat (I 607: *Thou makest thy sun to rise, thou makest thy rain to fall*;  
II 25: *For the sake of the just ones the Good One maketh his sun to rise ...*  
*and thou makest thy rain to fall*; II 115: *Thou makest thy sun to rise, ...*  
*and makest thy rain to fall*), and this makes its Tatianic origin certain:  
all latin texts have simply *pluit*. L. has *schinen*, *shine* for *rise*, but notice that  
*αντ*, used in sy equally denotes *to rise* and *to shine*. Clem Al whose  
affiliation with the 'Western' (Tatianic) text is undisputed, has (<sup>3</sup>/<sub>0</sub>) *επιλαμπει*  
for *ανταλλει*. Old-Germ.: *macht scheinen*. — *die*, qui l. *quoniam*: Marcion  
Just Ir Tert Cypr. Hil Or sy lat. (exc. *k d E-P Y*) arm. Is this a latinism: *qui*  
l. *quia*, or a Syriasm: different translation of *α*? cf. lin. 30, Mt. xxiii. 13 etc. —  
*ε bonos*—*malos*: SH<sup>med</sup> lat (exc *k b l*) Tert sy Aphr. <sup>1</sup>/<sub>2</sub> Or. Old-Germ. Wycl.

<sup>5</sup> Mt. v. 46 add. *allene, μνον* (cp. vs. 47).

<sup>6</sup> also, *sic* l. *hoc*: *sy<sup>c</sup> k k δ 5 ε 26 δ 48*; contrast lin. 13.

<sup>7</sup> *liede van der werelt* for *τελωναι*: Aphr., I 73<sup>10</sup> *κωμ*; cp. *εθνικοι* in vs. 47 and  
Mt. vi. 32 (for *τα εθνη*) *εθνη του κοσμου*: ε 351 Chrys, Ta<sup>st</sup> sy<sup>c</sup> (*peoples of the earth*),

fol. 14'

goet doet di v weder goet don· en doen also de sunderen en de qua  
dien? / En wat lone verdindi dat ghi den ghenen leent dar ghi an Lk. 6, 34  
10 hopt te winne? want deen persemir leent den andren om die ghe  
like weder van hem te trekkene· / En ochte gi vwe vrint grutt al Mt. 5, 47  
lene wat lone sal v daer af comen? en doen der hellen kinder al  
dat selue? / mar v seggie noch hebt lief vwe viende en doet hen Lk. 6, 35  
goet en leent hen sonder hope van haren weder lone· so sal v loen  
15 groet syn· en so seldi syn kinder des almechtegs gods· want hi es  
goedertiren den quaden en den ghenen die sire goedertirtheit on  
werdech syn· || Syt dan ontfarmhertech want v vader got ont Lk. 6, 36

C. 42

have ye thereof that ye / do good to them that do good to you in turn?  
Do not likewise the sinners and the / wicked? And what reward deserve ye  
10 because ye lend to them by whom / <sup>10</sup> ye hope to gain? for one usurer  
lends to the other in order to get from him / as much again. And if ye  
greet your friends only, / what reward shall come to you therefrom? Do  
not the children of hell just / the same? But I say further unto you, Love  
your enemies and do / good to them, and lend to them without hope of  
15 their requital, and your reward shall / <sup>15</sup> be great, and ye shall be children  
of the almighty God. For he is / kind to the wicked and to them that are  
C. 42 unworthy his / kindness. Be ye therefore merciful, for God, your Father, is /


<sup>8</sup> Lk. vi. 33 *de sunderen ende de quaden*; cp. Ta<sup>ar</sup> in Mt. v. 46: *publicans and sinners*; Aphr. I 73 (= Lk. 6. 33): *publicani et peccatores*. A trace of the reading in Zach. 136 B: *peccatores sunt valde iniqui*.



<sup>11</sup> Mt. v. 47 is omitted by sy<sup>s</sup> k. — *uwe vrint*. Only *h f* among the Latins have this reading, the evidence of which is very puzzling (cf. Von Soden, i. l.); SH<sup>ae</sup> have the Vulgate *fratres*.

<sup>12</sup> *der hellen kinder*, cp. Mt. xxiii. 15.

<sup>13</sup> *al dat selve*, hoc l. sic (cp. l. 6; see Von Soden i. l.).

Lk. vi. 35 add. *dico(vobis)*: ε 1094, ε 90, ε. — add. *eis p. benefacite*: sy<sup>(c)</sup>. —

<sup>15</sup> *groet, magna l. multa*: ε cp. sy<sup>(c)</sup> . — *almechteg*, the regular rendering in L of *υψιστος* (*theos*) in all five places; S<sup>ae</sup> 1/3 (Lk. i. 35), H<sup>ae</sup> 9/5; cf. Just. Dial. 96 p. 324 A, as a paraphrase of Lk. vi. 35: *καὶ γὰρ τὸν παντοκράτορα θεὸν χρῆστος καὶ δικτίμονα ὀρώμεν*.

<sup>16</sup> *malos et ingratos*: Ta<sup>ar</sup> δ 371 I<sup>a</sup> sy<sup>(c)</sup> arm. — *sire goedertiernheit omwerdech*, cp. sy<sup>(c)</sup> Aphr. I. 73: , , *denying kindness*; aeth. seems to read: *who are ungrateful for the good*.

<sup>17</sup> Lk. vi. 36 *want, enim l. sicut*: sa (not in Mt.). — om. *καὶ* Clem Al Tert. c d D E-P sy<sup>(c)</sup> pal, and a number of Greek Codd. cp. Von Soden. — add. *got, deus*.



fol. 14'

farmhertegh es. / syt volmakt want v vader volmakt es. / mar Mt. 5, 48  
Mt. 6, 1

F. 34

nemt ware dat ghi vwe ghereghtheit nin besegt vor demen  
20 schen op roem en om te sine ghepryst van den volke. want dar

. met souddi verliesen den hemelschen loen vs vader die in den he  
mele es. / Alse du dan dine almosene wels gheuen en dogh nit Mt. 6, 3

A. 36

blasen metter businen vor di alse de ypocriten don in den syna  
goghen en in den straten om dat si willen gheert syn van den

25 volke. ouer waer seggic v dat si hebben hir ontfæen haren loen /  
Mar alse du ghefs dine almosene so ghefse also dat dine slin Mt. 6, 3

ke hant nin wete wat dine rechte hant doet / so dat dine al Mt. 6, 4  
mosene blieue verborghen. also soutu verdinen den loen dyns

F. 35

vader die in der verborghenheit siet al dat men doet. / En alse Mt. 6, 5  
30 ghi bedt so ne seldi nit beden alse de ypocriten don die gaen

staen op den hornec van der straten om dat si van den volke  
willen syn ghesien. ouer waer seggic v dat si hir haren loen

merciful, be ye perfect, for your Father is perfect. But / take heed that ye  
30 use not your righteousness before men / <sup>20</sup> for glory, and to be praised by  
the people. For thereby / would ye lose the heavenly reward of your Father  
who is / in heaven. If then thou wantst to give thine alms, do not make  
[them] / blow (with) trumpets before thee, as the hypocrites do in the  
syna/gogues and in the streets, because they want to be honored by  
25 the / <sup>25</sup> people. Verily I say unto you, that they have received their reward here. /  
But when thou givest thine alms, give them so that thy left / hand know  
not what thy right hand does, so that thine alms / remain secret. In this  
way thou shalt earn the reward of thy / Father who in secret sees all that  
30 one does. And when / <sup>30</sup> ye pray, ye shall not pray as the hypocrites do,  
who go / [and] stand at the corner of the street because they want to be /  
seen by the people. Verily I say unto you, that they have received their re-

18 Mt. v. 48 om. *coelestis*.

19 Mt. vi. 1 *nemt ware, observate* l. *attendite*: k.

20 *op roem ende om te sine ghepryst* l. *ut videamini*; cp. Zach. 137 B *ut laudem humanam ab eis quaeratis*, 137 C *laus hominum*, 137 D *humanam laudem*, 138 A *sub specie boni laudem quaerit*.

25 Mt. vi. 3 add. *hir, hic*, cf. sã: *already* cp. vi. 16.

29 Mt. vi. 4 om. *in palam*: k Vg sy<sup>e</sup> Aphr.

30 Mt. vi. 5 *gaen staen* l. *φιλοσυν... εστωτες προσευχεσθαι*; δ 5 d Old-Latin have: *amant stare... stantes orare (et orantes: d)*. L. retains only the 'Western' half of the reading. (Notice that in sy<sup>o(b)</sup>: *love to stand in the synagogues and in the corners of the streets to pray*, *to stand* is joined to *love* and far separated from *to pray*).

fol. 14<sup>v</sup>

hebben ontfaen. / Mar du alse du beds ganc in dine kamere *Mt. 6, 6*  
en slut dine dore en daer anebede dinen vader van hemelrike  
en dyn vader die in der vholnheit siet sal di loenen dyn ghebet. /

- C. 43 MATHEUS. LUCAS || En alse ghi bedt so ne sprekt nit vele wart alse de *Mt. 6, 7*  
ypocriten don die waenen ghehoert syn om de voeleheit van  
haren vader warden. / also en seldi nit don want v vader weet *Mt. 6, 8*  
wale wis v behoest eer ghine anebedt. / LUCAS Doe sprac een *Lk. 11, 14*  
sire yongren te hem en seide. here mester leer ons te bedene  
also ghelike alse yan baptiste sine yongren leerde te bedene. / en *Lk. 11, 20*  
10 ihc antwerddede. alse gi bedt so segt. / MATHEUS. LUCAS dit es de  
pater n'r. Onse vader die best in den hemele. ghegheilegt si dyn *Mt. 6, 9*  
name / toe comende si dyn rike gheschin mote dyn wille bei *Mt. 6, 10*  
de in hemelrike en in ertrike / onse daghliksche broet verlee *Mt. 6, 11*  
*Lk. 11, 3*

fol. 14<sup>v</sup>

- C. 43 ward here. But thou when thou prayest, go into thy closet / and shut thy door,  
and there pray to thy Father of the kingdom of heaven; / and thy Father  
who sees in secret shall reward thy prayer. / And when ye pray, do not  
5 speak many words as the / <sup>5</sup> hypocrites do, who think that they are heard  
for the multitude / of their words. Ye shall not do likewise, for your Father  
knows / well what ye need before ye pray to Him. Then one / of his  
disciples spoke to him and said: Lord Master, teach us to pray / even  
10 as John the Baptist taught his disciples to pray. And / <sup>10</sup> Jesus answered:  
When ye pray, say, [this is the / Pater noster], Our Father which art in  
heaven, hallowed be thy / name, thy kingdom be coming, may thy will be  
done both / in heaven and on earth. Grant us our daily bread; / and forgive

fol. 14<sup>v</sup>

- 1 Mt. vi. 6 beds, oras l. Vg. orabis: a b d f h q.  
2 ende slut dine dore l. Vg. clauso ostio (= S<sup>ned</sup> met beslotenene doren): sy<sup>sc</sup> Aphr. <sup>1</sup>/<sub>3</sub>  
and shut the door add. in thy face sy<sup>c</sup> — add. daer, ibi. — van hemelrike  
l. τῷ ἐν τῷ κρυπτῷ, see l. 24.  
4 Mt. vi. 7 ende alse ghi bedt, et cum oratis l. orantes autem: sy<sup>sc</sup> pal.  
5 ypcriten l. ethnici: sy<sup>c</sup> Ta<sup>ar</sup> δ 1 δ 30. S<sup>ned</sup> conflates: alse di heidine ende die  
ypocriten. — die, qui l. enim: sy<sup>a</sup>, see on fol. 14<sup>r</sup> l. 14.  
8 Lk. xi. 1 here mester, cp. Mc. x. 51 domine rabbi; Ta<sup>ar</sup>, a b d ff<sub>2</sub> i δ 5; Joh. xx. 16:  
domine magister; δ 5 d (e ff<sub>2</sub> c).  
10 Lk. xi. 2 add. Jesus: Ta<sup>ar</sup> sy<sup>v</sup> r.  
12 Mt. vi. 10 om. ω; (= beide?); δ 5\* k a b c Tert. (in Lk. e b l r).  
13 Mt. vi. 11 Lk. xi. 3 daghliksche, cotidianum: Old Lat. Vg<sup>codd.</sup> — om. σημερευ. —



fol. 14<sup>n</sup>

ne ons / en verghef ons onse schout also ghelike also wise Mt. 6, 12

15 vergheuen den ghenen die ons schuldech syn / en en beghef ons Mt. 6, 13

nit in onsen koringen· mar verlose ons van arghe / MATH'.

C. 44 MARC'. || Oc seggic v vergheft vwen euenkersten so sal v v vad' Mt. 6, 14  
Mr. 11, 25

A. 37 got vergheuen / en en verghefdi nit so ne sal v got nit ver Mt. 6, 15

F. 36 gheuen· / En also ghi vast en vast nit also de ypocriten don Mt. 6, 16

20 die hare anschin al willens verderuen om dat si willen syn

ghesien van den volke ouer waer seggic v dat si hir haren

loen hebben ontfaen· / Mar du also du uasts bestryc dyn hoeft Mt. 6, 17

met ungemente en duach dyn anschin / so dat de menschen nin Mt. 6, 18

weten van dinen vastene· mar dyn vader die in den hemele

25 es· so sal di dyn vader die in der verholnheit siet gheuen

15 us our debt, even as we / 15 forgive them that are indebted to us and  
C. 44 forsake us / not in our temptations, but deliver us from evil. / I also say unto you,  
forgive your fellow-Christian, and / your Father God will forgive you, and  
if ye forgive not, God will / not forgive you. And when ye fast, do not  
20 fast as the hypocrites do / 20 who disfigure their faces on purpose, because  
they want to be seen / by the people. Verily I say unto you, that they  
have received their / reward here. But thou, when thou fastest, anoint thy  
head / with ointment and wash thy face, so that the people know / not of  
25 thy fasting, but thy Father who is in heaven; / 25 and thy Father who sees

om. τὰς ἀμαρτίας from Luke. The conflation of *debita et peccata*, which is evidently Tatianic, survives in the use of the Syrian Church, in Act. Thom., Jac. Serug; cp. Goldziher, Mohammedan Studies I. 386, quoting the Prophet's use of the Lord's Prayer; in Lk.: *ε* Cypr. Test. iii. 22 (Cod. Sess.); *debita* in Lk.: δ 3 δ 5 δ 467 d b c ff<sub>2</sub> r<sub>2</sub> P Q T Old-Germ<sup>cod</sup>.

15 Mt. vi. 13 *ne nos relinquo in nostris temptationibus* l. *ne inducas nos in temptationem*, cp. Hilary: *non derelinquo nos in tentatione* and Marcion *ne sinas nos deduci in temptationem*; see *A Primitive Text*, p. 39 f.

18 Mt. vi. 15 add. v, vobis: δ 371 δ 5 ε 94 f ε 1441 ε 190 ε 351 sy<sup>(s)</sup> pal Old-Lat D E E-P<sup>ms</sup> L Q R Fuld Zach. sa bo fa

19 Mt. vi. 16 om. σκουρῶσαι: sy<sup>(s)</sup> bo fa. — dic, qui l. enim: sy<sup>(s)</sup> pal.

20 om. ieiunantes.

21 add. hir, hic cp. vi. 2.

24 Mt. vi. 18 *in den hemele, in coelo* l. *in abscondito*, cp. lin. 2. Does Tatian object to the idea that God dwells 'in abscondito'? cp. the reading of Col. ii. 3 in Ephr., Comm. on the Diat., ed. Moesinger, p. 217, Arm. Vol. II 198 and in his Comm. on the Pauline Epistles, Arm. Vol. III 169, to which Dr. Büchner draws attention in the Bulletin of the Bezan Club, N<sup>o</sup> II p. 12 f.: *Christus per quem revelata sunt omnia occulta sapientiae et scientiae*.

fol. 14<sup>r</sup>

C. 45 dinen loen. / LUCAS || En onssit v nit cleine conuent want v Lk. 12, 32  
vader sal v gheuen syn rike. / verkoept dat ghi hebt en gheft Lk. 10, 33  
almosne. Makt cledere die nin versliten en ghedert den schat

F. 37

die nin mindert. / LUCAS· MATH' MARCUS En legt nit vwen schat i derde Mt. 6, 19  
30 daer hi rosteghen moge en daer die motten dar toe mogen  
gheraken. en daer de dieue wandelen diene mogen ut gra  
uen en stelen. / mar legt vwen schat in den hemel daer noch Mt. 6, 20

fol. 15

rostegheit noch motte din en moghe ergren noch daerne die

C. 45 in secret shall give thee / thy reward. Fear not, little congregation,  
for your / Father will give you his kingdom. Sell that ye have, and give /  
alms. Make clothes that do not wear out, and gather the treasure / that  
30 decreases not. And lay not thy treasure in the earth / 30 where it may rust  
and where the moths may get at it, / and where the thieves prowl who  
may dig it up / and steal it. But lay thy treasure in heaven, where /

fol. 15<sup>r</sup>

neither rust nor moth may corrupt it, and where the / thieves can not

26 Lk. xii. 32 en onssit u nit, ne timeatis plur. l. sing.: Clem. Al. lat. — *conventus*  
l. *grex* cp. *A Further Study* p. 29 f. and *Mededeelingen der Kon. Akademie*  
*van Wetenschappen te Amsterdam*, afd. Lett., dl. 63, Serie A, N<sup>o</sup> 4,  
bl. 12—18 (112—118), Amsterdam, 1927.

27 sal gheuen, dabit l. *complacuit dare*, cp. sy: *willeth to give*. — *syn rike*,  
add. *eius*.

Lk. xii. 33 hebt, habetis l. *possidetis*: DR, Zach. 143 C: *vendat quae habet*  
(cp. sy<sup>sc</sup> ~~אל~~ ~~הבית~~).

28 om. *εαυτοις* p. *ποιητατε*. — *cledere, vestimenta* l. *sacculos* (~~κίμα~~ l. ~~κοις~~ ?)  
cp. Zach. 144 C: *tinea quae vestes rodit* — add. *ende ghedert, et*  
*thesaurizate*, an addition required by the rendering *cledere* l. *sacculos*. —  
*den schat die nin mindert* inserted here with Fuld.; but Ta<sup>ss</sup> omits and  
Aphr. I 922 inserts it in Mt. vi. 20.

29 om. *in caelis*.

Mt. vi. 19 en legt nit, nolite condere l. *nolite thesaurizare*: k Cypr. xi. 7 (vs.  
19 only, but cp. vii. 20, Mc. x. 21: *condat thesaurum sibi in coelo*) sy<sup>(10)</sup>  
Aphr. Ta<sup>ss</sup> ~~ταυρω~~ ~~αλ~~ cp. *A Further Study* p. 46 f. — *schat, thesaurum*  
l. *thesauros*: sy<sup>(10)</sup> Ta<sup>ss</sup> Aphr 2/3.

30 *rosteghen*—*motten, erugo*—*tinea*: lat. exc. *h f*.

31 *wandelen*, Lk. xii. 33 *εγγιζει*, not in Fuld. nor in Ta<sup>ss</sup>.

32 Mt. vi. 20 legt vwen schat, condite thesaurum vestrum: sy<sup>(10)</sup> Ta<sup>ss</sup> Aphr cf. ad lin. 29.



fol. 15<sup>r</sup>

dieue en conien ut gegraven noch ghestelen. / Daer dyn schat  
es dars dyn herte. MATHEUS LUCAS.<sup>a</sup> / Dat licht dyns lichamen  
dats dine<sup>b</sup> oghe. Es dine oghe simpel so sal al dyn lichame<sup>c</sup>

Mt. 6, 25  
Lk. 12, 34

Mt. 6, 22  
Lk. 11, 34

5 cler syn. / en es dine oghe quaet so sal al dyn lichame donker  
syn. En ochte dat licht dat in di es. donkerheit es hoegeda

Mt. 6, 23

en syn dan de demsternessen? ||<sup>d</sup> Nimen en mach twee heren  
dienen ochte hi moet den enen haten en den andren lief heb  
ben. ochte hi moet den enen lief hebben en den andren v'kus

Mt. 6, 24  
Lk. 16, 13

10 chen. Gine mogt nit gode dienen en der quader verwentheit. /

a) in mg. lucerna corporis tui — b) inter l. meininge — c) werc — d) in mg. Nemo p̄t duobus  
dms̄ suire — e) in mg. v'fracen

dig it up and steal it. Where thy treasure / is, there is thy heart.  
The light of thy body / is thine eye<sup>a</sup>. If thine eye be simple, thy  
5 whole body<sup>b</sup> shall /<sup>5</sup> be clear. And if thine eye be evil, thy whole body  
will be / dark. And if the light that is in thee be darkness, what then are /  
C. 46 the darknesses like? No one can serve two masters; / either he must hate  
the one and love the other, / or he must love the one and despise the  
10 other. /<sup>10</sup> Ye can not serve God and wicked wealth. / Therefore I say unto

a) opinion b) work.

2 Mt. vi. 21 Lk. xii. 34 om. *enim*: pal<sup>b</sup> (in Lk.); *et l. enim*: Aphr. I. 922 sy<sup>sc</sup> (in Lk.).

3 dars, *est l. erit*: Ta<sup>ephr</sup> 1/2, (in Lk.): ε 56 ε 77, in Mt.: Vg (exc. *D E E-P L Q R aur*  
*gat*) ff<sub>1</sub>; om. *erit* (i. e. = *est*) Just Clem Al Chrys (in Mt.); ε 1260 ε 1386 (in Lk.). —  
om. xxi (in Mt.): δ 1, (in Lk.): ε 168 ε 1444.

Mt. vi. 22 Lk. xi. 34 *dyns—dine, tui—tuus*: Zach.-Wn.; add. *dyns, tui p. corporis*  
(in Mt.): Vg<sup>codd</sup> (*D-R*, but not *A F Y al*) *a b c ff<sub>1</sub> g<sub>1</sub> h k* (*corrupta* i. e. *corporis*  
*tui?*) *q aur* Old-Germ.; add. *tui* (in Lk.): δ 5 ε 050 lat. exc. *q i* sy<sup>p</sup> bo.

4 dine oghe<sup>1</sup>, add. *tuus* (from Lk.) in Mt.: Ta<sup>ar</sup> δ 1 ε 600 Vg<sup>codd</sup> (incl. *D-R*, but  
not *A F Y al*). Old Lat.

om. *ovv* (in Mt.): δ 2\* ε 247 ε 370 sy<sup>(sc)</sup> lat (exc. *k f g h*).

7 Mt. vi. 23 *de demsternessen*, om. *ipsae*: Vg<sup>codd</sup> (*A F Y* and not *D-R*) *k(a) c*;  
om. *tae*, which is added in sy<sup>(n)</sup> Ta<sup>ar</sup>.

9 Mt. vi. 24 Lk. xvi. 13 *liefhebben, diligit* l. *sustinebit* in Mt. (*αυξεται*). Ta<sup>ar</sup> sy<sup>p</sup>  
(Mt. and Lk.) have: *honour*; pal has in Mt. the assonance *iaam—iaam*,  
which looks original; *patiatur* in Lk. l. *adhaerebit*: *a b q r*, Zach. 145 C  
(comm.) sy<sup>(c)</sup> sa.

10 quader verwentheit; Zach. 145 B: *mammona Syriace divitiae nuncupantur*  
(Hier); *Mammona apud Hebraeos divitiae dicuntur, Punice autem mammo*  
*lucrum dicitur* (Aug Winch. Cod.).

Dar omme seggic v. en syt nit alte sorfeghtech om vwen<sup>a</sup> Mt. 6, 25  
Lk. 12, 29, 31  
 lichame war met dat ghine uuden en cleeden selt. En es  
 vwe zile nit beter dan spise en v lichame dan cleeder? / Siet Mt. 6, 26  
Lk. 12, 34  
 ane de vogle die vliegen in der locht sine sayen nit noch sine  
 15 ogsten nit noch sine ghedren nit in schuren en nochtan uudt  
 se vwe hemelsche vader. En sidi nit werder vor gode dan si  
 syn? / wie es van v allen die hem seluen mach langer maken Mt. 6, 27  
Lk. 12, 35  
 enen uoet dan ne nature hef gemakt? / en och gi nin cont ghe  
 don dat gode so cleine es te doene war omme si di besorgt vā  
 20 din dat hem toe behorrende es? / En waromme sorgdi omme  
 cleder tuwen lichame? / Siet ane de lilien die wassen in den vel Mt. 6, 28a  
Lk. 12, 37

a) in mg. ume uwe zele wat ghi eten selt noch om ure lichame warmet dat gine cleden selt

you, Be not too much concerned about your / body, wherewith ye will feed  
 it and clothe it<sup>a</sup>. Is / not thy soul better than food, and thy body [better]  
 than clothes? Be/hold the fowls that fly in the air, they sow not, neither  
 15 do they /<sup>15</sup> reap, nor do they gather into barns; and yet your heavenly /  
 Father feeds them. And are ye not worth more before God than they/are? Who  
 is [there] among you all that can make himself longer / [by] one foot than  
 nature has made him? And if ye can not do / what is so little for God to  
 20 do, why are ye concerned about /<sup>20</sup> that which belongs to him? And why  
 are ye concerned about / clothes for your body? Behold the lilies that  
 a) about your soul what ye shall eat; nor about your body wherewith ye shall clothe it

11 Mt. vi. 25 Lk. xii. 22 om. *animae vestrae*. The Old Lat *a b c h g*. Hil. Hier. have  
*in corde vestro*; *k*: in *anima vestra*. The reason is evidently that we should  
 care for our souls.

12 Mt. vi. 25 om. *καὶ τὴν ψυχὴν*: *δ* 2 *ε* 1016 *ε* 600 /<sup>12</sup> *ε* 109 *ε* 18 *ε* 178 *ε* 541 lat sy<sup>(a)</sup> pal sa.  
 13 add. *uue, vestra* p. *anima* (in Mt.): *g*, Hil (in Lk.) *ε* 376. *beter, melius* l.  
*magis pluris*, Ta<sup>m</sup>: *better*. — add. *v, vestrum*.

14 Mt. vi. 26 add. *die vliegen in den locht* l. *caeli* cp. Zach. 146 A *volatilia caeli*  
*aerii*, 144 A (Mt. vi. 20) *caelum dicit non istud aerium*. — om. *quoniam*.

16 *werder* l. *magis pluris* cp. Zach. 146 A: *magis pluris, hoc est, multo pluris*  
*pretii*. Ta<sup>m</sup>: *better*. — add. *vor gode, ante deum*.

17 Mt. vi. 27 add. *allen, omnium*. — om. *μερῶν*; Ta<sup>m</sup>: *even when he tried*;  
 om *μερ*. in Mt.: *ε* 190 *k a b h* Hil sy<sup>(a)</sup>: om. *μερ*. in Lk. xii. 25: *δ* 5 *ε* 128<sup>a</sup> *ε* 1210;  
 notice that *δ* 5 Old-Lat. om. Lk. 12. 26<sup>a</sup>.

19 Lk. xii. 26 *dat gode so cleine es te doene*, cp. Zach. 146 B (Bede): *illi relinquire*  
*tegendī corporis curam cuius cura factum est*.

21 Mt. vi. 28 add. *tuwen lichame, corpori vestro*. — *siet ane, respicite* l. *considerate*



fol. 15<sup>r</sup>

de noch sine pinen noch sine spinnen / nochtan so seggic v dat Mt. 6, 29.  
Lk. 12, 27  
 salamon in alle sire glorien en es also wale nit gecleedt al  
 se ene van hen. / En ochte dat gars en die bloeme die heden Mt. 6, 30  
Lk. 12, 28  
 25 es en margen werdt geworpen in den ouen om te verbern  
 ne. got also wale cleedt wis onssiedi v dan volc van clei  
 nen gheloeue? / En syt dan nit alte sorfeghtech noch en segt Mt. 6, 31  
Lk. 12, 29  
 nt wat sele wi eten wat sele wi drinken. wat sele wi a  
 ne don. / want v vader die in den hemele es weet wale Mt. 6, 32  
Lk. 12, 30  
 30 dat gi alles des behoeft. / mar sukt talre irst dat rike gods Mt. 6, 33  
Lk. 12, 31  
 en sine gereghetegheit. en al dit sal v toe geworpen werdē. /  
 En syt nit dan sorgende om den margen. want de margen Mt. 6, 34

A. 39

grow in the field; / they toil not, neither do they spin. Yet I say unto you  
 that / Solomon in all his glory is not so well arrayed as / one of them.  
 25 And if God clothes so well the grass and the flower, which is to-day / 25  
 and to-morrow is cast into the oven to burn, / of what are ye then afraid,  
 people of little / faith? Therefore be not too much concerned, nor  
 say: / What shall we eat? What shall we drink? What shall we put / on?  
 30 For your Father who is in heaven knows well / 30 that ye need all this.  
 But seek first of all the kingdom of God / and his righteousness, and all  
 this shall be thrown unto you. / Therefore be not concerned about the  
 morrow: for the morrow will /

in Mt.: sy<sup>(b)c</sup> pal (αλω), *k*: intuemini. — die, qui l. quomodo. — in den velde,  
 in agro l. agri.

22 No trace of οὐτε ὑφαινει of Marcion<sup>tert</sup>, Clem Al 3 5 a b c ff<sub>2</sub> i l r sy<sup>sc</sup> in Lk.

23 Mt. vi. 29 gecleedt, vestitus l. coopertus, in Mt. vestiebatur: Ea; vestitus est: h;  
 amictus est: k; in Lk. vestiebatur: Vg; amictus est: a c e (erat); indutus est:  
 d; sy<sup>cp</sup>: ~~αμικτω~~, coopertus est; sy<sup>a</sup>: clad; in Mt. sy<sup>(b)</sup>: covered.

26 Mt. vi. 31 noch en segt, neque dicite l. dicentes: sy<sup>(b)c</sup>.

28 om. aut<sup>his</sup>, cp. sy<sup>(b)c</sup>: et l. aut.

29 Mt. vi. 32 om. πάντα γὰρ ταῦτα τα εὐὴ ἐπιζητοῦσιν; Tatian does not want to  
 speak evil of the pagans; Ta<sup>tert</sup> 351 sy<sup>(b)c</sup> prefer (Lk. xii. 30): peoples of the earth  
 (τοῦ κοσμοῦ) which is another way of evading the difficulty cp. ad Mt. vi. 7.

31 Mt. vi. 33 Lk. xii. 31 sal v toegeworpen werden, adiicientur, is the Vg reading  
 both in Mt. and Lk. In Lk. r has adponentur, in Mt. k c and Cypr.;  
 also in Zach.-Wn. 146 C text, and in Zach. 139 D in quotation (Aug); cp.  
 Zach. 608 B (Aug), adjecit and apposuit quoted side by side.

32 Mt. vi. 34 om den morgen, de crastino l. in crastinum: g, h Tert Hil Hier Aug.

fol. 15<sup>v</sup>

sal sorgen vor hem seluen· elken daghe es gnoch syns selues

F. 40 C. 47

sorge / MATH' MARCUS LUCAS. || En ordeelt nit so ne seldi nit ghe Mt. 7, 1  
Lk. 6, 37<sup>a</sup>

ordeelt syn· / In wat ordeele dat ghi ordeelt seldi geordeelt syn / Mt. 7, 30

LUCAS· En verdumt nit sone seldi nit verdumt syn vergheft Lk. 6, 37<sup>b</sup>

5 so sal men v vergheuen· / Gheft so sal men v gheuen· / In Lk. 6, 38<sup>a</sup>

wat maten dat gi mett sal men v weder meten / MATH' LUCAS· Mt. 7, 2<sup>b</sup>  
Mk. 4, 24<sup>b</sup>  
Lk. 6, 38<sup>b</sup>

Ene goede mate· en ene volle· en ene op gehoepte en ene Lk. 6, 38<sup>b</sup>

oueruloyende sal men v ghiten in vwen schoet· / wat siestu Mt. 7, 3  
Lk. 6, 41

dan \*en kaf en dyns euenkerstens oghe· alsoe du nin sies

a) inter l. ene cleine mesdaet

fol. 15<sup>v</sup>

C. 47

take care of itself. Unto each day is sufficient the care of itself. /

Judge not, and ye shall not be judged. / In what judgment ye judge,

ye shall be judged. / Condemn not, and ye shall not be condemned:

5 forgive, / <sup>5</sup> and ye shall be forgiven: give and it shall be given unto you.

In / what measure ye measure, it shall be measured to you again: a good

measure, and a full, and one that is piled up and / running over, shall be

poured into your lap. Why seest thou, / then, a husk<sup>a</sup> in thy fellow-

a) a small sin

fol. 15<sup>v</sup>

1 Mt. vi. 34 vor hemselven, sibi ipsi l. sibi ipse: Vg<sup>codd</sup> Fuld Zach.

2 sorge, cura l. malitia, cp. Zach 147 C D (Aug.) cura praesentium, cura futurorum, mentem praefocans cura.

Lk. vi. 37 so ne seldi nit geordeelt syn, et non iudicabimini l. ne iudicetur de vobis: Vg in Lk.; Fuld has the Matthean Vg.: ut non iudicemini.

3 Mt. vii. 2 om. γαρ.

4 add. μη καταδικαζετε και ου μη καταδικασθητε from Lk. in Mt.: Ta<sup>ar</sup> Fuld Vg<sup>codd</sup> 56.

5 Lk. vi. 37 sal men v vergeven, dimittetur vobis l. dimittemini: Ta<sup>ephr</sup> 72, Aphr. I 73, c e h r a u r μ Vg<sup>codd</sup> Did. Apost. Veron. xx. 14.

6 Mt. vii. 2 weder meten, remetietur l. metietur from Lk. in Mt.: Zach (contr. Fuld.) 505 600, Ferr. 207 1443 al. c f g h ff<sub>2</sub> Cypr Vg<sup>codd</sup>.

7 Lk. vi. 38 opgehoepte, cumulatam l. confertam et coagitatam: c r; l. confertam; a (s p. agitatam) f; om. confertam: e; om. coagitatam: Marcion Ta<sup>ar</sup> sy<sup>o</sup> 253 1443 gat; om. conf. coagit: sy<sup>ae</sup>. Old Germ. = L.: ein gut mass und ein volles und ein auffgehaufes und ein ubersflussigs.

8 sal men ghiten, fundent l. dabunt, cp. sy<sup>ae</sup> αυτιν.

9 Lk. vi. 41 sies, vides l. consideras (Mt.): c e.



fol. 15<sup>o</sup>

- 10 den<sup>a</sup> bloc die in dyns selues oghe es? / MATH' LUCAS Eñ hoe ma  
ch stu dinen euenkersten gheseggen. beide laet mi di dat  
kaf ut dire ogen don. euelanc dat du den bloc hefs in dyns  
selues oghe. / ypocrite doch tirst den bloc ut dire oghen. eñ  
dan so maghstu dat kaf don ut dyns euenkerstens ogen. /  
15 <sup>b</sup>MATHEUS en gheft v heildom nit den honden. noch en worpt  
vwe margariten nit vor de<sup>c</sup> swyn dat sise nin verterden. eñ  
F.41 C. 48 v seluen nin verschoeren. || wie es van v allen die enen vrint  
heft. LUCAS. Deghene sal gaen te middernachte te syns vrinds  
hus eñ sal hem seggen vrint leene mi drie broet / want een  
20 myn vrint es comen ouer mi. eñ ine hebbe nit dat ic hem

a) *inter l.* de grote mesdaet — b) *in mg.* de verholtheit van ghesteleker leeringen, den honden dat syn die die wreede eñ die ongenedege die hondelec leven — c) *inter l.* dat syn die onsuver leven leiden

- 10 Christian's eye, when thou seest not / <sup>10</sup> the beam<sup>a</sup> that is in thine own  
eye? And how canst / thou say to thy fellow-Christian: Wait, let me get  
that husk / out of thine eye, while thou hast the beam in thine / own eye?  
Hypocrite, take first the beam out of thine eye, and / then thou canst  
15 remove the husk out of thy fellow-Christian's eye. / <sup>15</sup> Give not your  
sanctum<sup>b</sup> unto the dogs, neither cast / your pearls before the swine,<sup>c</sup> lest  
C. 48 they trample upon them and / rend yourself. Who is [there] among you  
all that has a friend. / He shall go at midnight to his friend's / house  
20 and shall say to him: Friend, lend me three loaves, for a / <sup>20</sup> friend of mine

a) the big sin b) the secret of spiritual teaching; the dogs are the cruel and merciless people who live like dogs. c) they that live uncleanly.

- 10 Mt. vii. 3 add. *die es, quae est* (Lk.): sy<sup>(s)c</sup>.

Mt. vii. 4 add. *ende, et* cp. sy<sup>(s)c</sup>: or. — *machstu, potes* from Lk. in Mt.: sy<sup>(s)c</sup>.

- 11 *beide, wait*: perhaps a misreading of: *bruder*?

- 14 Mt. vii. 5 Lk. vi. 42<sup>b</sup> *maghstu, you may* l. διαβλεψεις cp. sy<sup>(s)c</sup> in Mt.: *it will be approved for thee*.

- 15 Mt. vii. 6 add. *v, vestrum* p. *sanctum*.

- 16 om. τοις ποσιν αυτων: Tert. — om. στραφεντες.

- 17 Lk. xi. 5 om. και ειπεν προς αυτους; om. προς αυτους: δ 5 c Marcion<sup>Εριφ</sup>. —  
add. *allen, omnium*: cp. l. 32 and capit. 48 (Bergsma, p. 278).

- 18 *heft, habet* l. *habebit*: capit. 48, Fuld. (*a* hiat) *b f f f i l q r D E - P G Q R T X* gat  
sy<sup>9</sup>; *habens*: E Ambr. — *te syns vrinds hus, ad domum amici eius* l. *ad illum*.

- 19 *sal seggen, dicet* l. *dicat*: ε 014, δ 5<sup>9</sup> Ferr ε 351 ε 1443 al lat. exc. Fuld  
*f f f D Q R* al. sy.

- 20 Lk. xi. 6 *es comen over mi: supervenit mihi* l. *venit ad me: d r*, cp. sy<sup>a</sup> Δ 122,  
*has suddenly come to me*. — om. εξ ουου.

fol. 15<sup>a</sup>

moghe vore leggen. / En deghene sal van binnen antwerd Lk. 11, 7

A. 40

den laet mi met vreden. de dore es besloten. en de kinder vā  
den hus syn op hare bedden. in can niet op ghestaen. noch  
dine bede ghehoren. / en deghene die buten steet hi sal bliuen Lk. 11, 8

25 roepende en cloppende vor die dore. ic segg v. al en steet de  
ghene nit op om<sup>a</sup> des anders besegheit die hi makt met roe  
pene en met cloppene en sal hem gheuen also menech broet

a) in *mg.* de vrinschap di hi ten andren heft nochtan so sal hi opstaen omme

has come upon me, and I have nothing that I / can lay before him; and  
he shall answer from within: / Leave me in peace; the door is shut, and  
the children of / the house are in their beds; I can not rise, nor / listen to  
25 your request; and he who stands outside shall keep / <sup>25</sup> calling and knocking  
in front of the door. I say unto you, although / he does not rise for  
the sake of [the friendship that he has for the other, yet he will rise

21 hem moge voreleggen, apponam illi l. ponam ante illum: a c d.

Lk. xi. 7 sal antwerden, respondeat l. respondens dicat: c.

22 om. ἡδὴ: Ta<sup>ar</sup> sy<sup>ac</sup>. — om. μου p. παῖδες: δ 3\* ε 376 f I<sup>ac</sup> ε 133 ε 207 al. sy<sup>ac</sup>  
Marcion<sup>Epiph.</sup> b c d ff<sub>2</sub> g<sub>1</sub> i l m q r<sup>1</sup> X Z. — add. van den hus, domus.

23 om. mecum: ε 1386. — opstaen ende, surgere et l. surgens: lat sy<sup>acp</sup>.

24 dine bede ghehoren l. δοῦναι σοι.

24 Lk. xi. 8 ende deghene . . . vor di dore, et ille qui foris stat perseverabit clamans  
et pulsans ante (ad) ianuam. Of this expansion (a hiat) c i ff<sub>2</sub> l m r r<sub>2</sub> aur μ Vg<sup>codd</sup>  
Old-Germ. Wycl. Zach. (Text and Comm. whilst Fuld omits) have: et ille si  
perseveraverit pulsans. The text of Marcion and Tert. evidently also contained  
'the door', Adv. Marc. IV. 29, p. 297 cuius ianuam norat; Praescr. 12.  
p. 6 etiam pulsator ille vicini ianuam tundeat; cp. Iren. III. xiv. 3: qui  
pulsat noctu sumere panes. The whole insertion is presupposed in Pep.  
Harm. 36<sup>20</sup>: beteh at he dore and crieþ. As in the sequel Jesus alludes to  
the knocking, the insertion seems part of the original form of the story  
cp. *A Primitive Text*, p. 40 ff.

25 Lk. xi. 8 ik seg u al en staet deghene nit op om de vrinschap die hi ten  
andren heft nochtan so sal hi opstaen omme cp. sy<sup>ac</sup>: though because of  
friendship he will not (rise and om. sy<sup>a</sup>) give him, because of his  
importunity he will rise. Notice the coincidence of the construction and of  
the word friendship.

26 The omission in vs. 8, restored by the corrector, is evidently a mistake  
of L, cp. S<sup>cod</sup>. — For the paraphrase besegheit . . . cloppene cp. Zach. 151 A:  
propter instantiam petitionis eius.



fol. 15<sup>v</sup>

al hi eischt / LUCAS MATH'. Also ghelike seggic v. bidt en men Mt. 7, 7  
Lk. 11, 9  
sal v gheuen. sukt en ghi selt vinden. clopt en men sal  
30 v ontpluken. / want elc die bidt hem sal werden gheghe Mt. 7, 8  
Lk. 11, 10  
uen. en die sukt hi sal vinden. en die clopt hem sal werde  
ontploken. wie es van v allen din syn kint bidt enen Mt. 7, 9  
Lk. 11, 11

fol. 16<sup>r</sup>

broet. en hem ouer broet sal gheuen enen steen? / en din Mt. 7, 10  
Lk. 11, 11  
syn kint bidt enen visch. en hem ouer enen visch. sal ghe  
uen enen serpent? / en din syn kin bidt en ei. en hem ouer Lk. 11, 12  
en ei sal gheuen enen schorpion? / Of ghi dan die quaet syt Lk. 11, 13  
Mt. 7, 11  
5 cont gode ghoede ghichten gheuen vwen kindren. en sal dan

for the sake of] the other's stir that he makes with calling / and knocking,  
and will give him as many / loaves as he requires. Even so I say unto  
30 you: Ask and it / shall be given you; seek, and ye shall find; knock / 30 and  
it shall / be opened unto you. For to every one that asks shall be given, /  
and he that seeks shall find, and to him that knocks shall be / opened.  
Who is [there] among you all, whom his child asks /

fol. 16<sup>r</sup>

for bread and he shall give him, instead of bread, a stone? And whom / his  
child asks for a fish, and he shall give him, instead of a fish, / a serpent? And  
whom his child asks for an egg, and he shall give / him, instead of an egg,  
5 a scorpion? If then ye that are evil / 5 can give good gifts to your children,

28 *eischt, desiderat* l. *habet necessarios*: *a b f f f<sub>2</sub> i l q r* (*e* hiat) Pep. Harm. 36<sup>23</sup>  
(*more than he asked*), cp. sy: ܐܠ ܕܠܝܕܢܐ.

32 *Mt. vii. 9* add. *allen* cp. l. 17. — om. *αὐτοῦτος*: sy<sup>sc</sup>. — om. *τον πατέρα* in Lk.  
(= Mt.): *b* sy<sup>sc</sup> *sa*. — *syn kint, filius suus* from Mt. add. in Lk. xi. 10 by Fuld  
(against Vg). Notice that the construction in L corresponds closely to sy<sup>sc</sup>  
in Lk. and sy<sup>sc</sup> in Mt. ܡܝܢ ܡܠܟܝܢ, acc. to the Syriac idiom. For  
the difficulties of rendering cp. the variants in the Old-Lat of Lk. xi. 11.

fol. 16<sup>r</sup>

1 *Mt. vii. 9, 10* *sal geven, dabit*<sup>his</sup> l. *porriget*<sup>his</sup> (= Lk.): *L g<sub>1</sub>*.

*Mt. vii. 10* Lk. xi. 11 add. *din syn kind bidt, quem filius suus petit* cp. add in  
Lk. *petierit filius tuus*: *c*. — add. *petierit* in Lk.: ܕܝ ܐܝܬܝܢ *a b d f r* sy<sup>sc</sup> *bo*.

4 *Lk. xi. 12* *sal gheuen, dabit* l. *porriget*: *d*, Old-Germ<sup>codd</sup>; *tradis*: *c*. — *die...*  
*syt, qui estis* l. *cum sitis*: sy *pal*, both in Mt. and Lk.

6 *Mt. vii. 11* *goede ghichten, bona data* (from Lk.) l. *bona* (Vg Fuld): Vg<sup>codd</sup>, <sup>old</sup> Zach  
*a b c f g<sub>1</sub> h q k* Cypr Aug Op imp. — *en sal dan...* *nit, nonne* l. *quanto magis*.

fol. 16<sup>r</sup>

v vader die in den hemele es nit gheuen goede ghichten den  
ghenen die hem bidden? MATHEUS· LUCAS· || Al dat ghi wilt dat  
v de liede don· dat doet hen· in desen seldi ueruullen de wet  
en de profeten· / Pijnt v in te gane dor de ingheporte want wijt  
10 es de porte en breet es de wech die leidt ter verdoemnessen  
wert· en vele es der gherre die dor die wide porte gaen· / en in  
ghe es die porte en smal es die wech die leidt ten ewleken  
leuene wert· en lettelt es der gherre die din wech houden MATH'

Mt. 7, 10  
Lk. 6, 31

Lk. 13, 24  
Mt. 7, 13

Mt. 7, 14

Mt. 7, 15

Mt. 7, 16  
Lk. 6, 44

F. 42 C. 49 || Hudt v vor de ualsche profeten die comen tu in abite van  
15 simpelheiden mar binnen synt gripende wolue· / Ane hare wer

will not / your Father who is in heaven give good gifts to them / that  
ask him?. Whatsoever ye wish that / men should do to you, do  
that to them; herein shall ye fulfil the law / and the prophets. Exert  
10 yourselves to enter through the strait gate: for wide / <sup>10</sup> is the gate and  
broad is the way, that leads to damnation; / and many is [the number] of  
those that go through the wide gate. And / strait is the gate and narrow  
is the way, that leads to the eternal / life; and few is [the number] of  
C. 49 those that take that way. / Beware of the false prophets that come to  
15 you in clothing of / <sup>15</sup> simplicity, but inwardly they are ravening wolves.

6 Lk. xi. 13 goede ghichten, bona data l. spiritum sanctum: a<sub>1</sub> (e hiat), ε014 ε050;  
bonum datum: δ 5 b c d ff<sub>2</sub> i l r; bona (from Mt.): sy<sup>a</sup> arm D μ Fuld Zach;  
spiritum bonum: Vg sy<sup>hms</sup> ε56 ε1216 ε1289 ε1443; the good gift of the holy  
spirit: aeth.; spiritum bonum datum: E; Old-Germ.: den guten geiste vom himmel.

7 Mt. vii. 12 om. ergo: Ta<sup>ar</sup> sy<sup>p</sup> pal<sup>c</sup> δ2<sup>a</sup> ε56 l<sup>a</sup> al.

8 om. οὐτως: ε56 ε337 δ30 ε1444 l<sup>a</sup> c h ff l Vg sy<sup>(sc)</sup>; — om. et: a sy<sup>(sc)</sup> pal<sup>b</sup>  
sa W. — om. enim: Ta<sup>ar</sup> M<sup>a</sup> W μ Zach (Wn)<sup>a</sup>. — seldi vervullen, cp  
Zach 151 B: haec est enim lex, id est: impletio legis.

9 Lk. xiii. 24 pynt u, laborate (cp. fol. 15<sup>r</sup> lin. 22, Mt. vi. 29 pinen, laborant) l.  
contendite: e (elaborate). (Ta<sup>and</sup> has Lk. xiii. 24 again in L ch. 155 in the  
form: stridt om dat vorgaen = contendite Vg or certamini: d). Both Ta<sup>ar</sup>  
and Fuld have the Matthean form: intrate.

10.12 Mt. vii. 13, 14 L has in both places de porte, porta with Vg contr. k h m Cypr. a (b c  
l O<sup>a</sup> in vs. 13, Tert. vs. 14) Clem Al; om. in 13: δ2<sup>a</sup> ε1246; om. in 14: ε329 ε337.

11 Mt. vii. 14 ende et l. quam, quia: ε346 f. Chrys.

12 add. ewleken, aeternam.

14 Mt. vii. 15 hudt u, cavete l. attendite: k, cp. Zach. 153 A: attendite, id est,  
cavete, (Aug) Praecipue cavendi sunt haeretici cp. Capit. Oxf. Vg. p. 22  
(A U V Y: cavendos, B H Θ J T aur: cavendum; D E P G Q: cavete).

15 simpelheiden, simplicitudinis l. ovium, cp. Old French: en simples vestemēs. —  
werken, operibus l. fructibus, cp. Zach. 153 B: fructus sunt mala opera eorum.



fol. 16'

ke seldise kennen MATHEUS LUCAS. \*Mach men lesen wynberen  
van den dorene. en vighen van den distelen?

/alle goede bome maken goede vrocht. en alle quade bome Mt. 7, 17

A. 41 dragen quade vrocht. / En goet boem en mach enghene q̄de Mt. 7, 18  
Lk. 6, 43

20 vrocht draghen. noch en quaet boem en mach enghene goede  
vrocht dragen. / En goet mensche brengt dat goede uten goe Lk. 6, 45  
Mt. 13, 25

den schatte syns herten. en de quade mensche brengt dat  
quade uten quaden schatte syns herten. want utter volheit  
des herten so sprekt de mont. / Alle die bome die nin dragen Mt. 7, 19

25 goede vrocht die sal men af howen en int vir worpen. / Dar Mt. 7, 20

F. 43 omme seggic v ane hare vrocht seldise bekennen. MATHEUS Mt. 7, 22  
Lk. 6, 46

LUCAS JOH'ES. / Nit alle die mi heeten here here en selen comē  
te hemelrike. mar die leuen na den wille myns vader  
die in den hemele es. si selen comen te hemelrike MATHEUS

a) in mg. Non ē arbor bona.

By their / works ye shall know them. Can one gather grapes / of the thorns,  
and figs of thistles? /

All good trees make good fruit, and all bad trees / bear bad fruit. A  
20 good tree cannot bear bad / 20 fruit, neither can a bad tree bear good /  
fruit. A good man brings forth that which is good out of the good / treasure  
of his heart, and the evil man brings forth that which is / evil out of the evil  
treasure of his heart: for out of the fullness / of the heart the mouth  
25 speaks. All the trees that bear not / 25 good fruit shall be hewn down and  
cast into the fire. There/fore I say unto you, By their fruit ye shall know  
them. / Not all those that call me Lord, Lord, shall come / to the kingdom  
of heaven; but they that live according to the will of my Father / who is

18 Mt. vii. 17 om. sic: sy<sup>(a)</sup>; alle, omnes pl. l. omnis.

21 Lk. vi. 45 (Ta<sup>nod</sup> uses Mt. xii. 35 in ch. 79, L in abbreviated form, S fully).

23 add schatte syns herten, thesauro cordis sui: M M-T c e f q r δ Old-Germ and  
Gr. pl., thesauris cordis sui: sy<sup>(c)</sup> Aphr. — add. cordis eius p. thesauro in  
Mt.: δ48 ε351 ε1353 ε1444 δ30 al sy<sup>(c)</sup> pal.

24 de mont, os. Aphr 2/3, sy<sup>p</sup> Ta<sup>ar</sup> have: the lips.

25 Mt. vii. 19 sal men afhowen ende—worpen, abscidetur—mittitur l. exciditur—  
mittitur; excidetur—mittitur: Vg<sup>cod</sup> b c f g h q; exciditur—mittitur: a;  
excidetur—mittitur: k.

26 Mt. vii. 20 add. segge ic u, dico vobis.

27 Mt. vii. 21 — heeten, vocant cp Lk. vi. 46.

29 add. si selen comen te hemelrike. This addition of the lat. tradition (exc. f)  
is found also in sy<sup>(a)</sup> but rare in Greek: δ3<sup>c</sup> δ48 ε371 ε050 ε17 ε351.

fol. 16<sup>r</sup>

C. 50 30 LUCAS. || In din daghe so selen de mēnege seggen here wi syn Mt. 7, 22  
deghene die in dinen name profeterden. en in dinen name  
de euele gheeste veryagden. en in dinen name vele mīra

fol. 16<sup>v</sup>

miraklen daden / en dan salic hen antwerden dat ic se nie en Mt. 7, 22  
Lk. 13, 27  
kende. en sal seggen. gaet van mi gi die warchtt de werke vā

F. 44

der boesheit / MATHEUS LUCAS. So wie dan dat hort die leeringe Mt. 7, 24b  
Lk. 6, 47b

die ic leere en dar na werkt. / denghenen salic geliken den wi Mt. 7, 24b  
Lk. 6, 48a

5 sen man die syn hus heft ghestichtt op enen vasten steen. / het Mt. 7, 25  
Lk. 6, 48b

vil de regen. het quamen de vloede. het waiden de winde. en sti

C. 50 30 in heaven, they shall come to the kingdom of heaven. / 30 In that day  
many will say to me, Lord, we are / those that in thy name prophesied,  
and in thy name cast out the evil / spirits and in thy name did many  
miracles /

fol. 16<sup>v</sup>

And then I shall answer them that I never knew / them; and I shall say,  
go from me, ye that wrought the works of / iniquity. Whosoever then hears  
the teaching / that I teach and works accordingly, I shall liken him unto  
5 the / 5 wise man who has built his house upon solid stone. The / rain fell,

30 Lk. xiii. 26 is given by S<sup>med</sup> in its ch. CXLVI, but omitted by L<sup>med</sup>.

Mt. vii. 22 om. domine<sup>2</sup>: ε133 ε1443 ε1444 D Ambr. — om. nonne as in Lk.

fol. 16<sup>v</sup>

1 Mt. vii. 23 (antw. . . ende) seggen, dicam l. confitebor (Lk.): S<sup>med</sup> Just Ta<sup>ar</sup> sy<sup>(s)c</sup>  
k a c g h Dim.

4 Mt. vii. 24 sal ic geliken, similabo l. assimilabitur (cp. Lk. vi. 47): Byzantine text  
al.; k f q Cypr Aug <sup>2</sup>/<sub>4</sub>; (similem) aestimabo: h m Hil Lucif; I will liken him;  
sy<sup>(s)c</sup> (k Cypr. in vs. 26). Zach., Sermo de S. Georgio, Migne, P.L., vol. 186,  
col. 624 B.

5 Mt. vii. 25 vasten steen, firmam petram, add firmam: corr vat Iren; that it  
is the reading of the Diat. is shown by Aphr. I 8, 13 where ~~καλὴν καὶ~~  
occurs three times; cp also Schäfers, Erklärung, S. 165; πετράων πετράων (harten  
Felsen), Old-Germ. (Mt. not Lk.) auf einen festen stain, Wycl. (Lk. not Mt.):  
on a sad (i.e. firm) stone. — om. xxi<sup>2</sup>, 2, 3: Old-Lat, D L al<sup>4</sup> (et<sup>1</sup> only) sa.

6 regen—vloede—winde: S<sup>med</sup> b c g q sy<sup>pal</sup> has the order: venti pluvia flumina  
which is the natural order in the East cp. I Kings xviii. 45. — stilen op,  
impegerunt l. inruerunt: k c f q m Cyp <sup>2</sup>/<sub>2</sub>; in Lk. vi. 48, 49 e has both times  
(instead of inlisum, inlisus): impexit fluvius; in Lk. vi. 49 impexit flumen: c.  
The whole quotation, in Zachary, Sermo de S. Georgio l. c. runs: qui audet



fol. 16<sup>r</sup>

ten alle op dat hus· en en vil nit· want het ghestichtt was op  
enen vasten steen· / En so wie so hoert mine leeringe en dar na  
nin werkt· deghene es ghelic den doeren man die syn hus heft

Mt. 7, 26  
Lk. 6, 49a

10 gestichtt op dat sant / het vil de regen· het quamen de vloede het  
waide de wint en stiten dat hus terneder· en groet was dis hus

Mt. 7, 27  
Lk. 6, 49b

A. 42 C. 51

val· / MATHEUS MARCUS LUCAS· || En alsoe ilic dese wart hadde gespro

Mt. 7, 28  
Lk. 7, 1

ken· so wonderde den volke van sire leeringen· / want sine leerin

Mt. 7, 29; Mc. 1, 28  
Lk. 4, 23

was mechtech alsoe des gheens die almechtech was· en en si en

15 gheleec nit der leeringen der fariseuse· en der mestre van der

wet· / Doe isch ilic sine tuelef yongren te hem· en gaf hen mach

Mt. 10, 1a; Mc. 6, 7  
Lk. 9, 1

A. 49  
F. 45

the floods came, the winds blew, and / all beat upon that house; and it  
fell not, for it was built upon / solid stone. And whosoever hears my  
teaching and works not / accordingly, he is like the foolish man who has  
10 built his / <sup>10</sup> house upon the sand. The rain fell, the floods came, the /  
wind blew, and beat the house down: and great was the fall / of that house.  
C. 51 And when Jesus had spoken / these words, the people wondered at  
his teachings. For his teaching / was mighty as of him who was almighty,  
15 and it was / <sup>15</sup> not like the teachings of the Pharisees and of the masters  
of the / law. Then Jesus summoned his twelve disciples to him, and gave

*verba mea et facit ea similabo eum viro prudenti qui aedificavit domum  
suam supra firmam petram, venerunt flumina flaverunt venti et impeerunt  
in domum illam. — Latin reactions in Greek texts in Mt. vii. 25: προσεκοιμισαν  
l. προσεπεσαν: ε 014, προσεκοψεν: δ 30 (= offenderunt: a b g h bo?); προσεπηξεν  
(Lk.): ε 050 ε 18; sy<sup>h</sup> has *allisit*.*

9 Mt. vii. 26 *es ghelic, similis est* (Lk.): *h m a b c q B X<sup>s</sup> S<sup>ned</sup>*.

10 Mt. vii. 27 om *και*<sup>1, 2, 3</sup> Old-Lat *DE<sup>al</sup> 3 (et<sup>1</sup>) L (et<sup>1, 3</sup>) sa.* — *stiten, impeerunt* l.  
*inruerunt*: *k m c f.* — om. *και επεσαν*.

12 Mt. vii. 28 om. *εγενετο*: sy<sup>h</sup> Ta<sup>ar</sup>. — *hadde gesproken, locutus esset* l. *consummasset*,  
cf. in Lk. vii. 1 *consummasset omnia verba loquens*: *d*; *perfecisset verba quae*  
*loquebatur ad populum*: *e*; L has the same reading: ch. 56 Mt. xi. 1; ch. 96  
Mt. xiii. 53: *k e*; ch. 138 Mt. xix. 1: *e* it; ch. 205 Mt. xxvi. 1: *e* hiat; cp. *A*  
*Further Study*, p. 32.

15 Mt. vii. 29 add *der phariseuse ende*: *k*; add. *et phar. p. scribae*: lat. exc. *f*  
sy<sup>h</sup> Ta<sup>ar</sup> δ 3<sup>8</sup> δ 48 δ 371 ε 94 f ε 351. — om. *αυτων* (Mc. i. 22): δ 3 ε 56 Byz.  
Text. Old-Germ.

16 Mt. x. 1 *doe isch* etc., same construction as in sy. — L omits here Mt. ix. 36  
of Fuld, due probably to the difference of order between Ta<sup>ar</sup>  
and Ta<sup>lat</sup>. Ta<sup>ned</sup> omits also Mt. x. 1<sup>b</sup> par. the miraculous powers given  
to the disciples. For what reason?



fol. 16<sup>r</sup>

/ eñ sendese prediken dat gods rike / eñ seide aldus.

Lk. 9, 2a Mt. 9, 11  
Lc. 9, 38

En dragt nit met v / eñ en gaet nit onder dat heidene volc noch

Mt. 10, 5<sup>b</sup>  
Mc. 6, 8a

in den steden van samarien / mar gaet tirst ten verlornen schapen

Mt. 10, 6

20 van isrl' / MATHEUS Gaet eñ predekt eñ segt dat hemelrike na

Mt. 10, 7

kende es / Ghansst die sik syn Suuert die lazars zyn verle

Mt. 10, 8

degt die uan den euelen gheest beseten syn Sonder loen heb

di ontfaen sonder loen gheft weder ut / En dragt met v.

Mt. 10, 9

noch gout noch seluer noch en hebt ghelt in bigordele / noch en

Mt. 10, 10a; Mt. 6, 8  
Lc. 9, 3

25 dragt noch scherpe op den wege noch broet noch twee rokke

noch geschoite noch en dragt roede in uwe hant want de werk

Mt. 10, 10b  
Lc. 10, 7c

a) *inter l.* want de tyt van harre bekirnessen en quā noch nit — b) *in mg.* luc. noch dragt sac  
en scherpe noch groot nimene op den wege — c) *in mg.* dits gesegt om dat degene di dat Gods  
wart prediken nin moten syn becummert noch beladen met werelleken dingen

them power, / and sent them to preach the kingdom of God, and said thus: /

Carry nothing with you, and go not<sup>a</sup> among the heathen people nor / into

20 the cities of Samaria, but go first to the lost sheep / <sup>20</sup> of Israel. Go and

preach, and say that the kingdom of heaven / is approaching. Heal them

that are sick, cleanse them that are lepers, / release them that are posses-

sed of the evil spirit. Without reward / have ye received, without reward

give out again. Carry with you / neither gold nor silver<sup>b</sup>, nor have money

25 in [your] girdle-pouch<sup>c</sup>, nor / <sup>25</sup> carry a scrip on the way, nor bread, nor

two coats, / nor any footwear, nor carry a stave in your hand: for the

a) for the time of their conversion had not yet come. b) Luke. nor carry bag and scrip, nor  
greet anybody on the way. c) this is said because they that preach the word of God must  
not be concerned nor burdened with worldly things.

18 Lk. 1x. 3 add. *met u, vobiscum*; g<sub>2</sub>; add *vobis*: O sy<sup>sc</sup> bo (F). — om. *in via*.

Mt. x. 5 onder dat heidene volc l. *in via gentium*: cf. *nationum* l. *gentium*: k Cyp.

Tert. On the use of *heidene* and *gentilis* cf. *Traces of Syriac origin of the*

*Old Latin Diatessaron*, in *Mededeelingen der Kon. Akad. van Wetensch.*,

Amsterdam, Afd. Lett., Dl. 63, Serie A, N<sup>o</sup> 4 (Amsterdam 1927) p. 22—26

(122—126).

19 tirst, *primum* l. *potius*, cf. Zach. 158 B: *primum evangelizare Judaeis*. — *ver-*  
*lorenen*, *perditas* l. *quae perierunt*; k a d ff, Tert Hil Ephr 91.

20 Mt. x. 7 nakende es, *appropinquat* l. — *avit*: Zach-Wn.\* cp. Comm. 158 C.

21 Mt. x. 8 om. *νεκρῶν ἐπισφρα*: Byz. Text, ε 050 ε 56 al sy<sup>sc</sup> Ta<sup>sc</sup> f sa Eus Bas Chrys.

22 geft weder ut, *reddite*(?) l. *date*: T.

23 Mt. x. 9 en dregt met u, *ne portetis vobiscum* l. *nolite possidere* cp. Zach. 159 C in  
*calceamentis non portandis*; Pep. Harm. 29<sup>31</sup>: *he bad hem jat hij ne bere wijp hem*.

25 Mt. x. 10 add noch broet, *neque panem* Fuld Pep. Harm. (∞) from Luke.

26 add. *in uwe hant, in manu vestra, in manibus vestris*: a b c g, h q (om. *vestris*)  
Hil. Q R Pep. Harm. 30<sup>3</sup>; cp Lk. xii. 35, Mt. xxv. i.



fol. 16<sup>v</sup>

man es wert sire spisen MATHEUS MARCUS LUCAS. || \* In wat stade Lk. 10, 5 Mc. 16, 10  
Mt. 10, 11

eñ in wat poerte dat gi comt. wragt wie daer werdech si  
gracie ƿntf tontfane. eñ mettin blyft daer toter wilen dat

30 gi wech wilt gaen / LUCAS. En daer ett eñ drinkt dis dat Lk. 10, 7d, d

men v vore brengt. daer blyft eñ en gaet nit van huse te  
huse / MATH' MARC', LUCAS. Eñ alse gi comt in en hus so benediet Mt. 10, 12  
Lk. 10, 5

fol. 17<sup>r</sup>

eñ segt. vrede si in dit hus. / eñ es dat hus eñ dire in syn wer Mt. 10, 13  
Lk. 10, 6

dech vs payss. so sal v pais op hen bliuen. eñ en es dit nit. so

a) in mg. designavit ihs.

workman / is worthy of his food. In whatsoever city / and in whatsoever  
town you enter, enquire who there is worthy / to receive mercy; and remain  
30 there with them until the time that / <sup>30</sup> ye want to go away. And there  
eat and drink of that / which is set before you: stay there and go not from  
house to / house. And when ye come into a house, bless it /

fol. 17<sup>r</sup>

and say: Peace be in this house; and if the house and they that are in  
it be / worthy of your peace, your peace shall remain upon them. And if

28 Mt. x. 11 daer, illic l. in ea: k ff<sub>1</sub>; om. in ea: sy<sup>al</sup>.

31 Lk. x. 7 dat men v vore brengt, quae (ab illis) apponuntur vobis (cp. vs. 8)  
l. quae apud illos sunt: a l Fuld Zach.

32 Mt. x. 12 so benediet, benedicite eam l. salutate eam; cp. ad Lk. i. 28. *Benedicere* is here (cp. Lk.) as elsewhere simply one of the renderings of: ~~ܐܒܪܟܬܐ~~  
~~ܐܒܪܟܬܐ~~ (or Mt. x. 12 ~~ܐܒܪܟܬܐ~~ ~~ܐܒܪܟܬܐ~~) which is the Syriac rendering of *ἀπαλλάττειν*.  
Wherever *benedicere* (or *evangelizare*) occurs as a rendering of *ἀπαλλάττειν* it  
is probably under the influence of the Syriac, cp. *A Primitive Text*, p. 42.

fol. 17<sup>r</sup>

1 Mt. x. 12 add. *ende segt... vrede si in dit hus*; *λεγοντες ειρηνη τω οικω τούτω*:  
δ2<sup>a</sup> ε56 δ5 ε050ε 014 I<sup>n</sup> ε226 (Ferr) ε351 al. pal. Old-Lat (exc. k) Vg<sup>codd</sup> pler (D etc.  
C T Fuld Y; not A) Hil. Old-Germ Old-Hebr Matthew (ed. Schonfield).

Lk. x. 5 om. *primum*: δ5<sup>c</sup> ε376 Marc<sup>text</sup> Or. r D. — *in dit hus, in hac domo* l. *huic domui*: sy<sup>al</sup> Ferr Zach 160 C (*pax requiescit in domo*) Ephr. 92 *salutatio in quavis domo seminabatur* (contra p. 63 *pax huic domui*) Old-Germ<sup>codd</sup>, Old-French.  
add. *ende dire in syn*.

2 Mt. x. 13 add *us payss, pacis tuae* cp. Lk. x. 6. — *sal bliuen, manebit* l. *veniat*:  
δ5 (ε77ε) d (erit) sy<sup>al</sup>; *veniet*: Vg<sup>codd</sup> Old-Lat (exc. k). — *ende en es dit nit*,  
*et si non* l. *si autem non fuerit digna*: sy<sup>al</sup> δ5 (ε1 δε μνηε) d (*aliouin*) cf. Lk.

fol. 17<sup>r</sup>

sal v pais weder tv kiren. / Eñ so waer dat men v nit ontfaen  
en welt. noch daer men vwe leeringhe nit horen en welt daer  
5 gaet uten hus. ochte uter stat. eñ schudt dat ghestubbe van v  
wen uoeten op hen °in getugnesse dat si v nit ontfaen eñ wou  
den / MATH'. LUCAS. Mar ic seggt v ouer waer dat gemakleker  
sal syn den volke van sodomen eñ van gomorren in den dage  
des ordeels. dan dire stat die v nin welt ontfaen. / MATH'. LUCAS.

Mt. 10, 14 Mc. 6, 13  
Lk. 9, 5 Lk. 10, 10, 11

Mt. 10, 13  
Lk. 10, 12

C. 52 10 || Ic sendu alse lammer onder wolue eñ daer omme so syt wys  
A. 50 alse serpente. eñ simpel alse duuen / MATH'. MARC'. LUCAS. IOH'ES  
Hudt v vor de liede want si selen v vaen eñ leueren den ghe  
richte. eñ si selen v gheecelen in hare synagoghen. / eñ vor de  
richtren eñ vor de coninge so seldi moten gheleidt werden

Mt. 10, 16a, b  
Lk. 10, 3

Mt. 10, 17 Mc. 13, 9a  
Lk. 11, 12a

Mt. 10, 18 Mc. 13, 9b  
Lk. 11, 12b, 13

a) inter l. marc'.

this is not [so], / your peace shall return to you. And wheresoever / they  
3 will not receive you, nor will hear your teaching, go thence /<sup>5</sup> out of the  
house or out of the city, and shake the dust off your / feet upon them  
for a testimony that they would not receive you. / But I say unto you  
verily, that it will be easier / for the people of Sodom and of Gomorrah in  
the day / of (the) judgment than for that city that will not receive you. /  
C. 52 10 <sup>10</sup> I send you as lambs among wolves; and therefore be wise / as serpents,  
and simple as doves. / Beware of the people, for they will seize you and  
deliver you to the / court, and they will scourge you in their synagogues,  
and ye / shall have to be led before the governors and before the kings /

3 sal kiren, revertetur l. revertatur (Lk. x. 6): Vg<sup>codd</sup> Old-Lat. sy Old-Hebr. (The  
Old-Hebr. Gospel of S. Matthew reads: and if this house be honourable it will  
return to you your peace, ישוב אליכם שלומכם. This may be due to homoeote-  
leuton, but cp. Ephr. p. 92 homines sibi invicem salutem dicere et dictam  
excipere coeperunt etc.)

Mt. x. 14 uter stat, om. exαινης: δ5 ε337 ε1054 ε253 ε1435 lat exc. f. —

6 op hen: Ta<sup>er</sup> in Mc. vi. 11<sup>b</sup> — add. in getugnesse dat si; add. in testimonium  
illis (or illorum) in Mt. x. 14: Fuld Vg<sup>codd</sup> (A H Y al Q R<sup>mg</sup>) g, h Old Germ.

7 Mt. x. 15 Lk. x. 12 add. mar; add. autem in Lk.: δ 2 δ 5 ε 050 ε 93 al a f q Q.

10 Mt. x. 16 om. ecce: g<sub>1</sub>. — onder, inter l. in medio Vg in Lk. x. 3, cp. sy סוב.

14 Mt. x. 18 S<sup>nod</sup> op coninge—richtre (Lk. xxi. 12): sy<sup>(c)</sup> h k m a b g, q E R Zach.-Wn.  
Old Germ. pal bo Or.



fol. 17<sup>r</sup>

15 om minen wille. in ghetugnesse horre quaetheit / MATHEUS. Lk. 21, 12  
 MARCUS. LUCAS. Eñ alse men v leidt in de synagogen voert me Lk. 12, 11b  
 sterschap. eñ vor de potestate en syt nit besorgt hoe eñ wat Mt. 10, 19d  
 Lk. 12, 11b  
 ghi hen antwerden mogt. want in dire vren sal v gegheuen Mt. 10, 19d  
 werden dat gi antwerden selt / want ghi ne selt nit syn die Mt. 10, 20  
 Lk. 12, 11b  
 20 spreken selt mar de gheest vs vader sal spreken in v. / MATH'.  
 MARCUS. Dan sal deen bruder den andren verraden eñ leuerē Mt. 10, 21  
 ter doet. eñ de vader syn kint. eñ de kinder haren vader. eñ  
 deen sal den andren doeden. / eñ dan sal v al de werelt haten om Mt. 10, 22  
 minen wille. Mar die volstaen sal toten inde die sal behouden

15 15 for my sake, for a testimony of their wickedness. / And when they lead you  
 into the synagogues before the / magistrate, and before the powers, be not  
 concerned [as to] how and / what ye may answer them; for in that hour it  
 will be given you / what ye shall answer; for it will not be ye that will /  
 20 20 speak, but the spirit of your Father shall speak in you. / Then one brother  
 shall betray the other and deliver him / to death, and the father his child,  
 and the children their father. And / one shall kill the other, and then shall  
 all the world hate you for / my sake; but he that shall persist to the

15 om minen wille: *mea causa* l. *propter me*: k Tert; S<sup>ned</sup>: dor minen name  
 (= Lk. xxi. 12): sy<sup>(c)</sup> g<sub>1</sub>. — om. *et gentibus*: probably tendency-reading.

16 Lk. xii. 11 leidt, ducent l. inducent: b q; Fuld and Zach have tradent.

17 add. vor a. potestates: Aphr pal (d) c e f C T.

18 S<sup>ned</sup> vordenken, *praecogitare* Mc. xiii. 11: Aphr. I 984 Clem. Al. (in  
 Mt. d: *gogitare*). S<sup>ned</sup> omits Mt. x. 19<sup>b</sup> with 5 56 1454 k g<sub>1</sub> Cypr  
 Test III. 16<sup>codd.</sup> opt. Q Z<sup>8</sup> Or.

19 Lk. xii. 11 om. η τι επιητε: 1443 al<sup>3</sup> Y.

19 Mt. x. 19<sup>b</sup> antwerden, *respondeatis* l. *loquamini*: Old-Hebr. — selt syn, *eritis*  
 l. *estis*.

20 Mt. x. 20 spreken selt, *loquemini* l. *loquimini*: E L Q R. — om. *qui*<sup>2</sup>: Ta<sup>sr</sup> sy  
 Aphr b C Old-Hebr. Old-Germ<sup>codd.</sup> — sal spreken, *loquatur* l. *loquitur*: f S<sup>ned</sup>.

21 Mt. x. 21 verraden ende leveren, double translation of tradet.

22 syn kint, add *suum* p. *filium*: S<sup>ned</sup> sy<sup>(c)</sup>. — ende de kinder haren vader, *et*  
*filiū patrem suum* l. *et insurgent filii in parentes*.

23 Mt. x. 22 sal u haten, *odiet vos* l. *odio eritis*: Aphr. sy<sup>(c)</sup> Old-Hebr. Ado. — al de  
 werelt, cp. add *gentibus*: E-P<sup>ms</sup> L, *hominibus*: D E al. Op imp it Ta<sup>sr</sup>. —  
 om minen wille *mea causa* l. *propter nomen meum*; S<sup>ned</sup> dor minen name cp. lin. 15.

fol. 17<sup>r</sup>

- 25 bliuen. / MATHEUS. Also men v dan persecucie doet in deene stat Mt. 10, 23  
so vliet in andre want ouer waer seggie v dat ghi nin selt  
comen tallen den staden van isrl' eer des menschen sone hem  
weder vertoegen sal. / MATH'. LUCAS. IOH'ES. Nin es de yongre bo Mt. 10, 24 Lk. 9, 48  
Joh. 1, 20, 26  
ven den mester noch de knecht bouen sinen here / het mach Mt. 10, 25a  
30 den yongre wale genugen dat hi si also syn meester. en den  
knecht dat hi si also syn here MATHEUS. Heetense dan den he Mt. 10, 25b  
re beelzebuc wat wondere dat si sine knechte also heten. / daer Mt. 10, 26

fol. 17<sup>r</sup>

- C. 53 omme so seggie v dat ghise nin onssit. || hen es en ghene dinc Mt. 10, 26b Lk. 10,  
Mc. 4, 29 Lk. 8, 17a

- 25 end shall be / 25 saved. If then they persecute you in one city, / flee into  
the other, for verily I say unto you that ye shall not / come to all the  
cities of Israel until the Son of man shall / appear again. The disciple is  
30 not above / the master, nor the servant above his lord. It may well / 30 suf-  
fice for the disciple that he be as his master, and for / the servant that  
he be as his lord. If then they call / the lord Beelzebuc, what marvel [is  
there] that they call his servants likewise? There- /

fol. 17<sup>r</sup>

- C. 53 fore I say unto you that you fear them not. There is nothing / so

- 25 Mt. x. 23 *persecucie doet*, = *persecuntur*: R. Zach-Wn. (Index). — Ta<sup>add</sup> has not  
the insertion *si autem in alia persecuntur vos fugite in aliam* of 25 256 2050  
293 I\* Ferr sy<sup>(c)</sup> Old Lat E Q (in tertiam) Ta<sup>ephr</sup>. — *deene, una l. ista (hac)*: Zach  
Comm (Bede): 84C, 105 B, (Aug) 424 B. Capit Par 6<sup>t</sup> (Oxf. Vg. p. 680). —  
S<sup>add</sup> has *also men u jaeht ut ere stat, ex τῆς πολ. τ.*: Ta<sup>sr</sup> 2207 al<sup>3</sup> cp.  
Ephr. 94: *si ab hac persequentur vos ... si ex ista regione vos ejicient.*

- 26 *selt comen, venietis l. consummabitis.*

- 27 add. *tallen, omnes*: Ephr. 1/2 Ta<sup>sr</sup> sy<sup>(c)</sup>. — *hem weder vertoegen sal, iterum  
apparebit l. veniat* (SH<sup>add</sup>: *anderwerf*).

- 29 Mt. x. 25 *mach—genugen, sufficiat l. sufficit: k.*

- 31 add. *dat hi si, ut sit*: E. — S<sup>add</sup> inserts here Lk. vi. 40<sup>b</sup>: *een iegelic werde  
vulmaect als hi es also syn meester*, add. *si sit: a (b) c f (ff<sub>2</sub>) l g r aur Vg<sup>codd</sup>*  
Old Germ. Ta<sup>sr</sup> uses Lk. vi. 39—42 after Lk. vi. 37<sup>b</sup>, 38. L<sup>add</sup> does not use  
Lk. vi. 39—42 at all.

- 32 *beelzebuc*. This form (S<sup>add</sup> ... *buc*, H<sup>add</sup> ... *buicke* is unique and I do not know  
how to explain it.

fol. 17<sup>r</sup>

- 1 Mt. x. 26 add. *so seggie u* cp. Lk. xii. 4. — *om. enim: C.*



fol. 17<sup>v</sup>

so werborghen sine sele vertoeft werden noch so verholen si  
ne sele goppenbart werden. / Dat ic v segge in demsternessen *Mt. 10, 17<sup>v</sup>*  
dat predekt in der clerheit. / en dat ic v rune in vwe ore dat *Lk. 12, 3<sup>b</sup>*  
3 predekt oppenbare. / MATHEUS. En oc seggic v die mine vrint *Lk. 12, 4*  
synt. En onssiet nit deghene die den lichame doeden mogen.  
want de zile en conen si nit ghedoeden. / Mar onssit den ghe *Mt. 10, 28<sup>b</sup>*  
nen die macht heft beide lichame en zele te versinkene in *Lk. 12, 5*  
die helle. / En wetti nit dat men twe muschen. MATH'. LUCAS *Mt. 10, 29*  
10 copt om enen virdonc. en nochtan en valter ene ter erden *Lk. 12, 6*

covered but it shall be revealed, nor so hidden but / it shall be published.  
That which I say to you in darkness, / that preach ye in the light; and that  
5 which I whisper into your ears, that / <sup>5</sup> preach ye openly. And also I  
say unto you who are my / friends: Fear not them that can kill the  
body, / for they cannot kill the soul. But fear him that / has power to  
plunge both body and soul into / hell. And know ye not that two spar-  
10 rows / <sup>10</sup> are bought for one farthing, and yet not one of them falls on

2 add *so, ita*, twice. — *vertoeft*—*goppenbart*, *apparebit*—*revelabitur* l. *revela-*  
*bitur*—*sciatur*, cf. Clem. Al.: *Φανερωθησεται*—*αποκαλυφθησεται*; Ta<sup>m</sup>: *revealed*—  
*disclosed and published*.

4 Lk. xii. 3<sup>b</sup> *ic rune*, *mussito* l. *locuti estis*: sy Ta<sup>m</sup>: *you whisper*; Marcion  
(Tert., Adv. Marc., iv. 28) *quae inter se mussitarent*, cp. *A Further Study*,  
p. 81 f. Ephr. 96 has: *aure auditis* from Mt.

5 *oppenbare*: in *apertum* (or *aperte*) l. in *tectis*: Marcion, ap. Tert. *ibid*: in  
*apertum*. Zach. 163 B though giving as his text: *dicite in lumine*, explains  
it in his Comm.: *praedicate in lumine id est aperte*. — *ende oc, et etiam*  
l. *autem* due to addition *so seggic u* in line 1.

6 add. *mogen, possunt*. — add. in Lk. xii. 4 *την δε ψυχην μη δυναμενων αποκτειναι*:  
δ5 d 207 (the latter omitting also *μηδε εχοντων τι περισσοτερον ποιησαι* like L<sup>med</sup>).

7 Mt. x. 28 *want, nam* l. *autem*. — om *μαλλον*: δ30 Clem. Al Oec 1/2.

8 *corpus et animam*: sy<sup>(c)</sup> D L R Wurz J Dimma Lucif Cyp 1/4 (also Test. III,  
3, 16 cod B) Iren Tert Hilar Ps.-Clem.

9 *versinkene* (S<sup>med</sup> *worpene*), *mittere* (Lk.) l. *perdere* (Mt.) of Fuld: sy<sup>(c)</sup>; *occidere*  
l. *perdere*: km 1/2 Cypr 1/4 Oec 1/2; m 1/2: *occidere et mittere*. Ephr. 96  
uses *mitteret, perdit* (twice), *interficet*.

10 Mt. x. 29 *men copt, emuntur* l. *veneunt*. — *valt, cadit* l. *cadet*: D E E-P Q R  
Wurz J sy<sup>(c)</sup> Tert Cypr (a) b c d μ Dimma Old-Germ; (also *bl* in Lk.).

fol. 17°

nit sonder dat ghehinknesse vs vader die in den hemele es /  
wis onssiedi v dan? want gi selt weten dat al dat haer dat Mt. 10, 30  
Lk. 12, 7a  
gi opt hoeft hebt es ghetelt. / En onssiedu dan nit. want ve Mt. 10, 31  
Lk. 12, 7b  
le muschen en syn also wert nit vor gode also ghi syt. / So Mt. 10, 32  
Lk. 12, 8  
15 wie dat myns lyen sal vor de menschen des gheens salic  
lyen vor mynen vader die in den hemele es en̄ vor sine ingle /  
En̄ so wie myns loeghent vor de menschen des gheens sal Mt. 10, 33  
Lk. 12, 9  
ic loghenen vor minen vader die en̄ in den hemele es en̄ vor  
C. 54 sine ingle. / MATH'. LUCAS. || En went nit dat ic ben comen omme Mt. 10, 34  
Lk. 12, 11

a) inter l. lucas.

the ground / without the permission of your Father who is in heaven. /  
Of what are ye then afraid? For ye must know that all the hair / that ye have  
on the head has been counted. Be not afraid therefore, / for many sparrows  
15 are not worth as much before God as ye are. / 15 Whosoever shall confess  
me before men, him will I / confess before my Father who is in heaven,  
and before his angels. / And whosoever denies me before men, him will /  
I deny before my Father who is in heaven, and before / his angels.

11 add. (sonder) dat ghehinknesse, (sine) voluntate: a b c f ff g, h D E L Θ aur Dim  
Ps.-Clem Ir. (not Ir<sup>arm</sup>) Tert Cypr 2½ Or<sup>gr</sup> 1½ Or<sup>lat</sup> bo go; (b l in Lk.). — add.  
die in de hemele es, qui est in caelis: b g h ff aur D L Q Ir 1½ Ir<sup>arm</sup> Or 3½ sa.

12 add. wis onssiedi v dan?

13 Mt. x. 31 add. enim: sy<sup>mc</sup> ε167 f ε459; in Lk.: sy ε5 ε30 ε1444.

14 wert, pluris (Lk.) l. melioris (S<sup>ned</sup> beter): k; also with the addition vor gode, in  
Zach 164 B: multis passeribus pluris estis, hoc est, majoris apud Deum dignitatis.

15 Mt. x. 32 so wie dat, om. ovv Ta<sup>gr</sup> sy<sup>a</sup> ε94 ε129 ε351 ε1033.

17 S<sup>ned</sup> H<sup>ned</sup> add with Fuld Zach Mc. viii. 38<sup>a</sup> p. vor die menschen and (line  
19) Mc. viii. 38<sup>b</sup> p. vor sine ingle; L<sup>ned</sup> T<sup>ur</sup> use Mt. only.

18 Mt. x. 33 add. ende vor sine ingle, et coram angelis eius: sy<sup>a</sup>.

19 Mc. viii. 38b S<sup>ned</sup> niene verlyet, non confessus l. confusus: (sine non) k d l r r,  
E-P<sup>ms</sup> Q al Zach-Wn. (Index) Old-Germ Wycl. H<sup>ned</sup> conflates: die sich myns  
schaemt ende myns niet en beliet, qui me confusus fuerit et me non confessus  
fuerit cp. Zach 164 D erubescimus confiteri; bo: be ashamed to confess me.  
Bo shows that the conflation is a very old one. — S<sup>ned</sup> H<sup>ned</sup> both omit  
et mea verba with k<sup>2</sup> Cypr 2½ D Fuld; k<sup>1</sup> ε014 sa have et meos (c ff<sub>2</sub> et  
meos sermones), the reading of sy<sup>c</sup> a e l ε5 Or<sup>gr</sup> in Lk. ix. 26. Cp. C. A. Phillips,  
in *Bulletin of the Bezan Club* V, p. 30 f.



fol. 17<sup>v</sup>

- 30 "pais <sup>a</sup>te makene in ertrike. In ben nit comen omme pais te  
sendene onder tfolc mar en suert / want <sup>c</sup>voert ane daer si vi Lk. 17, 39  
ue selen syn in een hus. de drie selen syn iegen de twe. en de  
twe iegen de drie. / want <sup>d</sup>ic ben comen scheeden den sone van Mt. 10, 33  
Lk. 12, 53  
den vader en de dochter van der moeder. en des soens wyf  
25 van harre sweger / en des menschen viende dat selen syn <sup>e</sup>sine hu Mt. 10, 36  
sghenotē. / 'Die sinē vader en sire moeder mint bouen mi Mt. 10, 37  
hine es myns nit wert. en die sinen sone en sire dochter  
mint bouen mi. hi ne es myns nit wert / en die syn <sup>f</sup>cru Mt. 10, 38  
ce nin nemt op sinen hals en volgt mi. hine es myns nit  
30 wert. noch hi en mach myn yongre nit syn / MATH'. LUCAS. JO'. Lk. 24, 47c  
a) in mg. Nolite arbitri — b) inter l. omme werelleken pais — c) inter l. lucas — d) inter l.  
math. lucas — e) in mg. Qui amat patrē — f) inter l. van penitentie

- C. 54 20 And think not that I have come to / 20 make peace <sup>a</sup>on earth. I have not  
come to send peace / among the people but a sword: for henceforth, where  
there / shall be five in one house, three shall be against two, and / two  
against three. For I have come to part the son from / the father, and the  
25 daughter from the mother, and the son's wife / 25 from her mother-in-law:  
and a man's foes shall be his home / companions. He that loves his father  
and his mother above me / is not worthy of me, and he that loves  
his son and his daughter / above me is not worthy of me, and he that  
30 takes not his cross <sup>b</sup>/ upon his neck and follows me, is not / 30 worthy of  
a) worldly peace b) of penitence

- 20 Mt. x. 34 *pais te makene, pacem facere*. Mt. has βαλειν, Lk. δουναι; *facere* in  
Lk. 25 e sy<sup>c</sup>, cp. *A Further Study*, p. 31.  
21 Lk. xii. 52 *voert ane daer*, *ex hoc a. erunt*: Ta<sup>ar</sup> sy.  
22 *om divisi*: c ff<sub>2</sub> M-T; *divisi p. tres*: Ta<sup>ar</sup> sy<sup>sc</sup> 25 S<sup>ned</sup>.  
23 Mt. x. 35 *sone, filium l. hominem* (cp. Lk.): H<sup>ned</sup> (not S<sup>ned</sup>) sy<sup>sc</sup> 25 1018<sup>aa</sup>  
(a hiat) b c d ff<sub>1</sub> g<sub>1</sub> h l q aur Hil. (conflate *filium hominem*: Q).  
24 *van der moeder, om eius*: Iren.  
26 Mt. x. 37 add *sine* both to *vader* and *moeder*: sy<sup>sc</sup> O'. — *ende, et l. aut*: sy<sup>a</sup>  
Fuld (not Zach) A C E-P<sup>a</sup> M R Y Old-Hebr.  
27 add *sine* both to *sone* and *dochter*: sy<sup>sc</sup>. — *ende, et l. aut*: E-P<sup>a</sup>.  
29 Mt. x. 38 *nemt op sinen hals*, *απει(?) l. λαμβανει*: Ta<sup>ar</sup> Clem Al Or Ath; for  
the expression *op sinen hals* cp. Pep. Harm. 57<sup>3</sup>: *nyme... his croice upon  
his bak*, and 62<sup>2a</sup> *take his crouche upon his bak*.  
30 Both Ta<sup>ned</sup> and Fuld add here Lk. xiv. 27<sup>c</sup>: *nec potest esse meus discipulus*,  
but not Ta<sup>ar</sup>. All Harmonies (Ephr 118, ar lat ned) have Lk. xiv. 26—33  
after Mt. xi. 25—30; cp. however in Mt. x. 38 *ke* Cypr <sup>2</sup>/<sub>1</sub>: *non est meus  
disc. l. non est me dignus*, cp. Clem Al ουκ εστι μοι αδελφος.

fol. 17<sup>r</sup>

Die sine zile welt vinden hi verlist se. en die sine zile <sup>a</sup> verlist om minen wille hi <sup>b</sup> sal se vinden. MATH'. LUCAS. MARC'. JOH'ES

Mt. 10, 39 Lk. 17, 33  
Joh. 12, 25  
Mt. 16, 25 Mc. 8, 36  
Lk. 9, 24

fol. 18<sup>r</sup>

- C. 55 || Die v ontfheet hi ontfheet mi seluen. en die mi ontfheet hi ontfheet dēghenen die mi heft ghesendt. / Die ontfheet enen profete in ens profeten name. hi sal ontfaen ens profeten loen. En die ontfheet enen gherechten mensche omme sine gherechtesheit. hi sal ens gheregts menschen loen ontfaen. / en so wie dat du drinken gheft enen nap vol cauder fontainen enen van desen minsten in den name ens yongers. ic seggv dat

Mt. 10, 40

Mt. 10, 41

Mt. 10, 42  
Mc. 9, 41

a) inter l. dit leven. — b) inter l. sine zile behouden.

me, neither can he be my disciple. / He that wants to find his soul loses it, and he that loses his / soul <sup>a</sup> for my sake shall find it <sup>b</sup>.

fol. 18<sup>r</sup>

- C. 55 He that receives you receives myself, and he that receives me receives him that has sent me. He that receives a prophet / in a prophet's name shall receive a prophet's reward. And / he that receives a righteous man because of his righteousness shall receive a righteous man's reward. And whosoever / gives to drink a cup of cold water to one / of these least a) this life b) save his soul.

31 Mt. x. 39 *welt vinden, vult inventire* l. *invenit*: Ephr. 98, cp. Mt. xvi. 25 par. and Lk. xvii. 33 (*d* δς sy Ta<sup>ar</sup> voluerit l. *quaesierit*, cp. *Bulletin of the Bezan Club*, V. p. 42). — *verlist, perdit* l. *perdet*: k; *verlist*<sup>2</sup>, *perdit* l. *perdiderit*: Ephr. 98.

32 *om minen wille, mea causa* l. *propter me*, cp. p. 93, ll. 15, 23 Mt. x. 18, 22 q.v.; both here and Mt. x. 18 S<sup>ued</sup> has *dor mine name* l. *om minen wille, mea causa* l. *propter me*: c Lk. xvii. 33. cp. however Mart. beati Simeonis Bar Sabba<sup>e</sup>, ed. Michael Kmosko, *Patrol. Syriaca*, II, p. 771<sup>2</sup>: ~~me~~ *Jafo*, *propter nomen meum*.

fol. 18<sup>r</sup>

4 Mt. x. 41 *omme sine gherechtgheit, propter justitiam eius* l. *in nomine justi*, cp. the syriac idiom: ~~3~~ *eo quod*, Mc. ix. 41.

6 Mt. x. 42 om. *μωον* (Mc. ix. 41): sy<sup>ac</sup> δς 337 1444 55\* Clem Al Cypr.

7 After Mt. x. 42<sup>a</sup> Fuld adds from Mc. ix. 41: *quia Christi estis*; S<sup>ued</sup> H<sup>ned</sup>: *want gi kerst* (H<sup>ned</sup> *christen*) *sy*; Ta<sup>ar</sup> omits but cites *amen . . . mercedem suam* (as from Mc.). — om. *amen* (SH<sup>ned</sup> also). — add. *dat, quia*: (from Mc.) δ260 1177 a b c k sy pal; not Fuld SH<sup>ned</sup>; a c omit in Mc.



- C. 56 hi sinen loen nit verliesen en sal. / MATHEUS. || Eñ also ihc alle Mt. 11, 12  
dese wart hadde volsproken. so ghinc hi van daer. eñ sendde Mc. 6, 7  
10 sine tuelef yongren din volke te predekene eñ dat te learne. /  
eñ die yongren ghingē predeken in den steden den volke dat Mc. 6, 12  
si penitentie daden. / Eñ alle de sike die hen vore quamen. die Mc. 6, 13  
bestreken si met olien eñ ghansdense eñ vele der gherre die  
beseten waren van den euelen gheesten die verledegden si van  
A. 19 C. 57 15 harre quelnessen. / JOHANNES || Op enen dach so was ene bru Joh. 2, 1  
F. 46 locht in ene stat die heet chana int lant uan galileen eñ daer

- C. 56 ones in the name of a disciple, I say unto you that / he shall not lose  
his reward. And when Jesus had / finished speaking all these words,  
10 he departed thence and sent / <sup>10</sup> his twelve disciples to preach to the people  
and to teach them. / And the disciples went to preach to the people in  
the cities that / they should do penance. And they anointed with oil all  
the / sick that came to them and healed them, and they released of / their  
15 torments many of those that were possessed of the evil / <sup>15</sup> spirits.  
C. 57 One day there was a wedding / feast in a city which was called Chana, in

<sup>8</sup> Mt. xi. 1 om *eyueto*: Ta<sup>ar</sup>; see Mt. vii. 28, fol. 16<sup>v</sup> l. 12; L<sup>ued</sup> and Ta<sup>ar</sup> omit *eyueto* in all places quoted there (Ta<sup>ar</sup> does not use xix. 1<sup>a</sup>; sy<sup>ar</sup> omits in vii. 28, xiii. 53; S<sup>ned</sup> only in vii. 28; agof. in xxvi. 1). Notice that in combining Mt. xi. 1 and Mc. vi. 7, 12 the situation is altered. Fuld however restores Mt. xi. 1 after the Vg and so causes it to disagree with the sequel. The order in Ta<sup>ar</sup> is different; it inserts Lk. x. 38—42 between Mt. xi. 1 and Mc. vi. 12; so also Ephr.

<sup>9</sup> *volsproken*, cp. ch. 51, fol. 16<sup>v</sup> lin. 12, ad Mt. vii. 28.

<sup>10</sup> Mc. vi. 7 cp. Mt. xi. 1 & *praedicaret et doceret*: k.

<sup>11</sup> Mc. vi. 12 add. *die yongren*, or *μαθηται*: 226; Ta<sup>ar</sup>: *the apostles*. — add. *din volke*, to the people: Ta<sup>ar</sup> (*hominibus*).

<sup>12</sup> Joh. ii. 1 *op enen dag*, *die quadam l. tertia die*. In the arrangement of Tatian's Harmony it could not be said that the marriage happened on the third day; so it is omitted in Ephr 52: *et factae sunt nuptiae in Cana*; so also in Zach 167 C. Fuld SH<sup>ned</sup> have it restored again from the text of John. In Zach-Wn there is an erasure above *et factae s. nuptiae*, and in the margin a gloss attributed to Bede *\*et tercio die facte sunt nuptie. hec littera potest ita hic intelligi duobus continuis diebus sive non facti sunt illi sermones, Beati pauperes spū et videns ih's turbas et quodam tercio ab illis facte s. nuptie*. — The Arabic, Ephr. and Pep Harm have the story much earlier, in the beginning of Jesus' ministry following Joh. i. 35—51, and so Ta<sup>ar</sup> Pepys can retain *die tertia* (though Ephr. omits).

<sup>13</sup> add. *ene stat (die heet)*: Ta<sup>ar</sup> sy<sup>(ar)</sup>.

fol. 18<sup>r</sup>

was marie ilhc moeder. / Al daer so was oc ilhc en sine yon <sup>Joh. 2, 2</sup>  
gren ghenoeft ter brulocht. / In dire brulocht so gheuil dat <sup>Joh. 2, 3</sup>  
daer wyn gebrac. Doe sprac ilhc moeder te hem en seide.  
<sup>20</sup> hen geberst wyn / en ilhc antwerdde hare wyf wat es mi <sup>Joh. 2, 4</sup>  
ghemeins met di. Mine vre en quam noch nit. / Dese wart  
syn anders te verstande dan si luden. want dat hi sire moed'  
die magt was wyf hit dat was na de manire van sinen  
sprekene. want in andren staden houdt hi die selue manire  
<sup>25</sup> Die wart die dar na volgen wats mi ghemeins met di di  
den also vele also of hi seide. du bids mi dat ic mine mirakel  
leke werke toege die te mire gotheit behoren. in din dat

the land of Galilee, and there / was Mary, Jesus' mother. Jesus and his  
disciples were also / called there to the feast. It happened at this wedding  
that / there lacked wine. Then Jesus' mother spoke to him and said: /  
<sup>20</sup> They lack wine. And Jesus answered her: Woman, what have I / in  
common with thee? Mine hour is not yet come. These words / must be  
understood otherwise than they sound. For as to his calling his mother, /  
who was a virgin, 'woman', that was according to his manner of / speaking.  
<sup>25</sup> For in other places he uses that same manner. / <sup>25</sup> The words that follow  
thereafter, 'what have I in common with thee', / mean no more than if he  
[had] said: Thou prayest me that I show / my miraculous works which

<sup>17</sup> Joh. 11. 2 add. *aldaer, ibi*: 1014 Fuld (not Zach nor S<sup>nod</sup>) Vg<sup>codd</sup>.

<sup>18</sup> *ghenoeft, invitatus* l. *vocatus* (S<sup>nod</sup> *geroupen*): b-r Zach 171A (Comm.). Ephr 53  
most times *invitatus*, once *vocatus*; Iren iii. xi. 5; *convocati*—*invitati*; add.  
*invitata* in vs. 1: a ff<sub>2</sub>.

Joh. 11. 3 *in dire brulocht so gheuil*, cp. Pepys Harm. 12<sup>1</sup>: *And so besel þat  
þere failed wyn.* S<sup>nod</sup> has: *ende dar gebrac wyns*, cp. Ephr 53: *Graecus  
scribit: recubuit et defecit vinum*; (cp. Capit. *AHVY* Oxf. Vg. p. 492  
*vinum deficere*) sy<sup>(oc)</sup> *ܕܝܢܐ ܕܡܝܐ ܕܝܢܐ*. — add. *daer*, cp. Ephr <sup>2</sup> / *vinum  
non habent hic*, cp. Pep Harm. 1c.

<sup>20</sup> *hen geberst wyn, vinum illis deficit* l. *vinum non habent*.

<sup>22ff</sup> With this gloss cp. Zach 167 D: *Quid commune est tibi matri secundum  
carnem et mihi aeternae Dei virtuti ac Dei sapientiae ex qua futurum est  
miraculum quod petis? Veniet hora mea, id est, passionis opportunitas, in  
qua videlicet cum pendere in cruce infirmitas coeperit, cujus tu mater es,  
agnoscam te matrem ut filius.* And Ephr. 52: *'non mihi tempus advenit tempus  
videlicet mortis eius*; 54: *et quum Maria usque ad crucem eum sequuta esset  
ex illo die eam Ioanni tradidit.*



fol. 18<sup>r</sup>

ic dis macht hebbe so nes mi nit ghemeins met di want  
van di en hebbic nit el dan mine menscheit die de werke  
30 van mirakelleken dingen van hare seluen nit volbrengen  
en mach. Mar mine vre sal comen dat ic steruen sal an den  
cruce dan sal goppenbart werden wat ic hebbe van di dats

fol. 18<sup>r</sup>

die menscheit die ic ontfinc van di. / Doe sprac syn moeder Joh. 2,5  
den ghenen toe die daer dinden en seide. Al dat hi v segt dat  
doet / al daer so stonden steinne kroeghe sesse die daer ghesett Joh. 2,6  
waren na der yoden ghewonte die hare purificacie in so ghe

A. 20

5 en vaten plagen te doene die hilden te twee mensuren ochte  
te drien / Doe seide ihc din dinren uult die kroeghe met watre Joh. 2,7  
en si daden also en uuldense toten ouersten kanten. / Schept Joh. 2,8

a) in mg. doe sprac ihc en seide

belong to my divinity. In so far as / I have power thereto, I have nothing in  
common with thee, for / from thee I have nothing else than my humanity,  
30 which by /<sup>30</sup> itself cannot accomplish the works of miraculous things. / But  
mine hour shall come when I shall die on the / cross: then shall be revealed  
what I have from thee, that is /

fol. 18<sup>r</sup>

the humanity which I received from thee. Then his mother spoke / to  
those that were serving there and said: Whatsoever he says to you, / do  
that. There stood six stone jars, which had been set there / after the  
5 manner of the Jews, who used to do their purification in such /<sup>5</sup> vessels.  
Those held as much as two or three measures. / Then Jesus said to the ser-  
vants: Fill the jars with water. / And they did so and filled them to the brim.

fol. 18<sup>r</sup>

4 Joh. ii. 6 For the expansion: *die (hare purificacie) in soghedanen vaten plagen  
te doene* cp. Zach. 168 A: *purificationem Iudaeorum dicit quod crebro lavabant  
manus et vasa.*

5 *te twee mensuren ochte te drien*; Vg and Old Lat have *metretas* but cp.  
Zach 170 B: *binæ vel ternæ mensuræ*, 168 B: *metron Graece mensura  
dicitur unde metreta nomen mensuræ*; Pep Harm 12<sup>13</sup>: *of þe mesure of  
þre galouns.*

6 Joh. ii. 7 *din dinren, ministris l. eis: e ff<sub>2</sub> l foss* (but adding *vocavit* or *vocatis*).  
— add. *ende si daden also*, cf. lin. 7.

7 Joh. ii. 8 *ende si daden also, et ita fecerunt l. et tulerunt*: Ta<sup>r</sup>, cp. *et fecerunt  
sicut dixit eis (illis: ff<sub>2</sub> aur; add. iesus: e) e ff<sub>2</sub> l aur; aurierunt et tulerunt: a;  
and hij nomen hem up and beren hem forth*: Pep Harm.

fol. 18<sup>r</sup>

nu en dragt den hushere en si daden also- / En also die hus Joh. 2, 9  
here ghesmakde dis wyns die van watre was ghemakt  
10 en nit ne wiste hoe dat was gheschit- mar die dinren wis  
tent wale die die kroege met watre hadden gheuult: so isch  
die hushere din brudegoem / en seide hem aldus- Elc mensche Joh. 2, 10  
plegt tirst den besten wyn te gheuene- en dar na also men  
des ghedronken heft so gheft hi sinen wyn die kranker es  
15 mar die hefs dinen besten wyn ghehouden tote noch- /  
Dit was ene der irsten miraklen die ilc dede in chana Joh. 2, 11  
van galileen en daer vertogde hi sine gotleke macht en

Now / scoop and carry it to the master of the house, and they did so. And  
when the master / of the house tasted of the wine that had been made of  
10 water, / <sup>10</sup> and knew not how it had happened, (but the servants / knew it  
well, who had filled the jars with water), the master of the / house asked  
for the bridegroom and said to him thus: Every man / is wont to give first  
the best wine, and after that, when they / have drunk of this, he gives  
15 wine of his which is weaker, / <sup>15</sup> but thou hast kept thy best wine until now. /  
This was one of the first miracles that Jesus did in Chana / of Galilee,

8 hushere = architrictino?

9 Joh. II. 9 dis wyns di van watre was ghemakt, *vinum ex aqua factum*, Ephr.  
54<sup>31</sup> *ex aqua fecit vinum*, Iren II. xxii. 3 (contr. *aquam faciens vinum* III. xi. 5);  
cp. (in the second part of the verse) *l: quia de aqua vinum factum est*; several  
Capitularia: *de aqua vinum fecit* (Oxf. Vulg pp. 492f., 703), cp. iv. 46 (ch. 69).

10 hoe dat was geschiet *l. unde esset cp. unde factum esset: aff<sub>2</sub> l.*

11 die die kroege met watre hadden gheuult, *qui impleverant hydrias aqua l.*  
*hauserant aquam: sy<sup>(sc)</sup> Ta<sup>ar</sup> ܐܬܝܬܐ ܠܗܡܐ ܕܡܝܐ ܕܡܝܐ*, sah boh. A very  
striking coincidence, because the whole Latin tradition, Sned included, (with  
the Greek) has *haurierant*. — *isch, vocavit l. vocat: Ta<sup>ar</sup> sy<sup>(sc)</sup> pal b e f r E Q R.*

12 The gloss *et videntes factum mirabantur: a b r sy<sup>(sc)</sup>* is lacking in Ta<sup>scd</sup>. But  
cp. Zach 168 C: *miraculum aquae conversae in vinum miramur*.

13 Joh II. 10 plegt... te ghevene: cp. sah boh *is wont to put down*.

14 des gedronken, this is not *inebriati*, but merely, when they have drunk  
first from the best etc. — add. *gheft*, add. *affert* Ta<sup>ar</sup> pal sah boh Pep  
Harm. — *kranker, infirmius l. deterius: r (infimiozem: b).*

16 Joh. II. 11 ene der ersten *l. initium; cp. add. primum: f d D; hoc primum*  
*signum: b sy<sup>(sc)</sup> E Pep Harm; hoc primum in. fecit Jesus signum: q; add.*  
*πρωτην p. Γαλιλ: d2<sup>o</sup>; cp. Zach 168C: Inter multa signa quae fecit Jesus in*  
*Cana Galilaeae, fuit hoc primum.*

17 sine gotlike macht, *virtutem divinam l. gloriam*, cp. Zach. 168 C: *gloriam*  
*suam, id est, latentem Deitatem; Ephr. 55sq: fecit mirabile signum quo*  
*cognoscerent eum natura sua ipsis non esse aequalem.*



fol. 18<sup>v</sup>

F.19 dar met so worden sine yongren ghesterkt in den gheloe  
 F.47 C. 58 ue. / MATH'. MARCUS. LUCAS. || Eñ also ihc danen ghinc so volgde Mt. 8, 1  
 A.84 20 hem en groet volc. / eñ en lazers mensche quam eñ vil Mt. 8, 1; Mc. 1, 40  
 Lk. 5, 12  
 vor hem op sine knin eñ anebeddene eñ sprac al dus here  
 est dyn wlle so magic werden geghanst. / eñ ihc recte sine Mt. 8, 3; Mc. 1, 41  
 Lk. 5, 13  
 hant eñ ghereen din besikden. eñ seide hets mijn wille.  
 wes geganst. eñ altehant wart hi ghesuvert van sire la Mc. 1, 42  
 A.85 25 zerien. / doe sprac ihc toten ghenen eñ seide. Sich dat du Mt. 8, 4; Mc. 1, 44  
 Lk. 5, 14

and there he revealed his divine power, and / therewith his disciples were  
 C. 58 20 strengthened in the / faith. And when Jesus departed thence, he was / 20  
 followed by a great multitude. And a leprous man came and fell / before  
 him upon his knees and worshipped him and spoke thus: Lord, / if it  
 is thy will I can be healed. And Jesus stretched out his / hand and  
 touched the sick man, and said: It is my will, / be healed. And imme-  
 25 diately he was cleansed of his leprosy. / 25 Then Jesus spoke to him and

18 Fuld and Zach (not Ta<sup>ar</sup>) insert Joh. ii. 11<sup>c</sup> in ch. xix between Lk. v. 10  
 and v. 11; cp. also Zach 114B: *nota quia viso miraculo de captura piscium,*  
*tamquam firmitus credentes* (L<sup>med</sup>: *ghesterkt in den ghelove*), *qui vocabantur*  
*non solum retibus sed et omnibus relictis secuti sunt Iesum.*

19 Mt. viii. 1 *danen ghinc* l. *descendisset de monte*, of course, because the story  
 is separated from the Sermon on the Mount. Fuld and Zach rather ineptly  
 restore the Vg. *cum descendisset de monte*. Ta<sup>ar</sup> and Ta<sup>ephr</sup> 143 have the story  
 between Joh. iv. 45 and v. 1; Pep Harm. p. 28 after the Sermon 'in *he*  
*pleyn*'.

20 Mt. viii. 1 *en groet volc*, singular l. *turbæ multæ*: δ48 h.

Mt. viii. 2 *om. ecce.* — *lazersch mensche, vir leprosus*, add. *vir*: sy<sup>(b)</sup> Old  
 Germ<sup>edd</sup>, in Mc. *pal sah*; in Lk. *αυηρ λεπρος* Marcion δ5; cf. *A Further Study*  
 p. 55. — *en = ? quidam*, add. *quidam*: *a b c f g, q a u r g a t*<sup>88</sup> D L Q R Wurz J.  
 μ\* *Dimma* sy<sup>(b)</sup> *pal*; in Mc. *D* sy<sup>(c)</sup> *pal*; in Lk. *sy*<sup>(c)</sup>.

22 Mt. viii. 3 *werden geghanst, curari* l. *mundari* cp. Capit. Mt. C, Oxf. Vulg. p. 22:  
*leprosum curat*, p. 679: *leprosum quem curavit*; Capit. Mc. D, *ibid.* p. 175:  
*curavit eum*; Ephr. 143 f uses: *sanare* 1/6 in quotation, *passim* in Comm.  
 Mt. viii. 3 *sine hant*, add. *αυτην* (Mc. i. 41): Ta<sup>ar</sup> sy *pal* δ2\* ε1211 *sah E-P R*;  
 in Lk.: sy *sah*.

24 *wart hi ghesuvert, mundatus est*: R. — *van sire lazarien*, add. *a*: *pal* Old-  
 Hebr. S<sup>med</sup>.

fol. 18<sup>r</sup>

des nimene en segs. mar ganc ten papen van der wet.  
en vertoegh di hen. en offer hen alselke offerande also  
moyses gheboet in der wet den ghenen tofferne die van  
lazerien worden geghanst. / Mar deghene die geghanst

Mt. v. 15

30 was. makde dat were dat an hem gewarcht was so op  
penbar onder dat volc. dat ilic om de persse van den  
lieden en mochte nit oppenbare wandelen in den steden. en

fol. 19<sup>r</sup>

dar omme so hilt hi hem in den wstinen. en daer ghederde  
dat volc te hem van allen staden. / MATH'. LUCAS. JOHANNES.

F. 48  
A. 42 C. 59

|| Op enen dach so quam ilic te capharnaum. en daer so quā

Mt. 9. 1

said: See that thou say nothing / of this to any one, but go to the priests  
of the law / and show thyself to them, and offer to them such offering  
as / Moses in the law commanded them to offer that were / healed of  
30 leprosy. But he that had been /<sup>30</sup> healed, made the work that had been  
done to him so / public among the people that Jesus, because of the press  
of the / people, could not openly walk in the cities; and /

fol. 19<sup>r</sup>

therefore he abode in the deserts. And there the people / gathered round  
him from all places.

C. 59 One day Jesus came to Capharnaum, and there / a high officer who

26 Mt. viii. 4 *ten papen, sacerdotibus* l. *sacerdoti*: Ta<sup>ar</sup> Ephr. 144, 145, sy pal *h*  
Old-Germ<sup>codd</sup>; in Lk.: sy<sup>(e)</sup> *b ff<sub>2</sub>* Old-Germ<sup>codd</sup> or Capit. Lk. Par. Lat. 6<sup>a</sup>; in Mc.:  
sy<sup>(ec)</sup> *ff<sub>2</sub>*. Bede has both *sacerdoti* and *sacerdotibus* in Zach 171D; the reading  
may be due (besides to Lk. xvii. 14) to 'illis'. Zach. 172A: *Munus quod Moses*  
*praecepit illis, videlicet sacerdotibus*; cp. Ephr. 145 'vade ad sacerdotes propter  
testimonium eorum', quia praeceptum est ut ante purificationem lepram inqui-  
rerent et post lepram sublatam testes fierent.

30 Mc. i. 45 om. εἰς ἔρημους.

31ff cp. Pep Harm. 28<sup>no</sup> t: *he moste holden hym wipouten in deserte for þe*  
*gret pres of þe folk.*

fol. 19<sup>r</sup>

1 Mc. i. 45 *ghederde, conveniebant* l. *ἤρχοντο*: Lat. cp. Lk. v. 15<sup>b</sup> sy *ἤρχοντο*  
for *συνῆρχοντο*.

3ff cp. Lk. vii. 1—10; L has Joh. iv. 46—53 in ch. 69.

3 Mt. viii. 5 *Op enen dag*, transitional formula recurring ch. 25, 29, 35, 57, 60,  
62, 165, 175, 176. Here Mt. viii. 5 *post haec*: sy<sup>ec</sup> *khabe fg, q DEL QR*  
Wurz *ƒ μ<sup>o</sup> Dim*; *Upon a time*, Pep Harm. 28; cp. introductory formula in  
Evangelistaria: *in illo tempore*. — add. *Iesus*<sup>1</sup>: sy<sup>p</sup> Ta<sup>ar</sup>.



fol. 19<sup>r</sup>

en hoge man die hondert ridderen hadde onder hem. en bat  
5 ihesum / en seide aldus. here ic hebbe enen knecht die in myn Mt. 8, 6  
hus legt sik van den fledercine. en dogt groet ongemac. /  
En ilic antwerdde hem. Ic sal comen en ganssen dinen knecht. / Mt. 8, 7  
Doe sprac die hoge man. here in ben nit werdech dat tv Mt. 8, 8  
coms onder myn dac. mar seghe dinen wille met enen war  
10 de. en myn knecht sal genesen. / want ic ben en mensche die Mt. 8, 9  
Lk. 7, 8  
metter wereltleker macht veronledegt ben. en hebbe onder  
mi riddren. en ic segge den enen ghanc. en hi gheet en den  
andren com. en hi comt en minen knecht seggie doch dit en  
hi doecht. / En also ilic dat hoerde so sprac hi also ut enen won Mt. 8, 10

5 had a hundred soldiers under him came and besought / <sup>5</sup> Jesus and said  
thus, Lord, I have a servant who in my / house lies sick of the gout, and  
suffers great pain. / And Jesus answered him: I will come and heal  
thy servant. / Then the officer spoke: Lord, I am not worthy that  
10 thou / comest under my roof. But say thy will with one word / <sup>10</sup> and  
my servant shall recover. For I am a man who / is occupied with the  
secular power, and have under / me soldiers, and I say to one: Go, and  
he goes, and to the / other: Come, and he comes, and to my servant I say:  
do this, and / he does it. And when Jesus heard that, he spoke as if in

4 *en* = ? *quidam*, add. *quidam* (Lk. vii. 2 Ta<sup>ar</sup>): sy<sup>cp</sup> Old-Lat. (exc. f) *gat*  
*DE L Q μ Dim Hil.* — *bat*, *obsecravit* (rather than *rogavit*) cp. *k*: *obsecrans*,  
sy<sup>sc</sup>: *καὶ* (add. sy<sup>sc</sup>: *αὐθις*).

5 *iesum* l. *eum* cp. τῷ Ἰησοῦ l. αὐτῷ: ε δ3 ε56 ε253 δ470 ε541. — *in myn hus*,  
add. *myn, mea*: *k D L μ Dim sa bo aeth.*

6 *Mt. viii. 6* *groet ongemac*, cp. sy<sup>sc</sup>: *in great torment.*

7 *Mt. viii. 7* *antwerdde, respondit* l. *ait*: Pep. Harm. 29<sup>4</sup>.

8 *Mt. viii. 8* *coms, venias* l. *introduc*: Old-Hebr. — It is worth noticing that in  
Lk. vii. 7 the clause δ10 — ελθειν is omitted by Ta<sup>ar</sup> δ5 ε133 Old-Lat. sy<sup>sc</sup> (c)  
clearly influenced by the Harmony. — om. *μονον* (Lk.) Aphr. I 39 sy<sup>a</sup>,  
against S<sup>ned</sup> (which has also *verbum* l. *verbo*: ε207 ε77 ε1443 ff, l pal<sup>c</sup> Old-  
Hebr.); Ta<sup>ar</sup>: *sed sufficit ut proferas verbum.*

10 *Mt. viii. 9* om. *και*<sup>1</sup>.

11 *metter* l. *onder*, cp. sy<sup>a</sup>: *a man that has authority.* — *veronledigt* = ? *constitutus*  
add. *constitutus* (from Lk.): δ1 δ2 ε600 ε370f *k a b c g, q DE Θ L Q R T aur*  
*gig corr vat* Old-Germ. Wycl.

add. *seggie, dico* p *seruo meo*: sy<sup>sc</sup> *a b c g, h gat DE L Q R μ Dim*; add.  
*dico* in Lk.: *c l r gat D μ*

fol. 19<sup>r</sup>

A.43  
15 dre toten ghenen die hem volgden. Ouer waer<sup>a</sup> seggic v.  
dat ic aldus groet geloeue noch nin vant onder dat volc vā  
isrl'. / MATHEUS. LUCAS. Dar omme seggic v dat menech men <sup>Mt. 8, 21</sup>  
sche sal comen van dar de sonne op gheet. en van daer si <sup>Lk. 13, 29</sup>  
onder gheet. en selen rosten met 'abrahame. met ysaake. en  
20 met jacope in hemelrike. / en de kinder des ryks. selen ghe <sup>Mt. 8, 12</sup>  
worpen werden in die eweleke demsternessen. daer sal syn  
geschrei. en krysselinghe van tanden. / Doe sprac ihs totin ho <sup>Mt. 8, 13</sup>  
gen man. ghanc en nadinen gheloeue so geschie di. En op  
die selue vre so genas syn knecht. / En alsoe die hoge man <sup>Lk. 7, 10</sup>  
25 thus quam so vant hi sinen knecht al gesont. / MARCUS  
a) inter l. amen

15 amaze / 15 ment to them that followed him: Verily I say unto you / that  
I have not yet found such great faith among the people of / Israel.  
Therefore I say unto you that many / a man shall come from where  
the sun rises and from where it / sets, and [they] shall rest with Abraham,  
20 with Isaac, and / 20 with Jacob in the kingdom of heaven, and the children  
of the kingdom shall / be cast into the eternal darknesses: there shall be /  
crying and gnashing of teeth. Then Jesus spoke to the / officer Go and  
according to thy faith be it done to thee. And in / that same hour his  
25 servant recovered. And when the officer / 25 came home he found his  
servant entirely healed.

18 Mt. viii. 11 add. *van daer*<sup>2</sup>: sy pal (idiomatic) *D* Old-Hebr., cp. Lk. xiii. 29  
ch. 155.

19 *rosten, requiescant* l. *recumbent*: Old-Germ. *ruent*, Pep. Harm. 29<sup>15</sup> *ben in*  
*rest*, Wycl. Tynd., Zach. 173 *D: multi venient et requiescent*; in Lk. xiii. 29  
*Ta<sup>med</sup>* and Old-Germ. only; cp. Lk. xvi 23 *L: add sitten, requiescentem*:  
*e m b c d q r* Aug 25 1050 arm. Old-Germ<sup>cod</sup>.

20 Mt. viii. 12 *gheworpen werden, jacentur* l. *ejicientur*: *D*; syro-latin is *exibunt*: sy  
Ephr. Aphr. I 1033 (*ibunt*: ܐܒܘܢܬܐ) pal *k* Cypr 1/2 22<sup>o</sup> it (*ibunt*) Ir. (*ibunt*) Aug.  
21 *eweleke, aeternas* l. *exteriores*: Pep. Harm. *pyne wipouten ende*.

23 Mt. viii. 13 *na dinen gheloeve so geschie di, secundum fidem tuam fiat tibi* l.  
*sicut credidisti fiat tibi*: Aphr. I. 39 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ. In Mt.  
ix. 29 the ordinary reading is *secundum fidem vestram*, but there *L* (ch. 76)  
joins *Ta<sup>ar</sup>* sy in reading *sicut credidistis*.

24 Lk. vii. 10 [always, exc. *Ta<sup>ar</sup>* Fuld (using Lk.) *S<sup>med</sup>*, omitting *αθενουντα* but  
adding *εν αυτη τη ωρα* (not from Lk.) exc. *Ta<sup>ar</sup>* Fuld *S<sup>med</sup>* aeth 22<sup>o</sup>] is added  
in Mt. viii. 13 by *Ta<sup>ar</sup>* 22<sup>o</sup> 23 248 2371 1050 1351 1443 *I<sup>a</sup>* *I<sup>i</sup>* al *g* sy<sup>hel</sup> pal  
aeth Eus. — om. *αθενουντα* in Lk.: *H* (exc. 23 26 248 176) *I<sup>a</sup>* 1207 1133 1246  
1448 sy<sup>(c)</sup> pal Old-Lat. *aur* Pep. Harm. 29<sup>22</sup>.



(F. omits  
C. 60) C. 60  
A. 24

fol. 19<sup>r</sup>

|| Op enen dach sat ihc en leerde in ene synagode / aldaer  
was en mensche die beseten was van den quaden gheeste.  
alse degene ihm hoerde spreken so ríphi met luder stemmen /  
en sprac aldus. wats ons ghemeins met di ihu naza  
30 rene. du coms omme ons teueryagene. ic weet wale  
dat tu de gods sant best. / doe schoutene ihc en seide. Suigh  
en vare vaer ut din lichame. / doe warp die quade gheest

Mt. 1, 21  
Lk. 4, 31b

Lk. 4, 33  
Mc. 1, 23

Lk. 4, 34  
Mc. 1, 24

Lk. 4, 35a  
Mc. 1, 25

Lk. 4, 35b  
Mc. 1, 26

fol. 19<sup>v</sup>

din mensche ter neder. en voer ut. alse dat sagen die daer wa  
ren so worden si veruert. en si begonsten onderlinge te spreke  
ne en te seggene wat mach dit diden dat dese aldus met ge

Lk. 4, 36  
Mc. 1, 27

- C. 60 One day Jesus sat and taught in a synagogue. There / was a man that  
was possessed of the evil spirit. / When he heard Jesus speak, he cried  
with a loud voice / and spoke thus: What have we in common with thee,  
30 Jesus of / 30 Nazareth? Thou comest to expel us. I know well / that thou  
art the saint of God. Then Jesus rebuked him and said, Be silent / and go  
out of the body. Then the evil spirit threw /

fol. 19<sup>v</sup>

down the man and went out. When they that were there saw that, / they  
became frightened. And they began to speak among themselves / and to

26 Lk. iv. 31<sup>b</sup> op enen dach l. sabbatis.

29 Lk. iv. 34 om. ex (Mt. viii. 29): 348 35 Old-Lat. sy<sup>(c)</sup> pal sah boh Tert; om.  
in Mc. i. 24: 31 32\* 35 1014 1050 177 193 1600 lat sy<sup>(c)</sup> boh.

30 veryagene, ejicere? l. perdere. — scio l. scimus in Mc.: 31 33 348 1376f,  
following the syro-latin tradition (exc. arm Tert) against the rest of the  
Grecks. — om. te: h D al Dim corr vat.

31 dattu—best, quia—es l. qui sis: D; in Mc. quod sis ed. Steph. and Sixt., quia  
sic Q; quia sis D E-P<sup>2</sup> L T<sup>c</sup> W r<sub>2</sub> aur sy<sup>(c)</sup> (conflate: ܕܡܢ ܡܠܟܐ ܕܡܢ ܡܠܟܐ  
ܡܠܟܐ).

32 Lk. iv. 35 doe warp — ter neder, tunc (or: et) dejecit l. et cum projecisset: e  
(et cum dejecisset) sy<sup>(c)</sup> (ܡܠܟܐ); in Mc. sy<sup>(c)</sup>: ܡܠܟܐ l. et discernens.

fol. 19<sup>v</sup>

1 Lk. iv. 35 din mensche, hominem cp. gal<sup>e</sup> (in Mc.): exiit ab homine l. ab illo. —  
om. exclamans voce magna.

om. in medium (= Mc.): Old-Lat. (exc. e c) D. — add. alse dat sagen cp.  
Pep Harm. 20<sup>a</sup> and alle þo þat it seiden.

2 Lk. iv. 36 ende si, xai l. wote in Mc.: 1014 e b c ff<sub>2</sub> q r sy<sup>(c)</sup>.

fol. 19<sup>r</sup>

woude gebidt din quaden gheesten dat si ut varen / MATHEUS

F. 49 C. 61 5 MARC'. LUCAS. || Dar na so quam ihc in peters hus- / en al Mt. 8, 14 Mc. 1, 29  
Lk. 4, 38

dar so uant hi peters sueger liggende sik uan den rede- en Mc. 1, 30

die daer waren si baden hem ouer hare- / doe nam se ihc mett' Mt. 8, 15 Mc. 1, 31  
Lk. 4, 39

hant en rechtese op- en si genas en stont op- en dinde ihesu

A. 43 C. 62 en sinen yongren LUCAS. / In din dagen so quam ihc in ene Lk. 7, 11  
F. 50

10 stat die heet Naim- en met hem so quamen sine yongren

en ene grote schare uan volke- / en also hi quam bi der porten Lk. 7, 12

van der stat so droch men ut enen doeden- dat hadde ghewest

en enech sone ere weduen van der stat- en met hare so qm

en oc en groet volc van der stat- / en also ihc die moeder sach Lk. 7, 13

say: What can this mean that he / thus with power commands the evil  
C. 61 5 spirits to go out? / 5 After that Jesus came into Peter's house; and there /  
he found Peter's mother-in-law lying sick of the fever, and / they that  
were there besought him on her behalf. Then Jesus took her by the /  
hand and raised her up, and she recovered and arose, and served Jesus /  
C. 62 10 and his disciples. In those days Jesus came into a / 10 city that was called  
Naim; and with him came his disciples / and a great multitude of people.  
And when he came by the gate / of the city they carried out a dead  
[man], who had been / an only son of a widow of the city. And with  
her came / also a great multitude from the city. And when Jesus saw

4 dat si utvaren, ut exeant l. et exeunt; add. S<sup>med</sup>: ende si doent; om. και  
εξερχονται: 371.

6 Mt. viii. 14 vant (against S<sup>med</sup> sach), invenit l. vidit cp. Mt. ii. 11 L<sup>med</sup> (ch. 16)  
S<sup>med</sup> vonden: 1016 b c ff, g, Vg; Lk. xxiv. 24 L<sup>med</sup> (ch. 239) S<sup>med</sup> vonden:  
Vg only.

9 Mt. viii. 15 add. ende sinen yongren, cp. eis l. ei (= Mc. Lk.): sy<sup>sc</sup> it (ex. q) aur Vg.  
Lk. vii. 11 om. eyevere: Ta<sup>ar</sup> sy<sup>(c)</sup> 35 e (35 Old-Lat. add. in vs. 12). — add.  
iesus: a r aur corr vat<sup>e</sup> Vg<sup>codd</sup> Gr<sup>codd</sup>.

10 om. ικανοι: 31 32 35 1014 156 376 f. 1246 1353 186 lat. (exc. b c g) sy<sup>(c)</sup>.

12 Lk. vii. 12 om. ecce: 35.

13 enech, unicus: lat. cp. sy. — om. matri eius. — ere wedue, viduae l. και πτωχ  
ην χηρα, cp. 35 χηρα πτωχ. — add. so quam: 35<sup>sc</sup>: συνεληλυθι, d: cum ea erat,  
e: conseqebatur illam, μ: sequebatur cum ea, Pep. Harm. 30<sup>25</sup>: followeden  
it; cp. Ta<sup>ar</sup> sy<sup>(c)</sup>: he saw (a crowd) accompanying (l. efferebatur) a dead  
man... and there was with her.

14 volc, populus l. turba: d.

Lk. vii. 13 iesus l. dominus: sy<sup>(c)</sup> Ta<sup>ar</sup> 35 1014 133 I<sup>e</sup> 1351 f q gat D E-P<sup>ms</sup> γ  
Pep Harm; add. iesus: pal aeth corr vat<sup>ms</sup> go. — die moeder l. hare.



fol. 19<sup>o</sup>

15 so ontfarmde hem hars en sprac hare ane en seide en weene  
nemmeer / doe ghinc hi toter baren en ghereen die met sire hāt Lk 7, 14  
doe bleuen stille staende die se droegē. En iħc sprac aldus-  
yongelinc ic segge di stant op / Doe rechtte hem op die doet Lk 7, 15  
hadde gewest en sat al rechte en began te sprekene en also le  
20 uerdene iħc weder leuende sire moeder / En als deghene die Lk 7, 16  
daer waren die grote mirakle sagen so worden si veruert  
en verssagt en si loueden alle gode want got heft syn volc  
geuisiteert / Dese nimerde lip dor alt lant van iudeen en in Lk 7, 17  
alle die geburten en die lande dar omtrent MATHEUS MARC'  
A. 25 C. 63-25 LUCAS / || Des auonds dar na so brachten en grote menege vā Mt 9, 16 Mc 1, 39  
F. 51 Lk 4, 42

15 the mother / 15 he had compassion on her, and spoke to her and said:  
Weep / no more. Then he went to the bier and touched it with his  
hand. / Then they that carried it stood still. And Jesus spoke thus: /  
Young man, I say unto thee, arise. Then he that had been dead raised /  
20 himself up and sat upright, and began to speak. And thus / 20 Jesus  
delivered him alive again to his mother. And when they that were / there saw  
the great miracle, they became frightened / and aghast and they all praised  
God, for God has visited his people. / This rumour ran through all the  
25 land of Judæa, and in / all the districts and the regions thereabout. / 25  
C. 63 The evening after that they brought a large multitude of / people before

16 Lk. vii. 14 add. *met sire hant, manu sua.*

17 add. *iesus: c f ff<sub>2</sub> g l r μ* 1132; om. S<sup>med</sup>.

18 *yongelinc*, semel; bis (*adolescens adolescens*): Aphr. I. 387 (expressly *ωἰο*  
*αδολη*); δ5: *νεανισκε νεανισκε*; d: *iuvēnis iuvēnis*; a ff<sub>2</sub>: *adolescens*  
*adolescens*; cp. D: *adolescenti adolescens*; gat: *adolescenti tibi dico*.

Lk. vii. 15 *doe rechtte hem op . . . ende sat al rechte* l. *resedit*, *ἀνέκαθισεν*; c  
(*surrexit et sedit*) sy<sup>a</sup> (and the dead lifted himself up and sat), also arm  
aeth (bo<sup>codl</sup> vs. 14 *raise thyself and sit*).

19 *leverde*, *tradidit* l. *dedit* cp. *reddidit*; c f; *redditur*: Zach. 175 D (comm.),  
*ἀπὸδωκεν*: δ48 1444 f. 1351 δ4; *παρεδωκεν*: δ371.

22 Lk. vii. 16 *loveden*, *laudabant* l. *magnificabant*, cp. Zach 178 A: *magnificabant*  
*id est laudabant*. — om. *dicentes . . . nobis*.

23 Ta<sup>med</sup> joins sy Marcion<sup>tert</sup> d δ5 in omitting the addition *in bono*, found in the Old-  
Latin *aur* γ O<sup>a</sup> arm μ<sup>a</sup> sy<sup>hel</sup> Ferrar-gr 1279 1443 and a number of other Greeks.

Lk. vii. 17 om. *περὶ αὐτοῦ*: δ2<sup>a</sup> 1551 ff<sub>2</sub> l; cp. *van hem, de eo* p. *sermo*:  
S<sup>med</sup>, *van a. sermo*: sy<sup>(c)</sup>; *van p. περιχαρῶς*: δ48 al b c g q.

25 Mt. viii. 16 add. *darna*, cp. Mt. viii, 5 sy<sup>med</sup> Old-Lat.

fol. 19<sup>r</sup>

eñ die mengerhande ander ongemac hadden. eñ die ghans Mt. 1, 34  
de hi alle eñ de quade gheeste veryagde hi <sup>met</sup> enen warde.<sup>a</sup> / eñ vele  
quader gheeste die ut uoeren riepen eñ seiden dat hi godes Lk. 4, 41  
30 sone ware eñ hi scout se eñ verboet hen dat si nin seiden dat  
hi xpc ware. / eñ also wart veruult de prophecie die wilen Mt. 8, 17  
profeterde ysaias die seide aldus. hi es die onse qualen ons

fol. 20<sup>r</sup>

af sal nemen eñ van onsen sikheiden ons sal verledegen. / MATH'.

A. 43 C. 64

|| Eñ also ilic sach die grote menege die hem volgde. so hit hi Mt. 8, 18

F. 52

sinen yongren dat si voeren ouer dat wat' dat daer lip. / Alda Mt. 8, 19  
Lk. 9, 57b

er so quam te hem een der mestre uan der wet eñ seide aldus.

3 Mester ic sal di volgen warwert dat tu henen ghees. / eñ ilic Mt. 8, 20  
Lk. 9, 58

antwerdde hem. De vosse si hebben hole. eñ de voghele hebben

a) *inter l. lucas*

him, who were possessed of the evil spirits, / and who had various other  
diseases. And he healed them / all, and he expelled the evil spirits with  
one word. And many / of the evil spirits that went out cried and said  
30 that he was God's / <sup>30</sup> son; and he rebuked them and forbade them to say  
that / he was Christ, And thus was fulfilled the prophecy which / Isaiah  
prophesied of yore, who said thus: He is [the one] who shall /

fol. 20<sup>r</sup>

take our diseases from us, and shall release us from our sicknesses. /

C. 64

And when Jesus saw the large multitude that followed him, he command-  
ed / his disciples that they should cross over the water which ran there. /

5 There one of the masters of the law came to him and said thus: / <sup>5</sup> Master,  
I will follow thee wheresoever thou goest. And Jesus / answered him: The

27 Fuld Ta<sup>med</sup> omit Mc. i. 33; Ta<sup>ur</sup> Pep Harm add; p. *ad ianuam* add. *iesu*  
Ta<sup>ur</sup> Pep Harm 20<sup>4</sup> (*to Jesus jn*); add. *eius*: sy<sup>(c)</sup> *c d ff<sub>2</sub> g q d5*.

30 Lk. iv. 41 *dat si seiden, dicere l. loqui*: sy<sup>(c)</sup> Ta<sup>ur</sup>; om. *οτι ειδησαν*: Marc<sup>tert</sup>?

fol. 20<sup>r</sup>

1 Mt. viii. 17 *sal ... sal futura*: Ta sy, *accipit l. accepit*: *k E-P L Q R O\**. — add.  
*onsen, nostras*<sup>2</sup>: sy Ta<sup>ur</sup> *a b c h g<sub>1</sub> q D E-P R* al Vg<sup>edd</sup> *sah boh arm eth.* — *sal*  
*verledegen* (*liberabit?*) *l. portavit*, cp. *verloessen sal l. tollit* Joh. i. 36, fol. 9<sup>r</sup> l. 22.

2 Mt. viii. 18 *grote menege, turbam multam (magnam?) l. turbas multas*: *c g<sub>1</sub>*  
sy<sup>(c)</sup> *d i* (om. *πολυ*) al *sah*.

3 add. *sinen yongren, discipulos suos* (from Lk.): sy<sup>(c)</sup> *a b c g<sub>1</sub> q Hil B O\** Vg<sup>edd</sup>  
Old-Germ<sup>edd</sup> Wycl. Old-Hebr.

4 Mt. viii. 19 *quam ... ende seide, accessit ... et dixit l. accedens ... ait*: sy<sup>(c)</sup> *k g<sub>1</sub>*  
Old-Germ. — add. *te hem, illi p. accessit*: *g<sub>1</sub> h*; om. *illi p. dixit*.

6 Mt. viii. 20 om. *του ουρανου*; cp. Pep Harm 20<sup>33</sup>.



fol. 20<sup>r</sup>

neste dar si in schulen. mar des menschen sone en heft nit  
daer hi syn hoeft op resten mach. / \*Dese wart syn also teuer  
stane mine oedmudecheit en vindt in dine houerdege herte

- C. 65 10 enghene stat dar si rastelec in bliuen mach. LUCAS. || Doe sprac Lk. 9, 59  
ihc tenen andren en seide volgh mi. en deghene antwerdde Mt. 8, 21  
hem. here laet mi tirst gaen grauen minen vader die doet es. /  
en ihc antwerdde en seide. volgh mi du. en laet de dode gra Lk. 9, 60  
Mt. 8, 22  
uen here doede. Mar du ganc en predeke dat rike gods. / Doe Lk. 9, 61  
A. 44 15 quam en ander en seide here ic sal di uolghen. mar gedoegh  
a) in mg. expō

foxes have holes and the birds have / nests in which they shelter; but the  
son of man has not / whereon he may rest his head. These words are to  
be understood / thus: My humility finds no place in thine overbearing  
C. 65 10 heart / <sup>10</sup> where it may restfully remain. Then Jesus / spoke to an-  
other and said: Follow me. And he answered / him: Lord, let me  
first go bury my father, who is dead /. And Jesus answered and said:  
Follow thou me, and let the dead / bury their dead; but go thou and  
15 preach the kingdom of God. Then / <sup>15</sup> another came and said, Lord, I will

7 add. *dar si in schulen, ubi requiescant*, in Mt.: *a b c f f<sub>1</sub> g<sub>1</sub> h m* (om. *nidos*) *gig*  
*E F* (not Zach) *J Q R T*; in Lk.: *a b f l q r* Ambr *D Q μ*.

8 add. *syn, suum* in Mt.: *sy<sup>sc</sup> Ta<sup>ar</sup> a b g h* Cypr (codd *M A*) *E E-P Q T V g<sup>edd</sup>*  
Pep Harm. Old-Germ, Zach 177 B (comm); in Lk.: *δ ε ρ α υ ρ* Ambr *V g<sup>edd</sup>*  
(not Irish) *V g<sup>edd</sup>* Old-Germ.

8ff For this gloss cp. Ephr. 74: '*in quem respiciam*', ait, '*et in quo habitabo*  
*nisi in mitibus cordis*' and Zach 177 B (Hier): *non erat simplex et humilis*  
*quem divinitas familiari mansione inhabitaret*. — Notice that the gloss says:  
*enghene stat dar si rastelec in bliuen mach, locum ubi requiescat*. cp. *sy<sup>sc</sup>*  
... ܐ ܝܕܝܥ ܡܠ ܕܝܠ, Ephrem 74: *non est locus ubi*, Aphr. I. 276<sup>30</sup> ܕܝܠ  
... ܐ ܝܕܝܥ ܡܠ ܪܥܡܐ, contr. *sy<sup>p</sup>*: ... ܐ ܪܥܡܐ ܡܠ ܕܝܠ. Another trace of the  
reading in the Latin tradition Zach 177 B (Hier): *et ideo non habuit locum*  
*ubi Dominus caput suum reclinaret*; 496 D (Beda) *cognoscant omnium Dominum*  
*quia locum ubi reclinaret non habuit*; sah has *place of reclining*; Pep  
Harm. 21<sup>2</sup> (text): *non3th where onne*, but 20<sup>32</sup> (comm): *no stede*.

12 Mt. viii. 21 *Ta<sup>ned</sup>* omits the Tatianic addition: *and I will come sy<sup>sc</sup> Aphr.*  
I. 394; in Lk. ix. 59: *sy<sup>c</sup>*; in Lk. ix. 61: *sy Ta<sup>ar</sup>*, cp. Ephr. 74<sup>21</sup>: *veniam*  
*et sequar te*.

13 Lk. ix. 60 add (from Mt.) *ακολουθει μοι*: ε551 l.

14 *ganc (ende predeke), vade (adnuntia)* l. *απελθων διαγγελλε*: *sy* lat (exc. *c δ*:  
*vadens*); *predeke, praedica* l. *adnuntia*: d Zach 177 D (comm.)

fol. 20'

dat ic tirst thus moge gaen en spreken mine vrint / en den  
ghenen antwerdde ihc. So wie sine hant sleet an de ploech en  
dan achterwert siet die en es nit wert hemelryks / MATH'

- F.53 C.66 MARC'. LUCAS. || Also ihc in dat schep was met sinen yongren /  
so hif en migel storm in de zee so dat dat schep wart van  
den vlagen sere bestoten en bedrukt / al die wile so lach ihc  
in dat echterste inde van den schepe en slip / Doe quam die  
in dat schep waren tote hem ende wekdenne en ripen op hem  
en seiden here behout ons onse leuen wi verdrinken / en  
ihc antwerdde wis onssiedi v liede van cleinen ghelooue Doe

- follow thee. But let / me first go home and speak to my friends. And /  
Jesus answered him: Whosoever puts his hand to the plough and / then  
looks back, is not worthy of the kingdom of heaven. / When Jesus was  
in the ship with his disciples, / a great tempest arose in the sea, so that  
the ship was / much battered and pressed by the gusts. All the while  
Jesus lay / in the rear end of the ship and slept. Then they that were / in  
the ship came to him and awoke him, and called to him / and said:  
Lord, save our lives, we are drowning. And / Jesus answered: Of what

16 Lk. ix. 61 add. *gaen ende, ire (et): sy* Ta<sup>ar</sup> pal a g r B-F D E-P Iren Or Bas  
sah Pep Harm. — *mine vrint, amicis meis* cp. *sy: sons of my house; meis*  
l. *his: r; fratribus meis: D.*

17 Lk. ix. 62 S<sup>ned</sup> de hant, om. *suam: a b l q* Ir Tert Aug  $\mu$  aur (capit) with  $\delta$  i  
 $\delta$ 254  $\delta$ 457  $\epsilon$ 1226  $\epsilon$ 1385 Or Cyr.

18 Lk. ix. 62 *hemelryks, regno coelorum* l. *regno dei: \epsilon*1279  $\epsilon$ 132 Iren. boh<sup>codd</sup>  
Valent Marc Cyr;  $\epsilon$ 168 in vs. 60<sup>b</sup>; cp. *sy<sup>sc</sup>* Lk. xxiii. 51; *sy<sup>(c)</sup>* in Mc.

19 Harmonistic transition.

Mt. viii. 23 add. *iesus: sy<sup>(c)p</sup>* Ta<sup>ar</sup> E I<sup>a</sup>  $\epsilon$ 90  $\epsilon$ 95; *sy<sup>a</sup>* add. *dominus*.

20 Mt. viii. 24 om. *\iota\delta\epsilon\upsilon*: Ta<sup>ar</sup> *sy<sup>(c)</sup>*. — *storm, tempestas* l. *motus: g, l R* Capitula  
Zach Fuld; in Mt.: C al (Oxf. Vg. pp. 24, 679); in Mc.: pleraque, ib. p. 176;  
in Lk.: pleraque pp. 282, 3; cp. *sy<sup>(c)</sup>*  $\kappa\lambda\alpha\upsilon\sigma\alpha\varsigma$ ; aeth: *storm* (see Merx,  
Die vier kan. Evv., II 1 s. 145).

21 Mc. iv. 38<sup>a</sup> *iesus* l. *ipse: sy<sup>(sc)</sup>* Ta<sup>ar</sup> Pep Harm; in Mt. *sy<sup>(c)p</sup>* h.

22 Mt. viii. 25 *die in dat schep waren, \epsilon*1  $\epsilon$ 9  $\tau\omega$   $\pi\lambda\omicron\iota\sigma\tau\omega$  (Mt. xiv. 33) l. *\omicron*1  $\mu\alpha\theta$ .; om.  
*\epsilon*1  $\mu\alpha\theta$ . (Mc. iv. 38):  $\delta$ 1  $\delta$ 2  $\delta$ 48  $\epsilon$ 1016 sah boh lat (exc. b g, h q). — add. *ende*  
*ripen op hem*.

23 *behout ons onse leuen, salva vitam nostram* l. *salva nos*, a curious reading;  
cp. *sy<sup>(c)</sup>*  $\mu\epsilon\kappa$  as compared with *sy<sup>p</sup>*  $\mu\epsilon\kappa$ .

24 Mt. viii. 26<sup>a</sup> add. *iesus: sy<sup>(c)</sup>* b c ff, h aur gig ERT al<sup>4</sup> Vg<sup>edd</sup> arm Old-Germ.  
Old-Hebr.



fol. 20<sup>r</sup>

ston: hi op en geboet den windē en den watre dat si nem  
meer en stormden · en also schire also dat geboden was so  
was die storm al uergaen · en dat water wart gestillt · / Al

Mt 8, 27 Mc. 4, 41  
Lk. 8, 25<sup>b</sup>

se dat sagen die daer waren so worden si beuaen met  
30 groten wondre en spraken onderlinge aldus · wie mach  
dese grote here syn · die gebidt den winden en dē watre en

F. 54 C. 67 si syn hem onderdaen · MATH' · MARC' JOH'ES · || En also ihc was

Mt. 8, 28

fol. 20<sup>v</sup>

comen ouer dat water in en lanschap dat was ghenamt van  
gerasenen dat legt ouer iegen dat lant van galileen · / so qua

Mt. 8, 28<sup>b</sup> Mc. 5, 2  
Lk. 8, 26<sup>b</sup> Lk. 8, 27<sup>a</sup>

\* men twee menschen iegen hem die beseten waren van tueen

a) in mg. lucas en marc<sup>s</sup> seggen dit van eenen. math. van twee

are ye afraid, ye men of little faith? Then / he arose and commanded  
the wind and the water not to / storm any more. And as soon as that  
had been commanded, the / tempest was all gone, and the water was  
calmed. When / they that were there saw that, they were seized with /  
30 30 great amazement, and spoke among themselves thus: Who may / this  
great lord be that commands the winds and the water, and / they are  
C. 67 subject to him? And when Jesus was /

fol. 20<sup>v</sup>

come across the water in a country that was called [the land] of [the] /  
Gerasenes, which lies opposite the land of Galilee, two \* men / met him.

a) Luke and Mark tell this of one, Matthew of two.

26 geboet, imperavit l. increpavit: Old-Lat (exc. k: corripuit) Vg (exc. A Y al<sup>3</sup>)  
Pep Harm 21<sup>23</sup> comaunded he wynde. — add. dat si nemmeer en stormden,  
Pep Harm hat he ne blew nomore. — om. και εγενετο γαληνη?

29 Mt. viii. 27 add also dat sagen, cum vidissent, a characteristic sy-Ta<sup>add</sup> addition,  
though not extant in Syriac here. — die daer waren l. homines.

32 Mt. viii. 28 add iesus: g, sy<sup>(97)</sup> Old-Hebr.

fol. 20<sup>v</sup>

1 Mt. viii. 28 Ta<sup>ac</sup> uses Lk. viii. 26<sup>a</sup> l. Mt. viii. 28<sup>a</sup> reading *abierunt et venerunt*  
(cp. d: *devenerunt*, e: *accesserunt*) *ad reg. Gadar. l. enavig. . . geras.*

2 Gerasenorum (Mc.) in Mt.: d (25 hiat) lat sa; in Lk.: δ1 25 d lat; Ephr. 75  
has *Gergesenorum* (= sy<sup>a</sup> in Mc. only).

3 add. menschen, homines p. duo: sy<sup>(97)</sup> (ܡܢܝܢ) b c ff, g, h l q aur gat<sup>\*\*</sup> D E  
E-P L Q R μ Wurz J.

fol. 20°

quaden gheesten die wreet waren en vreeslec vtermaten /

5 Dese plagen te schuelne in den grauen van doden lieden· want Mc. 5, 28

nimen en dorst se ontfaen in syn hus noch nimen en dorste

hen ghenekē / LUCAS MARCUS· mar die een van den twee hi had Lk. 8, 27<sup>b</sup>

de lange beseten ghewest en dese en droch en ghene cleder ane

noch nimen<sup>a</sup> en constene gebinden met ketenen / want dikke Mc. 5, 3<sup>b</sup>  
Mc. 5, 4

10 hadde hi met uetren en met ketenen gebonden gewest en

altoes hadde hise te broken· noch nimen en constene ghetē

men met eneger lust / en dar omme was sine woninge in Mc. 5, 5

den grauen en in den berghen· al daer so lip hi roepende en

hem seluen slaende en schorende met stenen· / Dese alse si sa Mc. 5, 6  
Lk. 8, 28<sup>a</sup>

15 gen ihesum van verren comen so lipen si iegen hem· /

a) *inter l. marcus*

who were possessed of two / evil spirits, which were cruel and exceedingly  
5 terrible. / 5 These used to hide in the tombs of dead people; for / no one  
dared receive them in his house, nor dared any one / approach them.  
But one of the two had / been possessed for a long time, and he  
10 wore no clothes, / nor could any one bind him with chains; for often / 10 he  
had been bound with fetters and with chains and / he had always broken  
them asunder. Nor could any one tame / him with any ruse, and there-  
fore his dwelling was in / the tombs and in the mountains. There he  
ran crying and / beating himself and gashing himself with stones. When these /  
15 [two] saw Jesus coming from afar they ran towards him / and cried with

4 *wreet.. ende vreeslec*, double rendering of *χλευτοι*; conflation of *saevi*:  
*k f ff, l* Vg<sup>could pl</sup> and *periculosi*: *a b c g, h q E-P\* O(?)* cp. Pep Harm 21<sup>20</sup>:  
*proude & wel stoute*.

7 *Lk. viii. 27 een van den twee*, harmonization of Mt. *duo* and Mc. Lk. singular,  
cp. ch. 157 (blind at Iericho). In both cases Ta<sup>st</sup> ignores the *duo* of Mt.

11 *Mc. v. 4 hadde hise te broken* l. *disrupisset catenas et compedes comminuisset*;  
om. *τας αλυσαις*: 25 1014 1050 1133 1193 1168 I<sup>a</sup> ff, i q r sy<sup>(c)</sup>; om. *και τας*  
*πιδας*: 1133 1168 I<sup>a</sup> c q r sy<sup>(c)</sup>.

12 add. *met eneger lust*.

*Mc. v. 5* om. *διαπαντος*: 25 Old-Lat. — om. *νυκτος και ημερας*.

14 add. *ende schorende*.

15 *Mc. v. 6 lipen si iegen hem*, *occurrit* l. *encurrit*: *h r aur F H, Θ Z\**; *e b d q*  
(a hiat): *adecurrit*; *ci(?)*: *ac(en)currit*; 1014: *προσεδραμεν*.



fol. 20<sup>v</sup>

eñ ripen met groter stemmen aldus · wats ons metti ghe Mt. 8, 29 Mc. 3, 7  
Lk. 8, 26  
meine ihu des almechtegs gods sone? Du best comen  
ons quellen · vor onsen tyt · / Eñ ihc antwerdde den ghe Mc. 8, 8  
Lk. 8, 29  
nen die dar sprac aldus · var ut onreine ghest / seghe wat Mc. 8, 9  
Lk. 8, 30  
20 namen hefs du? Eñ deghene antwerdde legio want<sup>a</sup> onser  
es vele · / <sup>b</sup>Dit legio ludt also vele alse en getal dat heft · ses du  
sentech · ses hondert · sesse eñ sestech · eñ dar omme seiden  
se onser es vele · / Doe badense ihesum dat hise nin<sup>c</sup> ver Mc. 9, 10  
yagde uten lande / eñ dat<sup>d</sup> hi hen nin gebode dat si voeren Lk. 8, 31b  
25 ter hellen wert · / al daer bi so stont en kudde suyn eñ weid Mt. 8, 30 Mc. 5, 11  
Lk. 8, 30a

a) inter l. mat' — b) in mg. exp — c) inter l. marcus — d) inter l. lucas

a loud voice thus: What have we in / common with thee, Jesus, son of the  
Almighty God? Thou art come / to torment us before our time. And Jesus  
answered him that / spoke there thus: Go out, unclean spirit. Say, what  
20 name / <sup>20</sup> hast thou? And he answered Legion, for of us [there] / are  
many. — This Legion means the same as a number that has six / thousand  
six hundred six and sixty, and therefore they said: / Of us [there] are  
many. — Then they begged Jesus that he should not / expel them from the  
25 country, and that he should not command them to / <sup>25</sup> go to hell. Close

18 om. και προσεκυνησεν αυτω. — om. προσεπεσεν αυτω in Lk.: δ5. — add. Φωνη  
μεγαλη in Mt. (from Mc. Lk.): Ta<sup>ar</sup> sy<sup>mc</sup> ε1211.

Mt. viii. 29 ons, nobis l. mihi in Mc. (from Mt.): ε050 ε1222 Georg<sup>ab</sup>; in. Lk.: Ta<sup>ar</sup>.

17 almechtegs, see p. 74 ad fol. 14<sup>r</sup> l. 15. — om. ωδε: b g h Fuld Zach ε1353 ε1443.  
18 add. onsen.

Mc. v. 8 add. iesus: δ5 d ff<sub>2</sub> q r E-P L Fuld Zach sa.

19 om. εκ του ανθρωπου.

Mc. v. 9 add. seghe, dic: Fuld Zach. For this colloquial interrogative prefix  
or suffix in Western texts, cp. Joh. i. 22, Mc. xi. 30, Acts ii. 37 and see  
*Bulletin of the Besan Club*, VIII (Febr. 1930) p. 21—24.

21 This gloss also in Pep. Harm. 22<sup>1</sup> and in Old-French Desmoulins, Bible  
Historiale, ed. 1477, but not in MS. Brit. Mus. A XX.

22 Mc. v. 10 om. πολλη: ε56 ε1016 ε309 ε1132 e g sy<sup>mc</sup>.

25 Lk viii. 31 hellen for αβυσσον Pep. Harm. 21<sup>31</sup>; gehenna for αβυσσον also in  
sy<sup>c</sup> Ephr. 75. — om. ικατων: ε r δ50 b o; om. πολλων in Mt.: ε050 ε93 ε1443;  
— om. μεγαλη in Mc.: e b ff<sub>2</sub> i r δ5 ε56 ε1016 ε1132 al.

om. προς τω ορει in Mc.: δ254 al r<sub>2</sub>; om. εν τω ορει in Lk.: a b c ff<sub>2</sub> l q aur.

fol. 20<sup>r</sup>

de · / Doe baden hem die quade gheeste en seiden · wersps <sup>Mt. 8, 31 Mc. 5, 12</sup>  
du ons ut so ghef ons orlof teuarne in die swyn · / en <sup>Mt. 8, 32a Mc. 5, 13a</sup>  
ilic antwerdde · hebbes orlof · / Doe voeren die euele gheeste <sup>Mt. 8, 32b Mc. 5, 13</sup>  
vten menschen en voeren in die swyn · en yagden die  
30 swyn in die zee met groten gerusche en verdrenkdender  
in dat water toter<sup>a</sup> summē van twee dusentegen / en al <sup>Lk. 8, 34 Mt. 8, 31</sup>  
se dat sagen die die swyn hudden so vlowen si ter stat <sup>Mc. 5, 14</sup>

fol. 21<sup>r</sup>

wert en makden dat kundeck in die stat en ouer al daer om  
trent / Doe lipen ut alle die van der stat iegen ihesum en <sup>Mt. 8, 34a Lk. 8, 35</sup>  
alse sine sagen en die menschen bi hem die beseten hadden <sup>Mc. 5, 15</sup>

A.46

a) *inter l. marcus*.

by a herd of swine stood and grazed. / Then the evil spirits besought him and  
said: If thou cast / us out, give us leave to enter into the swine. And / Jesus  
answered: Ye have leave. Then the evil spirits went / out of the men and  
30 went into the swine, and chased the / 30 swine into the sea with a great  
noise and drowned of them / in the water to the number of two thousand.  
And when / they that guarded the swine saw that, they fled to the city /

fol. 21<sup>r</sup>

and made it known in the city and everywhere there/about. Then all those  
of the city ran out to meet Jesus; and / when they saw him, and with him, the

26 Mt. viii. 31 *die quade gheeste, spiritus immundi* (for *oi δαιμονες*); add. *spiritus*  
in Mc.: *b (+ illi) ff Vg (E + immundi); e a f sy<sup>(a)</sup> (+ illa): daemonia (+ uni-*  
*versa: a), παντες οι δαιμονες*: Ta<sup>st</sup> **K** 248 al.

27 *ghef ons orlof te varne, permittite nos ire l. mitte nos*: **K h f q** 23 256 f.

28 Mt. viii. 32 add. *iesus: b c g h sy<sup>v</sup> pal 23*. — *hebbes orlof, vobis permittitur l. ite*;  
cp. *et permisit illis* of Mc. Lk.

29 Mc. v. 13 add. *uten mensche, ab homine* (from Lk.): 2376 2370f. sa (127) Georg<sup>a</sup>.

30 om. *per praeceptis*: sy<sup>(a)</sup> in Mc., Pep. Harm. 22<sup>6</sup>.

31 *in dat water* (from Mt. l. *in mari*) sy<sup>v</sup> also in Mc.: *κῆδος l. κῆδος*.

fol. 21<sup>r</sup>

1 Lk. viii. 34 add: *ter stat wert* from Mt. — *oueral daeromtrent l. et in agros* of  
Mc. Lk. — om. *omnia* of Mt. Fuld adds *omnia* to Mc. v. 14.

2 *die menschen*, plural. S<sup>oad</sup> singular *dien menschen*, Fuld *hominem*.

Lk. viii. 35 *bi hem* cp. *ad pedes eius l. ad pedes iesu: b g ff<sub>2</sub> l-r<sub>2</sub> Vg (e hiat).*  
*die beseten hadde ghewest, qui daemonium habuerat* (Mc. v. 15) l. *a quo*  
*daem. exierant* in Lk. viii. 35: *d 25 (τον δαιμονιζομενον)*; cp. fol. 21<sup>r</sup> l. 7.



fol. 21<sup>r</sup>

ghewest al gesont so worden si verssagt / en baden hem dat Mc. 5, 17 Mt. 8, 34<sup>b</sup>  
Lk. 8, 37  
5 hi ghinge ut harre geburtē · / en iħc diē dede also · <sup>a</sup> en alse hi Mc. 5, 18 Lk. 8, 38  
weder gescheept was so bat hem die mensche die van allen  
din quaden gheesten beseten hadde gewest dat hi met hem  
mochte uaren · / en iħc en wouds nit ontfaen · mar hi antwerd Lk. 8, 39<sup>a</sup> Mc. 5, 19  
de hem ghanc in dyn hus · en telle dinen vriden dat goet  
10 dat di got heft gedaen · want hem dyns heft ontfarmt · / en deghe Mc. 5, 20 Lk. 8, 39<sup>b</sup>  
ne dede also · en ginc in dat lanschp dat heett decapolis · en  
gaf allen din volke te verstane wat goede iħc hem hadde ge  
daen · en alle die dat horden worden met groten wondre be  
C. 68 uan · / MATH<sup>a</sup> · MARCUS · LUCAS · JOH<sup>a</sup>ES · || Alse iħc ouer dat water Mt. 9, 1 Mc. 6, 1

a) *inter l. math.* — b) *inter l. lucas*

c) *in mg. lucas.* op enen dire dage so sat ih's(en) leerde aldaer saten phariseuse (en) meestre van der wet die comē [waren] ute allen den castellen van galileen (en) van judeen en vā ihrl'm en de gods cracht was daer gereet omme hen [te] gaussene. aldaer quā etc.

men that had been / possessed all sound, they became afraid, and prayed  
5 him that / <sup>5</sup> he might go out of their neighbourhood. And Jesus did so.  
And when he / was embarked again, the man that had been possessed of  
all / those evil spirits prayed him that he might go with / him. And Jesus  
would not receive him, but he answered / him: Go into thy house, and tell  
10 thy friends the good / <sup>10</sup> that God has done thee, for he has had compassion  
on thee. And / he did so, and went into the district that is called Decapolis,  
and / told to all the people what good Jesus had done to / him. And all  
who heard it were seized with great / wonder.

4 Mc. v. 15 om. καθημενον: ε014 ε76 ε1386 k. — om. ιμπτισμενον: ε014 ε109 ε72 al<sup>3</sup>.  
Lk. viii. 35 al ghesont, sanum l. sanae mentis (cp. d. sobrium).

Mc. v. 17 baden hem, rogaverunt l. rogare coeperunt: δ5 ε133 f. 93 l<sup>9</sup> ε1222 al a.

5 add. ende iesus dede also (also added in SH<sup>med</sup>).

6 Mc. v. 18 bat, rogabat (Lk.): e b against the rest of the Latin tradition: coepit deprecari.

8 mochte varen, iret l. esset (S<sup>med</sup> moeste [mochte] wesen), cp. Pep Harm 22<sup>10</sup>: followe.

9 Mc. v. 19 dat goet, bonum cp. l. 20 wat goede Mc. v. 20.

10 got, deus from Lk.: Ta<sup>2</sup> δ371 δ5. — want l. et cp. et quod: b c d ff<sub>2</sub> g<sub>2</sub> δ5 (και οτι).

add. ende degheene dede also.

12 Mc. v. 20 gaf te verstane (S<sup>med</sup> predece), praedicabat l. coepit praed.

14 Mt. ix. 1 om. ascendens in navicula (S<sup>med</sup> clam int scip). om. in navi: δ5 ε050 f. ε93 f. I<sup>4</sup> k ff<sub>2</sub> sy<sup>4(c)</sup>. — The Dutch Harmony follows the order of harmonisation

fol. 21<sup>r</sup>

15 geuaren was so quam hi in die stat dar hi wonechtegh was . /  
 aldaer quam si vire en brachten gedregen op en dragebedde  
 enen mensche die alle sine lede verloren hadde van den fleder  
 cine . / en alse deghene toten hus quam dar ihc in was . so ne  
 consten si din siken nit in dat hus gebrengen om dat be  
 20 dranc van din volke dat omtrent dat hus was . Doe clom  
 men si bouen op dat hus . en dor dat dac van den hus so litē  
 sine neder metten dragebedde vor ihesum daer hi sat . / En al  
 se ihc anesach hare gheloue . so sprac hi totin siken en sei  
 de . Mensche getroste di dine sunden syn di vergheuen.  
 25 Doe begonsten te pensene die scriben en die phariseuse

Lk. 5, 18a Mc. 2, 3  
Mt. 9, 1a

Lk. 5, 29 Mc. 2, 4

Lk. 5, 30 Mc. 2, 5  
Mt. 9, 1b

Lk. 5, 31a Mc. 2, 6  
Mt. 9, 1c

C. 68 15 When Jesus had crossed /<sup>15</sup> the water, he came into the city where he  
 lived. / There<sup>a</sup> four [men] came carrying on a stretcher / a man that had  
 lost all his limbs through the gout. / And when they came to the house  
 where Jesus was, they / could not bring the sick man into the house,  
 20 because of /<sup>20</sup> the throng of the people that was round the house. Then /  
 they climbed on to the top of the house, and through the roof of the  
 house they / let him down with the stretcher in front of Jesus where he  
 sat. And / when Jesus saw their faith, he spoke to the sick man and said: /  
 25 Man, be comforted, thy sins are forgiven thee. /<sup>25</sup> Then the scribes and

a) Luke. On one of those days Jesus sat teaching. There sat [some] pharisees and masters of  
 the law, who had come out of all the towns of Galilee and of Judaea and (of) Jerusalem. And  
 the power of God was ready there to heal them. There came etc.

of Ta<sup>lat</sup>; so does Pep Harm. Ta<sup>ar</sup> inserts Mt. ix. 1 between Lk. viii. 37 and  
 38 on p. 46 (§ 12<sup>2</sup>), and gives the Healing of the Paralytic on p. 27 (§ 7<sup>34</sup> <sup>u</sup>).  
 L gives Lk. v. 17 in a marginal note, S<sup>and</sup> inserts it in its text; Fuld omits  
 it; Ta<sup>ar</sup> uses Lk. v. 17<sup>b</sup> only. L margin: Lk. v. 17, S<sup>and</sup> text: om. *eyeyeto*. —  
*sat ende leerde, sedebat docens* l. *ην διδασκων*: ff<sub>2</sub> r<sub>2</sub> Vg only. — *iesus* l. *ipse*:  
 sy<sup>p</sup>. — *gods, dei* l. *domini* (cp. l. 10): s376 pal boh<sup>codd</sup>; sy<sup>(c)</sup>: *in iesu*.

10 Lk. v. 18 om *ecce*: Ta<sup>ar</sup> sy<sup>p</sup>; om. in Mt.: Ta<sup>ar</sup> sy<sup>(c)</sup> pal a q. — add. *vire*,  
*quattuor* (cp. Mc. ii. 3 *αιρομενον υπο τεσσαρων*): Fuld Zach Pep Harm 22<sup>1</sup>.  
 21 Lk. v. 19 *bouen op dat hus* l. *supra tectum*; *dor dat dac, per tectum* l. *per*  
*tegulas* cp. *e*: *per tectulum*; om. *δια των περ*: sy<sup>p</sup>.

22 om *ei; to meson*: s178 a Pep Harm. — *daer hi sat*, cp. *d* in Lk. v. 19  
*(detegentes... imbrices) ubi erat*.

23 Lk. v. 20 add *totin siken*, add. *τα παρλ.*: Ta<sup>ar</sup> s3 s5 s12u s1442 al f sy<sup>(c)</sup>; cp.  
*ανθρωπω* l. *ανθρωπω* l<sup>r</sup> Old-Lat. μ.



fol. 21<sup>r</sup>

eñ aldus te seggene in hen seluen . / wie es dese die sprekt Lk. 5, 21<sup>b</sup> Mc. 2, 7  
Mt. 9, 2<sup>b</sup>  
blasphemien? wie mach die sunden vergheuen sonder al  
lene got? / eñ alse ihc anesach hare quade peinsingen . so Lk. 5, 22 Mc. 2, 8  
Mt. 9, 4  
antwerdde hi daer op eñ sprac aldus . waromme laetti die  
30 quade pinsingen comen in vwe herten? / welc es lichter Lk. 5, 23 Mc. 2, 9  
Mt. 9, 5  
te seggene dine sunden syn di vergheuen . ochte stant  
op eñ wandele? / Om v dan kundeck te makene dat des Lk. 5, 24 Mc. 2, 10  
Mt. 9, 6

fol. 21<sup>v</sup>

menschen sone heft maght de sunden te vergheueene so salic  
hem seggen stant op eñ nem dyn bedde eñ ganç thus wan  
dele . Doe sprac ihc din siken toe eñ seide aldus . ic segge di stāt

the Pharisees began to ponder, / and to say within themselves thus: Who is  
this that speaks / blasphemies? Who can forgive sins but God alone? / And  
when Jesus saw their evil ponderings, he / answered thereto and spoke thus:  
30 Why let ye those / <sup>30</sup> evil ponderings come into your hearts? Which is easier, /  
to say: Thy sins are forgiven thee, or: Arise / and walk? In order, then, to  
make it known to you that the /

fol. 21<sup>v</sup>

Son of man has power to forgive (the) sins, I shall / say to him: Arise and  
walk. / Then Jesus spoke unto the sick man and said thus: I say unto

26 Lk. v. 21 add *in hen seluen* (Mt.), *εν ταις καρδιαις αυτων* (Mc.): Ta<sup>ar</sup> δ5 b c ff<sub>2</sub> l q.

28 Lk. v. 22 L has *anesach* = *ιδων* from Mt.; S<sup>ned</sup> *bekende, cum cognovisset*: Fuld  
Zach (Lk. *ut cognovit, επιγινους*).

30 add *quade (peinsingen)*, *πονηρα* (from Mt.): δ5 e c l r *corr val*<sup>a</sup> μ Vg<sup>edd</sup> pal;  
in Mc.: *ε c*. — om. *ειπειν*<sup>2</sup> in Mt.: Tert.

fol. 21<sup>v</sup>

1 Lk. v. 24 *habet potestatem*: ff<sub>2</sub> r M-T. — om. *in terra*: Z<sup>a</sup>; om. in Mc.:  
1014 b q; om. in Mt.: l Ir<sup>lat</sup> (not Ir<sup>arm</sup>). The omission seems intentional. —  
S<sup>ned</sup> *in terra*: Marcion<sup>epiph</sup>; in Mc.: δ1 1050 117 11094 11385 al.; in Mt.:  
Old-Germ. — The addition: *so sal ic hem seggen* must have been in the  
original as is evident by the correction of the homoarcton. Notice that if  
this gloss is inserted the words *ic segge di* ought to be omitted as is  
done by Zach. 183D Comm., in Mc. by 1376 1014 11443 e b c; in Lk. by  
1178 e g.

fol. 21<sup>v</sup>

op en̄ nem dyn bedde en̄ ganc thus wert . / Doe stont deghe <sup>Lk. 5, 25 Mc. 2, 120</sup>  
s ne op althant toesiende allen den ghenen die daer waren <sup>Mt. 9, 7</sup>  
en̄ nam syn bedde op sinen hals en̄ ghinc thus wert louen  
de gode en̄ dankende . / En̄ alle de ghene die dat sagen en̄ hoer <sup>Lk. 5, 26 Mc. 2, 120</sup>  
den worden versagt en̄ veruert en̄ si loueden alle gode die <sup>Mt. 9, 8</sup>  
soegedane macht den menschen verleent en̄ spraken open  
bare dat si groet wonder hadden ghesin . / JOHANNES . || Op en̄ <sup>Joh. 4, 46</sup>  
dach so quam ihc in chana galilee daer hi van watre wyn  
hadde gemakt . aldar so quam te hem en̄<sup>a</sup> vorste . dis sone sik  
lach in capharnaum . / Dese quam te hem . en̄ bat hem dat hi <sup>Joh. 4, 47</sup>

d) *inter l. en kleinne coninc*

5 thee, / Arise, and take thy bed, and go home. Then that man /<sup>5</sup> arose  
immediately, [while] all those that were there [were] looking on, / and took  
his bed upon his neck, and went home praising / and thanking God. And  
all those that saw and heard it / became frightened and afeared; and they  
10 all praised God who / grants such power to men, and said open /<sup>10</sup> ly that  
C. 69 they had seen great wonder. One / day Jesus came into Chana [of]  
Galilee, where he had made / wine of water. There a prince<sup>a</sup> came to  
him, whose son lay / sick in Capharnaum. This [man] came to him and  
a) a petty king

4 Mt. ix. 6 add *et*<sup>1</sup> (from Lk.): δ5 *e h a g f f* Tert <sup>1</sup>/<sub>2</sub> C D E L Q R al Wurz *J*  
*Dim Durm.* — *αναστας παραχρημα* (cp. Mc. *ηγεσθη ευθως*: **IK**): δ30.

5 Lk. v. 25 *toesiende l. coram*, cp. *e*: in *conspectu*, pal *οσαυτα*. — *alle, παντων*  
*l. αυτων* (from Mc.): ε014<sup>a</sup> Ferr gr. ε029 ε207 ε1353 *a*, add. *παντων p. αυτων*:  
ε1211 ε1493 sah<sup>cod</sup>.

6 *syn bedde, grabattum l. in quo jacebat*: d δ5 (*την κλεινην*!) *e* sy<sup>p</sup> sah, add.  
*grabattum a. in quo jacebat*: a δ *e r* pal.

8 Lk. v. 26 add. *alle, παντας p. εδοξαζον*: sy<sup>(c)</sup> Lewis; p. *repleti sunt*: ε448 *l.*

10 *groet wonder, miracula magna l. παραδοξα, mirabilia* cp. sy<sup>(c)</sup> *καθ' οσον καθ' οσον*.  
Ch. 69, Joh. iv. 46ff. The order of the Harmony = Ta<sup>lat</sup>. Ta<sup>ar</sup> has the story  
earlier, p. 23f. (§ 6<sup>20</sup>) at the beginning of the Galilaean ministry; so also  
Pep Harm! — *Op enen dag*, harmonistic transition.

11 Joh. iv. 46 add. *iesus*: K δ6 δ76 ε1016 ε376 ε95 ε1386 *f q δ* sy<sup>p</sup>. — om. *iterum*:  
E ε1211 ε1443. — *van watre* (contra H<sup>sed</sup>) *de aqua l. aquam*: S<sup>sed</sup> *b E gat Mm*  
(Migne, *P. L.*, vol. XII, col. 377 note) *aur* Gaudent (cp. Joh. ii. 9 fol. 18<sup>v</sup> l. 9).

12 add. *aldaer, ibi: e (illic) a f f*<sub>2</sub> *aur* Old-Germ. This addition makes a difficulty.  
Accordingly L<sup>sed</sup> has *quam, venit* for *erat*, while *e* omits *in capharnaum*.

13 Joh. iv. 47 om. *cum audisset . . . galilaeam*. — *quam, venit l. abiit*: Old-Latin  
(exc. *c q f*) sy<sup>(3c)</sup> cp. *ηλθεν l. απηλθεν*: δ2\* δ3 δ48 δ371 ε93 *I<sup>a</sup> I<sup>1</sup>*.



fol. 21<sup>r</sup>

quame en ghansde sinen sone . / En ilic antwerdde hem hen Joh. 4. 48  
15 si dat gi die miraklen siet metten ogen so ne ghelouedi nit /  
A.24 En die vorste bat noch en seide here com eer mijn kint Joh. 4. 49  
verscheedt . / En ilic antwerdde hem . ganc dyn kint es gene Joh. 4. 50  
sen De ghene ghelouede den warden die ilic hadde ghespro  
ken en haestte hem thus wert . / En also hi bi hus quam so Joh. 4. 51  
20 quamen sine knechte iegen hem en seiden hem dat syn so  
ne ghenesen ware . / Doe wragde die here na die vre dar syn Joh. 4. 52  
sone in ghenas . en si antwerdden ghistren in der seuender  
vren van den daghe so begauen die rede . / Doe bekende die Joh. 4. 53

besought him that he / would come and heal his son. And Jesus answered  
15 him: / 15 Unless ye see the miracles with the eyes, ye do not believe. /  
And the prince besought [him] still and said: Lord, come ere my child /  
die. And Jesus answered him: Go, thy child is / cured. He believed the  
words that Jesus had spoken, / and hastened homeward. And when he came  
20 near [his] home, / 20 his servants came towards him and told him that his  
son / was cured. Then the lord asked for the hour in which his / son recovered:  
and they answered, Yesterday at the seventh / hour of the day the fever

14 om. *incipiebat enim mori.*

Joh. iv. 48 *ende, et l. ergo: cp. autem: e b r pal 190f; om. ergo: Ta<sup>ar</sup> 131 sy<sup>(a)</sup>.*

15 om. *signa et: Pep Harm 17<sup>b</sup>.*

16 Joh. iv. 49 *kint, puer l. filius: latin tradition exc. cfaur Vg<sup>codd</sup>, υἱος l. παῖδιον: Ferr gr 24.*

17 Joh. iv. 50 *kint, puer l. filius: nova. — es genesen, sanatus est l. vivit, cp. Pep Harm 17<sup>11</sup>: was hole and fere.*

19 *ende haestte hem thus wert*, free rendering of καὶ ἐπορεύετο, but cp. sy<sup>(sc)</sup> in vs. 50<sup>a</sup> add. *to thy house* p. πορεύου (sy<sup>(sc)</sup> and *e* om. *et ibat*); cp. Pep Harm 17<sup>9</sup> (vs. 49) *to haste hym suiþe and.*

Joh. iv. 51 om. *ἡδὴ: e f sy<sup>(a)</sup>.*

20 add. *sine, eius: d g δ δι 23 1014 248 276 2376 K Ta<sup>ar</sup>.* — L omits curiously *et nuntiaverunt* of lat-sy (ⲓⲛⲧⲁⲩⲏⲛ being more graphic still) and all Western and Byzantine Greeks. — *syn sone, υἱος l. παῖς: 248f 1016ff 25 1443 al lat sy pal boh.*

21 *ghenesen ware, sanatus esset l. viveret* (cp. l. 17 *es genesen l. vivit*): Pep Harm 17<sup>10</sup> *hole and warished.*

Joh. iv. 52 *doe, omitting ουν: a r; δε l. ουν: l 2505 pal sy<sup>(a)</sup>, autem ergo: e. — om. παρ' αὐτων: δι 1094. — add. syn, eius p. filius: e.*

22 om. *αὐτω: 1014 a b Dim sa. — om. quia: a b.*

23 add. *van den daghe cp. hesternæ die hora septima: l q r.*

fol. 21<sup>v</sup>

vader dat dat die selue vre was · in welker dat iħc hadde  
25 geseget · ghanc dyn kint es genesen · Eñ althant so wart  
hi geloꝛuech eñ alle deghene die behoerden te sire maisniden  
A. 28 C. 70 met hem / LUCAS · || In din tide dat matheus de tolnere die  
F. 57 oc hit leui ihesus yongre worden · was so ghaf hem leui  
ene grote maeltyt in syn hus · MATH' · MARCUS · Eñ alse  
30 iħc in dat hus comen was · so waren ghinder vele ghe  
meinder liede eñ sonderen verghedert die dis dags daer  
aten met ihesum eñ met sinen yongren eñ oc<sup>a</sup> was

a) inter l. marcus.

left him. Then the father knew / that it was the same hour in which Jesus  
25 had / 25 said: Go, thy child is cured. And immediately he became / a  
C. 70 believer and all those that belonged to his household / with him. At  
the time that Matthew the publican, / who was also called Levi became  
Jesus' disciple, Levi / gave him a great banquet in his house.  
30 And when / 30 Jesus was come into the house, many common / people and  
sinners were gathered there who that day / ate there with Jesus and with  
his disciples and there were also /

24 Joh. iv. 53 om. *ei p. dixit: a T.*

25 add. *ganc, vade p. iesus.*

27 add. *met hem.*

cp. Zach 114C (Beda in Marcum): *Mattheus qui et Levi dictus est, binomius enim fuit.* — Fuld proceeds here with Lk. v. 29 without any link. Zach-Wn inserts Lk. v. 27, 28 (om. *surgens* with sy<sup>(sc)</sup> 230ff 2132 21443) with 40 lines of comment, which include, however, identification of Levi and Matth. Ta<sup>22</sup> has three calls of a publican: Matthaeus, Jacobus Alphaei and Levi; Ephr. refers (p. 58) only to that of Jacobus. See F. C. Burkitt in *J. T. S.* xxviii. 273 and the additional Capitulary evidence for 'Jacobus' collected by C. A. Phillips in *Bulletin of the Bezan Club*, N<sup>o</sup>, VI, p. 24f.

29 Mt. ix. 10 om. *και ενεσθης: 22<sup>a</sup> 21016 boh sy<sup>(sc)</sup>; om. in Mc. 2050 Georg<sup>ab</sup>.*

30 om. *ιδου: 2133 sy<sup>(sc)</sup>.*

31 add. *dis dags.* — add. *daer* in Mc.: pal. cp. Georg in Mc. ii. 15<sup>b</sup>, fol. 22<sup>r</sup> l. 1.

32 add. *met<sup>2</sup>, cum<sup>2</sup>:* S<sup>nod</sup> sy pal *a b g* Old-Germ.; in Mc. *e c* Old-Germ.; Pep Harm 23<sup>30</sup>; cp. *met<sup>2</sup>* in next verse.

*Mc. ii. 15<sup>b</sup> oc was, et erant* l. *ησαν γαρ*. This variant makes Mc. ii. 15<sup>b</sup> into an additional fact instead of a further definition of 15<sup>a</sup>. No other text omits *γαρ*; the variant gives real value to the variant *qui* instead of *et* fol. 22<sup>r</sup> l. 1.



fol. 22<sup>r</sup>

vele dergherre die met ihesum daer quamen . / Eñ also de Mt. 9, 11 Mc. 9, 15  
Lk. 5, 30  
scriben dat<sup>n</sup> waren de mestre van der wet eñ de phariseuse  
dat sagen dat hi met gemeinen lieden eñ met sunderen at  
eñ dranc: so spraken si tote sinen yongren . waromme ett  
s eñ drinkt v mester met gemeinen lieden eñ met sunderen? /  
Also iñc dat hoerde so antwerdde hi hen al dus . Die ghesont Mt. 9, 12 Mc. 2, 17a  
Lk. 5, 31  
synt en behoeuen des phisicins nit . mar die sik syn . / ghaet Mt. 9, 13a

a) *inter l. glosa*

fol. 22<sup>r</sup>

many of those that came there with Jesus. And when the / scribes, — these  
were the masters of the law, — and the Pharisees / saw that he ate and drank  
with common people and / with sinners, they said to his disciples: Why  
s does your master /<sup>s</sup> eat and drink with common people and with sinners? /  
When Jesus heard that, he answered them thus: They that are well / have

fol. 22<sup>r</sup>

- 1 *die, oi l. xxi: eacff<sub>2</sub> lq aur M-TQV Wycl eo50 e93 (qui et: bff<sub>2</sub> g<sub>2</sub> d d5). — daer quamen l. Vg sequébantur, cp sy<sup>(sc)</sup> ,ܡܝܬܝܠ ܐܕܝܬܝ, Georg: erant enim ibi multi.*
- 2 Lk. v. 30 ܐܝ ܓܪܡܡܐ ܕܐܝ ܩܦܪܝܝܝܢ: **K** Ta<sup>ar</sup> d6 d76 d5 e207 al r pal, Pep Harm *he maistres and he Phariseus*; in Mc. ii. 16 ܐܝ ܓܪܡܡܐ ܕܐܝ ܩܦܪܝܝܢ. ܐܝ ܓܪܡܡܐ ܕܐܝ ܩܦܪܝܝܝܢ: **K** d3 e1016ff. d5 eo50 I<sup>n</sup> Ferr (exc. e121) sy lat (exc. b). — om. ܐܝܬܝܢ: d2 d5 al e<sub>2</sub>ff<sub>2</sub> fl sy<sup>(sc)</sup>.
- 3 add *met<sup>2</sup>* (idiomatic Syriac) is attested only Mc. ii. 16<sup>b</sup> in sy<sup>(sc)</sup>, but not in Mc. ii. 16<sup>c</sup> or Mt. ix. 11 or Lk. v. 30.  
Mc. ii. 16<sup>b</sup> ܐܝ ܓܪܡܡܐ ܕܐܝ ܩܦܪܝܝܢ—sunderen (contra S<sup>cod</sup>): **K** d2 d6 I<sup>n</sup> Ferr fff<sub>2</sub> l W Vg<sup>edd</sup>.
- 4 add *ende dranc: e376.*
- 5 Mc. ii. 16<sup>c</sup> add ܐ ܕܝܕܐܫܬܐܠܐܝܝܢ ܐܡܝܢ (from Mt.): d2 d3 e56f e376 d505 e226 e1279 e1386 al sah c l Vg. — add ܐܝ ܩܦܝܝܢ in Mt. (from Mc.): sy<sup>(sc)</sup> e93 e226 e1385 e1443 al g<sub>2</sub> E. — ܐܬܝܬܝܬܐ ܐܝ ܩܦܝܝܢ in Mt.: sy<sup>(sc)</sup> k (om. et bib.); in Mc. e371 eo50 (om. x. ܐܝܢ.) e168 e93 e121 e18 e243 e87 Georg (sy<sup>sc</sup> hiant) pal. Ephr 61 Ta<sup>ar</sup> use Lk. — add. *met<sup>2</sup>*: pal in Lk. v. 30.
- 6 Mt. ix. 12 antwerdde l. seide (cp. S<sup>cod</sup>), l. audiens: a pal, add *respondit* Old-Hebr. Zach-Wn (Index) Pep Harm 23<sup>29</sup>. — add *hem, ܐܝܬܝܢ* in Mt. (from Mc.): d3 d48 e56f boh a h q f sy<sup>n</sup>.
- 7 Mt. ix. 13<sup>a</sup> ghaet dan ende, ite autem l. euntes: k (et erasum) sy<sup>(sc)</sup>, om. d5: S<sup>cod</sup> e1390 Old-Germ<sup>edd</sup>.

fol. 22<sup>r</sup>

dan en leert wat dat bedidt dat die scrifture segt die  
sprekt aldus · MATH' · MARC' · LUCAS Ic hebbe lieuer ontfarme  
10 chheit dan offrande · / in ben nit comen om degherechte te <sup>Mt. 9, 13<sup>b</sup> Mc. 9, 17<sup>b</sup></sup>  
ganssene mar om de sunderen van haren sunden te verle <sup>Lk. 5, 30</sup>  
C. 71 degene · / || Doe spraken hem deghene noch ane en <sup>Lk. 5, 33 Mc. 9, 18<sup>b</sup></sup>  
vragden hem · waromme vasten yan <sup>Mt. 9, 14</sup>  
baptists yongren en beden ya vele en der phariseuse.  
15 en dine yongren eten en drinken · en en vasten nit? / En <sup>Lk. 5, 34 Mc. 9, 19</sup>  
ilic antwerdde hen · hoe souden des brudegoems kinder ha <sup>Mt. 9, 15<sup>b</sup></sup>

no need of the physician, but they that are sick. Go / then and learn what  
that means which the Scripture says that / speaks thus: I rather have  
10 mercy than / 10 offering. I am not come to heal the righteous, / but to  
C. 71 release the sinners of their sins. / Then they spoke to him again and / asked  
him: why do John the Baptist's / disciples fast and pray much, and [also]  
15 those of the Pharisees, / 15 and thy disciples eat and drink and do not  
fast? And / Jesus answered them: How should the children of the bride-

8 add *dat die scrifture segt* cp. Old-Hebr.: *what is written*.

*ic hebbe liever.. dan* l. volo: Tert (*mauult quam*) Ambr sah Pep Harm 23<sup>25</sup>  
(*God haþ leuer pyte and mercy þan vengeance*) capit. K Oxf. Vulg p. 27  
(*quod misericordiam vult magis quam sacrificium*); g<sub>1</sub> Hil: volo quam, cp.  
volo quam in Mt. xii. 7: k b c f ff<sub>1</sub> g<sub>1</sub> sah.

10 Mt. ix. 13<sup>b</sup> om *enim* (= Mc. ii. 17 where, however, *eff<sub>2</sub> l r<sub>2</sub>* Vg add *et* =  
Lk. v. 32): a b Aphr <sup>3</sup>/<sub>2</sub> Ephr 61<sup>10</sup>.

11 add *van haren sunden te verledene*, add *εις μετανοιαν* (Lk. v. 32): Just  
Aphr <sup>3</sup>/<sub>2</sub>; add in Mt.: sy<sup>90</sup> c g H Θ Q capit. Par. Lat. 277 δ3 ε56 ε1016 and K;  
add in Mc. a c g r E δ3 ε56 ε1016 Georg<sup>2</sup> and K.

14 Lk. v. 33 *vele*, πολλὰ l. πυκνὰ (from Mt.) ε1250 (although in Mt. sy<sup>90</sup> it Vg  
Old-Hebr. have: *crebro*; Ta<sup>90</sup>: *perpetuo*). — om *ομοιως*: δ371 δ5 ε133 it sy<sup>9</sup>.

16 Mt. ix. 15 *des brudegoems kinder*, filii sponsi for οι υιοι του νυμφωνος: δ5 lat  
Georg<sup>2</sup> goth sax aeth boh; in Mc.: e a c d f ff<sub>2</sub> g<sub>2</sub> i l q δ Aug G M-T Q  
Capit. Oxf. Vg 177 sah boh aeth Georg<sup>2</sup>; in Lk. all lat boh aeth;  
Ephr 61: *socii sponsi*. Fuld Zach (text) have *filii nuptiarum*, Zach (Comm)  
187C: *filii sponsi*; Ta<sup>90</sup>: *filii sponsi*. Pep Harm 23<sup>30</sup>: *fellawes þat weren at*  
*þe bride ale* (= *wedding feast*). So the Diatessaron reading seems undoubt-  
edly *filii sponsi*.



fol. 22'

re vastinghe mogen gehouden euen lanc dat die brudegoem  
met hen es? / mar de tyt sal comen dat si dis brudegoems ge  
messen selen · en dan selen si vasten in din dagen / Doe sprac  
20 noch voert iħc en prufde sine redene met ere ghelikenessen  
en seide aldus · / Nimen en sal bestaen tenaijene niwe scroe  
den in ene oude schore · en dade imen dat · so soude dat  
niwe scoren van den ouden · en die schore soude merre  
syn dan si teuoren was · / En nimen en sal ghiten niwen  
25 wyn in oude uate en dade imen dat die niwe wyn soude  
soude don bersten die oude uate en die wyn soude stortē /

Lk. 5, 35 Mc. 9, 20  
Mt. 9, 15d

Lk. 9, 36a

Mt. 9, 25 Mt. 9, 26  
Lk. 5, 36b

Mt. 9, 17a Lk. 5, 37  
Mt. 9, 29

groom / be able to hold their fast as long as the bridegroom / is with  
them? but the time shall come when they / shall miss the bridegroom,  
20 and then they shall fast in those days. Then / 20 Jesus spoke still further  
and proved his talk with a similitude / and said thus: No one shall undertake  
to sew new patches / on to an old rent, and if any one did that, / the  
new [piece] would be torn off the old one, and the rent would be bigger /  
25 than it was before. And no one shall pour new / 25 wine into old vessels,  
and if any one did that, the new wine / would burst the old vessels and

17 Mt. ix. 15 hare vastinghe mogen gehouden, cp. sy<sup>(c)</sup> אֵלֶּכָּם יָצְאוּ, keep mourning;  
jejunare l. lugere: Ephr<sup>61</sup> sy<sup>p</sup> sy<sup>hmg</sup> Ta<sup>az</sup> a b c f g h l q Hil 25 2014 2178 2449  
Chr sah boh<sup>edd</sup> 2.

18 de tyt l. dies: Pep Harm: be tyme. — dis brudegoems gemessen selen l.  
auferatur ab eis sponsus (= S<sup>ned</sup>).

19 add in din dagen: in Mt. (from Lk.) it (exc. fff<sub>1</sub>) D E L Q Wurz 7 μ Dim  
25 Or Ambr.

21 Mc. ii. 21 niwe, novi l. rudis: b E. — novum l. ρακούς ἀγνάφου (also in Mt.):  
Ta<sup>az</sup> sy<sup>(c)</sup> pal (deest in Mc.) sah; Georg<sup>2A</sup>: infullatum novum.

22 schore, scissura l. vestimentum.

Mt. ix. 16 dade imen dat = εἰ δὲ μὴ γὰρ l. γὰρ: Ta<sup>az</sup> sy<sup>(c)</sup>. — dat niwe (from Lk.)  
cp. Ta<sup>az</sup> sy<sup>(c)</sup> in Mt. the fullness of the new l. τὸ πληρωμα αὐτοῦ.

23 Mc. ii. 21 merre, maior l. peior: lat exc. a b g f 2014; Ta<sup>az</sup> sah in Mt. magnus.

24 add dan si teuoren was, cp. sy<sup>(c)</sup> in Mt. Mc. (hiat in Lk.): אֲנִי וְכָל הָעָם, the idiomatic paraphrase for χεῖρον, contrast sy<sup>p</sup> אֲנִי וְכָל הָעָם in all gospels with-  
out addition.

Mc. ii. 22 sal ghiten l. βάλλει. The Georgian has infundet in this, and infundent  
(where Ta<sup>ned</sup> has don) in the next verse. — mittet (fut. as sal ghiten) l.  
mittit in Mc.: H<sup>2</sup> Θ Q.

26 Mc. ii. 22 add oude: 21096 e sah. — soude storten, εκχυθήσεται: 2376 Georg<sup>2A</sup>.

fol. 22<sup>r</sup>

mar niwe<sup>n</sup> wyn moet men don in niwe uate so bliuen *Mt. 9, 17<sup>b</sup> Lk. 5, 38*  
behouden beide uate en wyn.<sup>a</sup> / Dits also te uerstane dat  
men de rude menschen en die veroudert syn in den sundē  
30 nit alte sere en sal verluden met geboden van niwer lerin  
gen. tote an din tide dat si verniut werden. metter gra  
cien des heilegs gheests en dats wale bedidt in den warde

fol. 22<sup>v</sup>

dat dar na volgt dat sprekt aldus. / Nimen<sup>b</sup> die ouds wyns *Lk. 5, 39*  
gewone es en laett gerne saen den ouden om den niwen  
want hem doude beter dunkt. / Die oude wyn dats oude ge  
wonte die men nit gerne en can hastelec gelaten om de niwe

*F. 58*  
*A. 61* C. 72 5 MATH' · LUCAS · || Alse ilic dit hadde gesproken so antwerdden die scri *Mt. 23, 38*  
ben en die phariseuse en seiden aldus. Mester wi willen

a) in mg. Expō. — b) inter l. lucas

the wine would be spilled. / But one must put new wine into new ves  
sels, / and both vessels and wine will be preserved. — This must be under  
30 stood to mean, / that the uncivilized and they that have /<sup>30</sup> grown old in  
sins should not be burdened too much with commandments of new teachings,  
until the time when they are renewed by the / grace of the Holy Ghost.  
And that is made quite clear in the word /

fol. 22<sup>v</sup>

that follows thereafter [and] which speaks thus: — No one who / is used to  
old wine will soon leave with pleasure the old for the new: / for the old  
[wine] seems better to him. — The old wine means the old / habit that one  
can not gladly and quickly leave off for the new one. /

C. 72 5 5 When Jesus had said this, the scribes and / pharisees answered and said

27 *Mt. 11, 22* add so bliuen behouden beide vate ende wyn, et ambo servantur (from  
Mt.): 11096 & f r<sub>2</sub>.

fol. 22<sup>v</sup>

1 *Lk. v. 39* is omitted in Old-Lat. exc. f ff<sup>c</sup> q r<sub>2</sub> d aur μ and in Cod. Bezae.

3 *beter, melius*, χρηστοτερος l. χρηστος: lat sy<sup>(sc)</sup> 36 348 I (exc 1207) K. — The  
Old-Syriac tradition seems to be *suavins*: sy<sup>(sc)</sup> (ܣܘܒܝܢܝܢ) arm (*sweet*) boh q;  
*suavins vel melius* 3; cp. Ephrem 35f on Joh. ii. 10: vino... suavissimo,  
*saporis suavitare*. Ta<sup>sc</sup>: *better*. — *dunkt*, cp. Pep Harm 23<sup>38</sup>: *likeþ hym bettre*.

5 For the addition: *alse iesus dit hadde gesproken* cp. Zach 189B: *responde  
runt ei, hoc est, subjunxerunt post verba ejus*.

*Mt. xvi. 1* scribae et phar.: Or.



en mirakellec teken sien van di . / Eñ ilic antwerdde hen wed'  
aldus . "De quade mensche eñ dongelouege sukt tekene . eñ  
hem en sal en gheen teken ghegheuen werden dan dat tekē

Mt. 12, 39 Lk. 11, 29  
(Mt. 16, 28, 4 Mc. 8, 13)

*o) in mg.* math'. des avons plegdi te segge[ne], margen saelt scone weder [sy]n. want de hemel es zoet. eñ [des] margens segdi. het sal ornien wed' syn. want de hemel es [dr]uve. aldooso condi geradē na dat [w]ed' bi den anesiene van den heme[le] mar de tekene van den tide eñ eñ [ge] nit geweten

thus: Master, we want / to see a miraculous token from thee. And Jesus answered them again / thus<sup>a</sup>: The wicked man and the unbelieving seeks  
10 tokens; and / to him no token shall be given but the token /<sup>10</sup> of Jonas

*a) Matthew.* In the evening ye are used to say: Tomorrow it will be fair weather, for the sky is red. And in the morning ye say: It will be foul weather, for the sky is dark, thus ye can guess the weather by the aspect of the sky, but ye can not tell the signs of the time.

7 Mt. xii. 39 add *iesus*: ε247 it aur gig Dim.

8 Mt. xvi. 2, 3, Lk. xii. 54—56 are omitted by L<sup>ned</sup>. Fuld Zach. The passage from Mt. is inserted in the margin by L<sup>ned</sup> and comes in the text of SH<sup>ned</sup>. Ta<sup>ar</sup> has both Mt. and Lk. on pp. 56, 57 (§ 14<sup>57ff</sup>) after Mt. xii. 37. — It seems important to note here the full evidence of the passage in Mt.:

Mt. xvi. 2, 3 om: δ1 δ2 sah boh<sup>codd</sup> ε226f<sup>o</sup> ε207 ε1386 A<sup>3</sup> Or<sup>Mt</sup> sy<sup>sc</sup> Arm L<sup>ned</sup> Fuld Zach; add: Ta<sup>ar</sup> (p. Lk. xii. 55) δ48 ε56 ε76 δ5ff ε93f I<sup>o</sup> δ505 ε351 al lat sy<sup>p</sup> sy<sup>b</sup> Georg<sup>2</sup> aeth boh<sup>codd</sup> L<sup>ned</sup> mg SH<sup>ned</sup>; pal uses neither Mt. xvi. 1—13 or Lk. xii. 40 to end; sy<sup>sc</sup> adds (*this time*) and the signs in Lk. xii. 56, cp. I: *signa temporum* l. *hoc tempus*. For influence of Mt. xvi. 3 on δ1 δ2 δ48 ε56 in Lk. xii. 56 see Hoskier, *Codex B and its Allies*, I, 277. — Is it a tendenz-omission against astrology and observation of portents? *ongelovege* for *adultera*; cp. Mt. xvii. 17 par. — *mensche*, *homo* l. *generatio*. — *tekene*, *signa* l. *signum*.

We add here a collation of the marginal note in L<sup>ned</sup> Mt. xvi. 2, 3, the text of which shows interesting variants:

Mt. xvi. 2 add *margen, cras*: g<sub>2</sub> E L Q (+ in) R gat Dim μ Tepl<sup>c</sup>. — om. *cum nubibus* p. *caelum*: ε ff<sub>1</sub> g<sub>2</sub> q Vulg (exc. Q) *aur*.

Mt. xvi. 3 add *segdi, dicitis*: sy<sup>p</sup> Ta<sup>ar</sup> b ff<sub>2</sub> Q. — om. *hodie*: ff Old-Hebr. — *es druve*, στυγνάζει: ε90 ε222 Ta<sup>ar</sup> (L<sup>ned</sup> om. στυγνάζειν). — om. *hypocritae*: a c h q sy<sup>p</sup> Gr<sup>pl</sup> Old-Germ. Old-Hebr. — *van den tide, temporis* l. *temporum*: sy<sup>p</sup> Ta<sup>ar</sup> boh (+ *huius*). — add *geweten, scire*: ε c ff<sub>1</sub> Vg<sup>codd</sup>; *nosse*: a; *cognoscere*: b ff<sub>2</sub> I R T ε287 ε132f; add δοκιμαζειν (Lk. xii. 56) δ48 ε351 ε243 al sy<sup>p</sup> Ta<sup>ar</sup>.

fol. 22<sup>v</sup>

10 ione des propheten / want also alse ionas lach in den buke *Mt. xii. 40 Lk. xi. 32*  
eens veschs verslonden drie dage en drie nachte . / also  
ghelike sal des menschen sone liggen in  
A. 62 der erden drie dage en drie nachte . / Die nini *Mt. xii. 41 Lk. xi. 32*  
uitten selen op staen in den dage des ordeels iegen de ge  
15 neracie die nu es . en selense verordeelen want si peniten  
tie daden doe hen ionas predekde en hir es dat merre es  
A. 61 dan ionas . / De koninghinne van saba sal op staen in den *Mt. xii. 42 Lk. xi. 32*  
dage des ordeels iegen dese generacie en salse verordeelen  
want si quam uan den inde van ertrike horen de wys  
20 heit salamoens en hir es dat meerre es dan salamon

the prophet. For even as Jonas lay swallowed in the belly / of a fish three  
days and three nights, even so / shall the Son of man lie in / the earth  
three days and three nights. The Nini/vites shall arise on the day of  
15 judgment against the ge / <sup>15</sup>neration which is now, and shall condemn it:  
for they did / penitence when Jonah preached to them, and here is that  
which is greater / than Jonah. The queen of Sheba shall arise on the /  
day of judgment against this generation, and shall condemn / it, for she  
20 came from the end of the earth to hear the wisdom / <sup>20</sup>of Solomon, and

10, 12 *Mt. xii. 40* lach, sal liggen, cp. *mansit*: Iren V. xxxi. 1; Ephr 118f<sup>1</sup>/<sub>3</sub>: *oportet intrare*.

11 *eens veschs, piscis* l. *ceti* (SH<sup>med</sup> *walvischs*, Pep Harm 39<sup>14</sup> *whale*): sy (𐤒𐤍𐤁) Ephr 118f; Ta<sup>ar</sup>: *great fish*. — add *verslonden*, cp. Zach 189D (Bede): *cetoque sorbente voratus*.

12 om. τῇ καρδίᾳ, cp. Lk. xi. 30 where Mt. xii. 40 is added by δ5 *e a ff*<sub>2</sub> r, and *in terra* is read by δ5 a.

13 *Mt. xii. 41* om. ἀνδρες.

15 *die nu es* l. ταυτης.

16 om. ἰδου.

16, 20 *merre, plus*: sy<sup>p</sup> in Lk. xi. 31 𐤇𐤁𐤏; sy<sup>sc</sup> in Mt. Lk., sy<sup>p</sup> Ta<sup>ar</sup> in Mt.: 𐤇𐤁, *major*.

17 *Mt. xii. 42* *saba* l. *austri*: Pep Harm 39<sup>24</sup>, Zach 190B (Comm) *regina saba*, cp. a: *saba regina austri*. — add *in den dage* Lk. xi. 31: sah<sup>odd</sup>. For the curious disturbance and alteration in this passage in Fuld. cp. Zach 190C. The words (*dico autem vobis quia*) *multi venerunt a finibus terrae audire sapientiam Salomonis* are evidently part of an early commentary.

om. ἰδου. — *salamoen*: D R *gat Dim* μ, see Mt. i. 6, 7, vi. 29.



was · / Doe sprac ilic noch vort en seide aldus · <sup>a</sup> Alse die quade Mt. 12, 43 Lk. 11, 24a  
gheest vert ut enen mensche so vandelt hi in droegen  
staden en die sonder water syn · Aldar sukt hi sine raste  
mar hine vindter dar nit · / Dan so seght hi iegen hem Mt. 12, 44a Lk. 11, 24b  
<sup>25</sup> seluen · ic sal weder kiren te mire herbergen daer ic vt  
voer / Dan so vert hi <sup>b</sup> en dan so nemt met hem seuen andre Mt. 12, 45b Lk. 11, 25  
Mt. 12, 45a Lk. 11, 26  
gheeste die quader syn dan hi selue es · en vert met hen  
weder in dat vat daer hi ut geuaren was en daer blyft  
hi wonende met hen en dan so es dis menschen inde  
<sup>a</sup> in mg. cū īmūd s̄ps exierit ab hōie. — <sup>b</sup> in mg. wed' en vint dat h' gekert met enē besseme

here is that which is greater than Solomon / was. Then Jesus spoke still further and said thus: When the evil / spirit goes out of a man, he walks in dry / places and [in] such as are without water: there he seeks his <sup>25</sup> rest, / but he finds none there. Then he says to himself: / <sup>25</sup> I will return to my lodging from which I came out. / Then he goes <sup>a</sup> and then takes with him seven other / spirits, which are more wicked than himself, and enters with them / into that vessel again from which he had gone out. And <sup>a</sup> back and finds the house swept with a besom

<sup>21</sup> Lk. xi. 24 *quade, nequam* l. *immundus*.

<sup>22</sup> *wandelt, ambulat* as Lat in Mt. and Vg<sup>codd</sup> <sup>edd</sup> *b f* Ambr. in Lk.; Ephr 122 (Comm.) sy (in Mt. and Lk.): ~~ⲕⲁⲓⲁⲃⲉⲛ~~ = *circuit*: *d* in Mt., *a*<sub>2</sub> in Lk., also in Didasc. Ap. Lagarde p. 116, Veron. LVIII. 15; Ta<sup>sc</sup> *ambulat et circuit*.

<sup>23</sup> *droegen staden ende die sonder water syn, arida loca (et) quae non habent aquam*: *a*<sub>2</sub> (hiat *e*) Ambr. in Lk.; Vg in Mt. xii 43; *arida*, in Lk. xi. 24: *inaquosa*; in Mt. *inaquosa*: *k d* Zach-Wn; *arida et deserta*: *b ff*<sub>1</sub>; in Lk. *arida*: *c d f q*; *die sonder water syn, quae non habent aquam*, for *inaquosa*: *b ff*<sub>2</sub> *i l n a*<sub>2</sub>, *sah*: in which there is not water, cp. the sy in Mt. and Lk. (also Didasc. Ap): ~~ⲁⲙⲁⲃ ⲁⲗ ⲕⲁⲓⲁⲃⲉⲛ~~. — add *sine*, cp. sy (both in Mt. and Lk.) Didasc. Ap: add ~~ⲙⲗ~~.

<sup>26</sup> Mt. xii. 44<sup>b</sup> (added in the margin) add *dat hus, τον οικον*: δ5. — om *σχολαζοντα* (Lk.): Ta<sup>sc</sup> *sah* 129. — add *met enen besseme*: Old-Hebr. (Mt.) Old-Germ. (Mt. Lk.). — om *ornatum*, in Mt.: *ff*<sub>1</sub>; in Lk.: Vg; cp. Didasc. Ap. Veron. LVIII. 19. — In Ta<sup>sc</sup> no trace of the addition *socios suos* of Ephr 120<sup>17</sup>, 121<sup>14</sup>, 122<sup>2</sup>, but see Pep Harm 39<sup>23</sup> *wip al hat foule felawschipp*.

<sup>27</sup> Lk. xi. 26 *ende vert met hen weder in l. et ingressi*, cp. *e*: *introit et*.

<sup>28</sup> add *in dat vat daer hi utgeuaren was*, cp. Ephr 122, Didasc. Ap. Lagarde p. 116 (not codd. B H) Veron. LVIII. 18: *in domum meum priorem* (Lk. xi. 24). — *blyft . . . wonende, habitat* l. *habitant*, cp. *inhabitat*: *e b l*.

<sup>29</sup> *es, (sunt)* l. *fiunt*: Vg (exc. D E M-T P R).

fol. 22<sup>v</sup>

30 arger dan syn begin was . / Also saelt syn metterre quad' *Mt. 12, 45<sup>b</sup>*  
F. 59 C. 73 generacien die in nu es . LUCAS . || Alse iħc dese wart gespro *Lk. 11, 27*  
ken hadde so hif op hare stemme en wyf die daer stōt

fol. 23<sup>r</sup>

onder dat volc eñ sprac aldus . Salech es die lichame die  
di droech eñ salech syn die borste die du sogs . / eñ iħc ant *Lk. 11, 28*  
werdde hare aldus . Eñ oc syn salech die horen dat gods  
wart eñ dat behouden eñ dar na werken / MATH' . MARC' . LUCAS .

F. 60 C. 74 5 || In dire wilen dat iħc aldus sprac den volke toe so stonde *Mt. 12, 46<sup>b</sup> Mc. 3, 34<sup>r</sup>  
Lk. 8, 19*

30 there he remains / with them: and then that man's end is / 30 worse than  
C. 73 was his beginning. Even so shall it be with this wicked / generation which  
is now. || When Jesus had spoken / these words, a woman who was standing  
there raised her voice /

fol. 23<sup>r</sup>

among the people and spoke thus: Blessed is the womb that / bore thee,  
and blessed are the breasts that thou suckedst. And Jesus / answered her  
thus: And also blessed are they that hear the word / of God and keep it  
C. 74 5 and work accordingly. || 5 While Jesus was thus speaking to the people, / his

29, 30 *inde . . syn begin for novissima . . prioribus* exactly like Ta<sup>ar</sup> (and Old-Hebr.):  
*end . . his beginning.*

30 add *syn*: sy Ta<sup>ar</sup> Didasc. Ap. (cod. H) arm aeth sah boh (pal deest) both  
in Mt. and Lk.

Mt. xii. 45 om. xxi Ephr 1/2 sy Ta<sup>ar</sup> it (exc. c f ff<sub>1</sub> q) D E L Q Hil sah boh  
arm<sup>cod</sup> 362 290 1222 1083 1443.

31 Lk. xi. 27 om. *eyereto*: sy Ta<sup>ar</sup> aeth. — add *iesus*.

32 *hif op . . . ende, levavit vocem et l. extollans vocem: c(e).*

fol. 23<sup>r</sup>

2 Lk. xi. 27 add *salech syn*. — *sogs, suxisti*: Ta<sup>ard</sup> has not the reading *quae te lactaverunt* of sy Ta<sup>ar</sup> pal boh Marc<sup>tert</sup> e Raban., de vita Magd. 11, Old-French Tyndale Zach. 191 D.

Lk. xi. 28 *iesus* l. *ille*: sy<sup>ec</sup>.

3 add *hare, illi*: sy Ta<sup>ar</sup> boh a c r<sub>2</sub> Old-Germ. Pep Harm; add *ad eos* or *illis*: a<sub>2</sub> b ff<sub>2</sub> i q r D E R. — *ende oc* (as rendering of *μεν ουν*): d (*etiam*); omitted by: sy Ta<sup>ar</sup> a a<sub>2</sub> b ff<sub>2</sub> i q E.

4 *ende darna werken, et faciunt l. et custodiunt*: Marc<sup>tert</sup> q 1222 sy<sup>p</sup> cod arm (not Ephr); cp. Zach 192 B *boni operis custodia . . . verbum Dei audiamus et faciamus*; l deest Lk. xi. 28 but adds after similar apostrophe in xiv. 16: *Beati qui audiunt verbum domini et faciunt*; cp. Pep Harm 40<sup>b</sup> *herden his worde and deden it* as a rendering of Mt. xii. 50, Lk. xi. 28 being quoted four lines above.

5 Mt. xii. 46 *aldus* (= ?) *haec* l. *adhuc*: Old-Lat. exc. c q f l. — om *idov*: sy<sup>p</sup>.



fol. 23<sup>r</sup>

syn moeder en sine brudere<sup>a</sup> buten · en begerden te spreke  
ne iegen hem · / Doe seide een mensche van din volke to  
te hem · Dyn moeder en dine brudere staen ghinder butē  
en begheren te sprekene iegen di · / En iħc antwerdde den  
10 ghenen aldus wie es myn moeder en wie syn mine bru  
dre? / So wie dat myns vader wille doet die in den he  
mele es · dat min bruder en myn zuster · en myn moeder /

Mt. 12, 47 Mc. 3, 32  
Lk. 8, 20

Mt. 12, 48 Mc. 3, 33  
Lk. 8, 21

Mt. 12, 50 Mc. 3, 35  
Lk. 8, 22

F. 61  
A. 46 C. 75

MATH' · MARC' · LUCAS · || Al die wile dat iħc aldus den volke toe  
sprac so quam en prinche van der synagogen die jairus  
15 is was genamt tote hem en anebeddene / en seide aldus  
here mine dochter legt nu opt henen kiren · mar com en le

Mt. 9, 18 Mc. 5, 22  
Lk. 8, 41

Mc. 5, 23 Mt. 9, 18  
Lk. 8, 42

a) inter L. neven

mother and his brothers<sup>a</sup> were standing outside and desired to speak /  
to him. Then a man of the people said to / him: Thy mother and thy  
brothers are standing yonder, outside / and desire to speak to thee. And  
10 Jesus answered him /<sup>10</sup> thus: Who is my mother and who are my brothers? /  
Whosoever does the will of my Father who is in / heaven, is my brother  
and my sister and my mother. ||

C. 75 While Jesus was thus speaking to the people, / a ruler of the synagogue  
15 who was called Jairus, /<sup>15</sup> came to him and worshipped him and said thus: /  
Lord, my daughter is now on [the point of] passing away: but come and /  
o) relatives

6 *syn moeder ende sine brudere*, the possessive pron. repeated (syriac idiom):  
*sy k DE-PL.* — *begerden*, *volunt* (Lk. viii. 20) l. *quaerunt* (S<sup>ned</sup> *sochten*): sy<sup>a</sup> ܣܝܢ  
ܠ. ܣܝܢ; in Mc.: *e* (*volentes*).

7 *Mc. iii. 32* is added after Mt. xii. 46 in Gr<sup>plerique</sup> lat (exc. *k ff*) sy<sup>p</sup> Ta<sup>ar</sup>.

11 om *Mt. xii. 49*, *Mc. iii. 34*. S<sup>ned</sup> has the passage: *Ende hi strecte sine hand  
up sine jongere ende sprac: dit es myn moeder ende dit syn mine brudere*;  
repeat *dit*, ecce a. *fratres*: Ta<sup>ar</sup> sy<sup>cp</sup> aeth *e*; in Mc.: sy<sup>(c)</sup> cp. *dat es—dats*,  
*ecce—ecce* Joh. i. 36 in L<sup>ned</sup> fol. 9<sup>v</sup> l. 22.

12 *Mt. xii. 50* add *myn<sup>2</sup>—myn<sup>3</sup>*: Ta<sup>ar</sup> sy Georg sah boh aeth Old-Hebr.; in Mc. the  
poss. pron. are added both times: sy Georg sah boh aeth some Gr no lat.

13 *Mt. ix. 18* add *iesus.* — *den volke*, *οχλοις* l. *αυτοις*: 172; om. *αυτοις*: I<sup>a</sup> al sah  
boh Hil (deest pal).

14 *prinche van der synagogen*, *αρχισυναγ.* l. *αρχων* in Mt. sy<sup>(c)</sup>.

15 add *tote hem*, *αυτω*: Ta<sup>ar</sup> sah.

16 *Mt. ix. 18* add *here*, *κυρις*: 172 1381 1443 *k ff*, pal.

*Mc. v. 23* com ende lege, *veni* (et) impone l. *ελθων επιθης*: sy Vg; *veni tange  
eam de manibus tuis*: 15 q ff<sub>2</sub> (*veniens*) r i; *veni et tange eam*: e.

fol. 23<sup>r</sup>

ge dine hant op hare so salse weder leuende werdē . / Doe Mt. 9, 19 Mc. 5, 44  
stont op ihc en ginc mettin man en sine yongren volgden  
hem . / al daer hi ghinc so quam en wijf die tuelef yar sik Mt. 9, 20 Mc. 5, 45  
Lk. 8, 43<sup>a</sup>

20 hadde gewest van den bloed euele so dat dat bloet vloide  
van hare algedads . / Dese hadde al hare goet ghegheuen den Mc. 5, 26 Lk. 8, 43<sup>b</sup>  
mestren van ersetrien mar so si mer gaf so si wers  
hadde . / Dese quam achter hem en ghereen de vesen van Mt. 9, 20 Mc. 5, 45<sup>b</sup>  
Lk. 8, 44<sup>a</sup>

A. 47

sinē clede .<sup>a</sup> / so waric genesen . En also saen also si die ve Mt. 9, 21 Mc. 5, 28  
Mc. 5, 29<sup>a</sup>

25 sen hadde gherenen so was si al genesen van din onge

a) in mg. want si seide aldus ieghen hare selven mochtic gherinen de uese van sinen cleede

lay thy hand upon her, and she will become alive again. Then / Jesus rose  
and went with the man, and his disciples followed / him. As he went,  
20 there came a woman who had been sick for twelve years /<sup>20</sup> of the blood  
disease, so that the blood flowed / from her continually. She had given all  
her goods to the / masters of medicine, but the more she gave, the worse  
25 she / felt. She came after him and touched the hem of / his garment.<sup>a</sup> /<sup>25</sup> I  
should be cured. And as soon as she / had touched the hem, she was entirely  
a) For she said to herself thus: If I could touch the hem of his garment.

17 *dine hant, manum* l. *manus* in Mc.: 168 Ferr sy<sup>(c)</sup> sah Georg, *c f g W Q Vg<sup>add</sup>*;  
add σου in Mc.: sy<sup>(c)</sup> Georg<sup>2b</sup> *b c ff<sub>2</sub> g i q r Vg<sup>add</sup>* 176f. — om *ωκ σωθη* in Mc.:  
sy<sup>(c)</sup> sah aeth *e c*: *ωκ σωθη και ζητη*, a double rendering of *και*, see fol. 23<sup>v</sup> l. 2.

18 *Mt. ix. 19 stont op ende* l. *surgens*: sy<sup>(c)</sup> *k*; cp. Pep Harm 24<sup>1</sup> and *Jesus arose*  
*up also swiipe and dede wiip hem.*

20 For *vloide* (in the gloss *so dat... algedads*) cp. Ephr 85 *currebat*, and  
H<sup>ood</sup> in Bergsma p. 74<sup>1</sup> *lopen*; cp. Lk. viii. 44<sup>b</sup>.

21 *Mc. v. 26 al hare goet, omnia bona eius*: Georg<sup>1, 2A</sup>; *τα υπαρχοντα* l. *τα παρ' αυτης*:  
117; *omnia sua*: sy lat (exc. *e*) 151ff 193f I<sup>a</sup> 1243 al Georg<sup>2b</sup>.

22 *so si mer gaf so si wers hadde*, this curious rendering would correspond in  
Latin to something like: *quo magis erogauerat eo deterius habebat*.

24 the marginal note: add Mt. ix. 21 p. Lk. viii. 43: Ta sy<sup>c</sup>.  
Mt. ix. 21 add *de vese, του καρπεδου*: I<sup>a</sup> 1413 1207 177 1020 1370f sah Pep  
Harm 24<sup>1b</sup>; in Mc. v. 27 Georg<sup>2</sup>.

add *ieghen hare selven*, add *εν εαυτη* in Mc.: 148 1371 15 1050ff 193 I<sup>a</sup> 1226  
117 1351 14 al *a ff<sub>2</sub> i q r* arm. Georg (in *corde suo*).

om *μονον* (Mc. v. 28): 122<sup>a</sup> 1351 sy<sup>(c)</sup> sy<sup>p</sup> cod. *a h*; om *και* in Mc. v. 28: 11<sup>a</sup>  
*e c d* (contra 15) T<sup>a</sup>.

25 *Mc. v. 29<sup>a</sup>* add *also saen also... gherenen*, add *sicut tetigit*, Georg<sup>2b</sup>.

*Mc. v. 29<sup>b</sup>* om *και εγνω τω σωματι οτι* cp. *e (b c)* om *και... μωστησε*.

*Mc. v. 29<sup>c</sup>* *din, illa*: Georg<sup>1, 2A</sup>, not *sua* of sy<sup>(c)</sup> Ta<sup>a</sup> Ephr 84 pal *a* sah 129 al.



fol. 23<sup>r</sup>

make . / Doe kirde hem iħc omme tin volke wert dat hem Lk. 8, 45<sup>a</sup> Mc. 5, 30<sup>a</sup>  
Mt. 9, 20<sup>a</sup>  
volgde eñ sprac aldus . wie was die mi ghereen? Doe  
sprak peter eñ die met hem waren . / Mester de scharen vā Mc. 5, 31 Lk. 8, 45<sup>b</sup>  
den volke stoten di eñ verdringen di eñ du vraghs wie  
30 di ghereen / Eñ iħc antwerdde . mi heft imen gherenen wāt Lk. 8, 46  
ic gheuule dat cracht van mirakelleken werke ut mi es  
comen . / Doe<sup>a</sup> sach hi na dat wyf die dat hadde gedaen .<sup>b</sup> Also Mc. 5, 30

fol. 23<sup>v</sup>

dat wyf sach dat dat were nit verholen bliuen en mochte so Lk. 8, 47 Mc. 5, 33  
quam si voert al veruert eñ al beuende eñ vil hem te voe  
ten eñ seide oppenbare vor al dat volc om wat saken dat si  
ne hadde gherenen . eñ dat si al ghenesen was op die wile

a) inter l. marc<sup>1</sup> — b) inter l. lucas

cured of the disease. / Then Jesus turned round to the people that / followed  
him and spoke thus: Who was it that touched me? Then / Peter spoke  
and they that were with him: Master, the crowds of / the people push thee  
30 and throng thee, and thou askest who / 30 touched thee! And Jesus answered:  
Some one has touched me, for / I feel that [the] power of miraculous work  
has issued / from me. Then he looked for the woman who had done that. When /

fol. 23<sup>v</sup>

the woman saw that the thing could not remain concealed, / she came  
forward all afraid and trembling and fell at his / feet, and said openly  
before all the people for what cause she / had touched him, and that she

26 Mc. v. 30 tin volke, ad l. in (turba): sy<sup>(sc)</sup> sy<sup>b</sup> Lat (exc. d) boh aeth Georg.

27 me l. vestimenta mea (vs. 31 Lk. viii. 45) sah<sup>cod</sup>.

28 Lk. viii. 45 add van den volke, cp. Ephr 77 turbae hominum.

29 add di<sup>2</sup>, add σι p. αποθλιβουσιν: sah ε87, √ p. αποθλ.: sy<sup>a</sup> ε351.

30 ende . . . ghereen, add και λεγεις τις ο αψαμενος μου in Lk. viii. 45 from Mc.:  
Ephr 77 K etc.

fol. 23<sup>v</sup>

1 Lk. viii. 47 dat were (S<sup>cod</sup>: dat) nit verholen bliuen en mochte, add dat were  
cp. Ephr 80 hoc quoque ei absconditum non esse . . . nihil sibi esse absconditum . . .  
nullam rem esse occultam ei (contr. ne una quidem . . . se abscondere poterat);  
sy<sup>(sc)</sup>: not even this did escape him; sah: the thing was not hidden; Old-Germ.:  
es nit war verborgen; Old-French: qu'il ne pouvoit etre cele.

2 add φοβηθεισα και (from Mc. Ta<sup>m</sup>): sy<sup>a</sup> pal<sup>b</sup> ff<sup>corr</sup>.

4 dat, quia l. quemadmodum: d (δ5 σι), sicut: δ.

fol. 23<sup>r</sup>

5 dat sine ghereen · / Doe sprac ih̄c aldus totin wiue · Dochter dyn Mc. 5, 34 Lk. 8, 48  
Mt. 9, 22a  
gheloeue heft di gheholpen ganc in vreden en̄ wes gesont<sup>a</sup>  
en̄ verledegt van dire plagen · / Al die wile dat ih̄c stont en̄ sprac Lk. 8, 49 Mc. 5, 35  
din wiue toe · so quam een ten̄ prinche van der synagogen en̄  
seide · Dyn dochter es verscheeden du en darfs den meester  
10 nit vorder muden · / alse ih̄c dat hoerde so sprac hi totē totin Lk. 8, 50 Mc. 5, 36  
prinche en̄ seide aldus · En onssigh di nit gheloef allene ·  
en̄ si sal werder ghenesen · / Doe<sup>b</sup> en lit hem ih̄c nimene vol Mc. 5, 37a  
Lk. 8, 51 b c  
gen sonder petre · en̄ yanne · en̄ yacope yans bruder<sup>c</sup> en̄ den va  
der en̄ de moeder des kinds · / En̄<sup>d</sup> alse hi quam in dis prinche Mt. 9, 23 Mc. 5, 38

a) inter l. mac<sup>s</sup> — b) inter l. matheus — c) inter l. lucas — d) inter l. math<sup>s</sup>

5 was cured the moment / <sup>5</sup> she touched him. Then Jesus said to the woman  
thus: Daughter, / thy faith has helped thee, go in peace and be healthy /  
and freed from thy pains. While Jesus stood and spoke / to the woman,  
some one came to the ruler of the synagogue and / said: Thy daughter  
10 has passed away, thou needest not trouble the master / <sup>10</sup> any further.  
When Jesus heard that, he spoke to the / ruler and said thus: Fear not,  
believe only, / and she shall recover again. Then Jesus let no one follow /  
him except Peter and John and Jacob, John's brother, and / the father and

5 Mc. v. 34 add *ισους*: δ3 δ5 ε050 ε133 ε93 I<sup>n</sup> Ferr (exc. ε1054 ε3017) sah  
Georg<sup>1</sup>, 2A D E-P<sup>a</sup> al. 3.

8 Mc. v. 35 *ten*, ad l. a in Mc.: b ff<sub>2</sub> q K W Vg<sup>edd</sup>; in Lk.: c f ff<sub>2</sub> l<sup>n</sup> H (*ad principē*)  
q (*a principem*) δ aur μ C D E-P al (Ambros).

10 Lk. viii. 50 *επει* l. *απεκριθη*: Old-Lat. sy<sup>cp</sup> sah δ2<sup>n</sup> ε376 δ30 al.

Fuld uses here Mc. omitting *quod dicebatur* (= Lk.) with Old-Lat. δ5 ε600  
ε337 and adds (from Lk.) *et salva erit*. No other text in Mc. omits *verbum*  
or adds *et salva erit*.

12 S<sup>med</sup> *ende si sal leven, et vivet* l. *et salva erit*: a sy<sup>c</sup> 𐤀𐤃𐤁, sy<sup>sp</sup> 𐤀𐤃𐤁, Ta<sup>med</sup>  
omits *filia tua* of sy<sup>c</sup> Aphr II 40 Ephr 2<sup>1/2</sup>.

13 Lk. viii. 51 ∪ *yanne* — *yacope* (contra S<sup>med</sup>); ∪ *iohannem* — *iacobum* in Lk.  
only: δ1 δ3 δ5ff ε93f ε76 ε351 I<sup>n</sup> Ferr K sah pal sy<sup>b</sup> Old-Lat *aur* C T E-P  
Q R al<sup>1</sup> Old-French. For similar cross evidence, though differing in some  
witnesses cp. Lk. ix. 28 Acts i. 13. — add. *Yans bruder* (contra S<sup>med</sup>), no  
other text here or in Lk. ix. 28 or Acts i. 13; but cp. Zach. 291B (Mt. xvii. 1):  
*Notandum quod Mattheus dicit Iacobum fratrem Iohannis*.

14 ∪ *της παιδος* p. *μητρας*: lat (exc. ε) sy<sup>sc</sup>; in Mc. lat δ5 ε133 Georg<sup>2b</sup> (sy<sup>sc</sup> hiant).  
Mc. v. 38 *hi quam, venit* l. *veniunt*: a c f ff<sub>2</sub> ε56 ε014 Ferr al sy<sup>b</sup> arm aeth  
Georg<sup>2</sup>.



fol. 23<sup>r</sup>

15 hus · so vant hi daer volc versament dat weende en̄ dat  
schreide en̄ sere mesberde · / Den ghenen sprac iħc toe aldus wa  
A. 48 \* romme weendi en̄ meslaett v gaet<sup>b</sup> en̄ wege · de yonfrowe<sup>c</sup> en  
es nit doet mar si slaept / en̄ di dat hoerden bespotten iħesum  
want si wale wisten dat si doet was · Doe dede iħc ut gaen al  
20 le die daer versament waren en̄ ginc metten vader en̄ metter  
moeder daer di yonfrowe lach / en̄ hi nam se metter hant  
en̄ sprac aldus · Thabita cumi dat ludt also vele alse yon  
frouken ic segge di stant op · / Doe<sup>d</sup> quam har gheest weder  
in hare en̄ si stont op altehant en̄ began te wandelne · Dit  
25 yonfrouken was en kint van tuelef yaren · Doe dat sagen

Mt. 9, 30 Lk. 8, 30  
Mt. 9, 34

Lk. 8, 33 Mt. 9, 40

Lk. 8, 34 Mt. 9, 41  
Mt. 9, 75

Lk. 8, 55b Mt. 9, 42a

Mt. 9, 42b

Lk. 8, 56a

a) *inter l. marcus.* — b) *inter l. math.* — c) *inter l. u es si doet mar mi slapt* — d) *inter l. lucas*

15 the mother of the child. And when he came into the ruler's / 15 house, he  
found there many people gathered, who wept and / cried and made a great  
moan. Jesus spoke to them thus: / Why do ye weep and wail? Go away,  
the girl is / not dead but she sleeps<sup>a</sup>. And they that heard it mocked  
20 Jesus / for they well knew that she was dead. Then Jesus made all go / 20 out  
that were gathered there, and went with the father and with the / mother  
where the girl lay, and he took her by the / hand and spoke thus: Thabita  
cumi, that means the same as, / Little girl, I tell thee, arise. Then her spirit  
returned / into her, and she arose immediately and began to walk. This /  
25 25 little girl was a child of twelve years. When they that were / there saw

a) To you she is dead but to me she sleeps.

15 *vant, invenit l. vidit*: Pep Harm 24<sup>33</sup> cp. L<sup>nod</sup> Mt. ii. 11 (fol. 6<sup>r</sup> l. 26) Mt.  
viii. 14, Mt. xx. 3, Lk. xxiv. 24.

19 add *ειδοτες οτι απεθανεν*, in Mt.: 32<sup>a</sup> sah<sup>codd</sup> 3603; in Mc.: 2014 Ferr sah.

Mc. v. 40 *dede ... utgaen, fecit ... exire*, literal translation of Afel of *פָּחַד*  
of which *εκβαλλειν, ejicere* are the usual Greek and Latin renderings; in Mt.  
active (*when he had put forth*) l. *εξεβληθη*: sy<sup>(6)</sup>.

20 add *die daer versament waren*, a gloss found also in L<sup>nod</sup> fol. 6<sup>r</sup> l. 29 (Lk. ii. 38)  
and in the Western text of Acts ii. 37 (35 sy<sup>b</sup> ms).

21 om του παιδιου. — om και τους μετ' αυτου.

22 Mc. v. 41 *Thabita*: d 35 Old-Germ<sup>odd</sup>; *thabitha*: b c i a u r E Q R; *tabitha*:  
a (e) ff<sub>2</sub> l gat mm C D E-P<sup>1</sup> al Tynd; *tabita*: SH<sup>nod</sup> Old-Germ<sup>codd</sup>.

23 H<sup>nod</sup> omits *ic segge di*: Old-French (*pucele leve toi*) Zach-Wn (text) but cp.  
col. 196C.

25 Mc. v. 43 *en kint van tuelef yaren*: *filia duodecim annorum*, Semitic idiom for  
*ετων δωδεκα*, found also in Ephr 88 *animam filiae duodecim annorum* and

fol. 23<sup>r</sup>

die daer waren so wonderde hen utermaten sere. / en ilic gebo <sup>Mc. 5, 41</sup>  
et hen harde starklec dat si des nimene en gewoegen. en al <sup>Lk. 8, 55b</sup>  
se dat kint weder te hem seluen comen was so gheboet ilic  
dat men hem gaue tetene. / van derre miraklen so doruloegh <sup>Mt. 9, 26</sup>  
30 die nimerde al di geburte en al dat lant. / MATHEUS solus <sup>Mt. 9, 27</sup>

F.62 C.76

|| Doe ilic van danen ghinc so volgden hem twee menschen  
die blint waren dese ripen op hem en seiden. ontfarm  
fol. 24<sup>r</sup>

onss iliu dauids sone. / En ilic vragde hen en sprac aldus. <sup>Mt. 9, 28b</sup>  
gheloefdi dat ic v siende moge maken? En si antwerdden. ya

that, they were greatly amazed beyond measure. And Jesus commanded /  
them very strongly that they should not speak of it to any one. And /  
when the child had come to herself again, Jesus commanded / that they should  
30 give her to eat. The news of this miracle flew through / <sup>30</sup> all the neigh-  
C.76 bourhood and all the land. || When Jesus went thence, two men that  
were blind / followed him. These called to him and said: Have mercy /  
fol. 24<sup>r</sup>

upon us, Jesu, David's son. And Jesus asked them and spoke thus: / Believe  
ye that I can make you see? And they answered: Yea, / we [do], Lord.

of course also in sy<sup>p</sup> (sy<sup>sc</sup> hiant) Mc. v. 42 as the usual idiomatic rendering  
ܠܝܥܡܐ ܕܝܝܗܐ ܥܕ ܕܝܐ. Another trace of the same idiom in Occidental  
Diatessaron texts occurs in Zach 85: *a filio unius noctis usque ad filios*  
*duorum annorum* as a rendering of Mt. ii. 16 (cp. also Petrus Comestor,  
Hist. Ev., xi: *usque ad bimos et infra usque ad unius noctis infantem*). See  
the note by Rev. Phillips in *A Further Study*, p. 70f.; a further instance  
of the same Syriac idiom in Didasc. Ap. Veron. xx 16: *filius erat duodecim*  
*annorum Manasses cum regnasset*. In S<sup>ned</sup> the idiom is omitted. — om *wtu*  
or *wt*: ܕܐ ܕܕ ܕܐ sy<sup>(ac)</sup> aeth. Georg<sup>2</sup> lat. Fuld contra Ta<sup>sc</sup> Pep Harm.; in  
Lk. viii. 42: ܕܐܬܐ ܒܗ (not sah) aeth *d h ܕܕ*.

add *Doe dat sagen die daer waren* cp. in Lk. *parentes autem eius videntes*  
*expau.*: *d ܕܕ*.

30 add *al di geburte*.

fol. 24<sup>r</sup>

1 Mt. ix. 27 add *ισου* (Mc. x. 47): ܐ94 ܐ337 ܐ190 ܐ18.

2 Mt. ix. 28 add *vragde hen ende*. — *ic v siende moge maken* l. *δυναμι τοις ποιησαι*. Ta<sup>ned</sup> omits Mt. ix. 28<sup>a</sup> contra Ta<sup>sc</sup> Fuld.



fol. 24<sup>r</sup>

- wi here · / Doe ghereen ilic hare ogen en sprac aldus also al Mt. 9, 29  
se ghi gheloeft motu gheschin · / Doe worden hare ogen ont Mt. 9, 30  
5 plogen en si worden siende · En desen so verboet oc ilic dat  
syne nimene en seiden / mar deghene en litens daer omme nit Mt. 9, 31  
C. 77 lant · / MATH<sup>r</sup> · LUCAS · || Alse die blinde sienden waren worden · so Mt. 9, 32 Mt. 12, 22  
quamen liede en brachten gheleidt enen mensche ·<sup>a</sup> die blint  
10 was en die stomp<sup>b</sup> was en die van den quaden gheest besetē  
was · / Den ghenen gansde ilic altehant · en alse die quade ghe Mt. 12, 22 Mt. 9, 33  
est ut geworpen was so sach die blint hadde geweest en sprac

a) inter l. math<sup>r</sup> — b) inter l. lucas

- Then Jesus touched their eyes and spoke thus: Even / as ye believe may  
5 it happen to you. Then their eyes were opened /<sup>5</sup> and they became seeing.  
And these also Jesus forbade / to tell of it to any body, but they did  
not fail on that account / to go all through the land and make it known  
C. 77 all over the / country. || When the blind men had become seeing, /  
10 people came and brought along a man who was blind /<sup>10</sup> and dumb  
and who was possessed of the evil spirit. / Jesus healed him immediately:  
And when the evil spirit / had been cast out, he who had been blind and

- 3 Mt. ix. 29 *alse ghi gheloeft* l. *secundum fidem vestram* (Mt. viii. 13): sy Ta<sup>as</sup>.  
But in Mt. viii. 13 Ta<sup>ned</sup> ch. 59 has *sec. fid. v.* (Aphr contra sy).  
4 Mt. ix. 30 *om statim*, contra sy Ta<sup>as</sup> pal a g h R a2u a7 a443 (Lk. xviii. 43).  
5 add *ende si worden siende* (2 Reg. vi. 20), cp. *et confestim viderunt*: Dim; in  
Lk. xviii. 41: sy<sup>c</sup>; in Mc. x. 51: Ta<sup>as</sup>; cp. the two different renderings of  
LS<sup>ned</sup> in ch. 157.  
6 *dat sys nimene en seiden* l. *videte ne quis sciat* (Mt. xvi. 20): sy<sup>(c)</sup> but preceded  
by *om* *ne* (S<sup>ned</sup> conflates).  
7 add *deghene en litens daer omme nit*.  
8 Mt. ix. 32 *alse die blinde sienden waren worden* l. *αὐτῶν δὲ ἐξηρχομένων*.  
9 add *quamen ende*.  
10 No trace of the fuller translation *deaf-mute* for *κλιῖν* in Ta<sup>ned</sup>: *mutum*  
*et surdum*: a b c f<sup>g</sup> g<sub>1,2</sub> h q gat D E E-P<sup>ms</sup> L Q R Wurz 7 μ Dim; capit.  
Fuld Zach Vg (exc A U V Y); see Zach. 198A. In Mt. xii. 22<sup>b</sup>: *mutum et*  
*surdum* . . *ita ut loq. et vid. et aud.*, b (ff, h) R (Q); cp. sy<sup>as</sup> *spake* . . *saw* . . *heard*  
(?) *heard* . . *saw*: sy<sup>a</sup>); Ephr 113 *gave him hearing, speech and sight*.  
11 Mt. xii. 22 add *iesus*. — add *altehant, statim* contra Ephr 113.

fol. 24<sup>r</sup>

die stomp hadde ghewest. / en also dat volc dat sach so won Mt. 9, 33<sup>d</sup>  
Mt. 12, 23<sup>d</sup>  
derde hen allen. en si spraken aldus. des ghelike en wart noit

15 ghesien in israhel. / En es dit nit ilic dauids sone? JOHANNES Mt. 12, 23<sup>d</sup>

A. 133  
F. 130

En de selke seiden dits en gherecht prophete en dandere seiden Joh. 7, 40<sup>d</sup>  
Joh. 7, 41

dit es xpc. Mar de selke wederseiden dat en spraken aldus.

Sal xpc comen van galileen? / en segt de scrifture nit dat xpc Joh. 7, 42

comen sal van dauids geslechte en uter stat van bethleem

20 danen dauid was? / en aldus so was en tuist onder dat volc Joh. 7, 43

A. 55  
F. 63

C. 78

van hem / MATH' MARCUS LUCAS. <sup>a</sup> || Mar die phariseuse en de scri Mt. 12, 24 Lk. 11, 15  
Mt. 9, 34 Mc. 3, 22<sup>d</sup>

ben die dat hoerden si seiden aldus. <sup>b</sup> In belsebucs name die

prinche es van den quaden gheesten veryagt hie die eue

a) inter l. marcus — b) inter l. math

dumb saw / and spoke. And when the people saw that, they were all /  
15 amazed, and they spoke thus: Such a thing was never / <sup>15</sup> seen in Israel.

Is this not Jesus, David's son? / And some said: This is a real proph-  
phet, and others said: / This is Christ. But others gainsaid that and  
spoke thus: / Shall Christ come from Galilee? Does not the scripture

say that Christ / shall come from David's kin and out of the city of  
20 Bethlehem / <sup>20</sup> whence David was? And thus there was a quarrel about

C. 78 him among the people. / || But the pharisees and the / scribes who heard  
it said thus: In the name of Belzebuc, who / is a prince of the evil

13 add also . . . dat sach.

15 Mt. ix. 33 wart ghesien, visum est, ܐܘܬܝܬܐ: sy<sup>(c)</sup>, which is the syriac rendering  
of εφωρη, apparuit (contrast S<sup>ned</sup>: oppenbarde).

16 Joh. vii. 40 gherecht, verus l. vere: Old-Germ<sup>codd</sup> add priores cp. Joh. vi. 35 verus  
est cibus: LH<sup>ned</sup> (also L<sup>ned</sup> Capit.) q E T Old-Germ. Wycl ȝi ȝ2<sup>c</sup> ȝ3 48 456  
493 I<sup>n</sup> Ferr (exc. 1211) 351 ȝ30 1443 al. Clem Al Or (contr. Joh. vii. 40  
in L<sup>ned</sup> ch. 174 gewarechlic, vere). For further variations in Joh. vii. 40  
see ch. 174.

18 Joh. vii. 41 sal comen, veniet l. venit: Ta<sup>ar</sup>.

20 Joh. vii. 43 ende aldus so, l. itaque cp. et: Ta<sup>ar</sup> sy pal; autem: ff<sub>2</sub>; ergo: e b q r.

21 Mt. ix. 34 ende de scriben from Mc.; ex pharisaeis l. ex eis in Lk. xi. 15:  
sy<sup>ar</sup> b ff<sub>2</sub> i l r<sub>2</sub> B D Q R gig cp. scribae et phar. Bede apud Zach 198B. — add  
audientes from Mt. xii. 24.

22 belsebuc, add in Mt. ix. 34: Fuld Zach D L b g<sub>1</sub> h; for the form -buc see  
on Mt. x. 25 fol. 17<sup>r</sup> L 32, and cp. Bede apud Zach 198B. — add name  
here and in lines 31, 32.



fol. 24<sup>r</sup>

le gheeste · / Alse ilic hare quade peinsingen vernam so sprac Mt. 12, 23<sup>a</sup> Lk. 11, 17<sup>a</sup>  
25 hi aldus · / Elc lantschap en elc rike dat in hem seluen van Mt. 12, 23<sup>b</sup> Lk. 11, 17<sup>b</sup>  
Mc. 3, 24<sup>f</sup>  
een gescheeden es dat sal gedestruert werden en dat sal  
tegaen · en deen hus sal dat ander terneder vallen / en Mt. 12, 26 Lk. 11, 18<sup>a</sup>  
Mc. 3, 26<sup>a</sup>  
ochte satanas in hem seluen van een ghescheden es hoe  
mach dan syn rike bliuen staende? / En mach<sup>a</sup> nit bliuen Mc. 3, 26<sup>b</sup>  
30 mar het moet tegaen / eist dat ic in sinen name ueryage Lk. 11, 18<sup>b</sup>  
de quade gheeste · / En ochic in belsebucs name vt yage Mt. 12, 27 Lk. 11, 19  
de quade gheste in wat namen yagense vt vwe kind<sup>b</sup>

fol. 24<sup>v</sup>

hir omme so seggic v dat si vwe rechtren selen syn · / Mar ghe Mt. 12, 28 Lk. 11, 20  
loefdi dat ic metten vingre gods<sup>c</sup> veryage die quade gheste  
a) inter l. marc<sup>c</sup> — b) inter l. exorcisten — c) inter l. heiligen ghest

spirits, he casts out the evil / spirits. When Jesus understood their evil  
25 thoughts, he / <sup>25</sup> spoke thus: Every region and every kingdom which  
is divided within itself / shall be destroyed, and it shall perish: / and one  
house shall throw down the other, and / if Satan is divided within himself,  
30 how / then can his kingdom remain standing? It can not endure / <sup>30</sup> but it  
must perish if I cast out the evil spirits in his name. / And if in Belze-  
buc's name, I cast out the evil spirits / in what name do your children<sup>a</sup> cast  
them out? /

fol. 24<sup>v</sup>

Therefore I say unto you that they shall be your judges. But / if ye believe  
that I cast out the evil spirits with the finger of God<sup>b</sup>, / the kingdom of  
a) Exorcists b) Holy Ghost

24 Mt. xii. 25 add *iesus*, in Mt.: plerique; om.  $\delta 1 \delta 2 \epsilon 1016 \delta 5 k$  sy<sup>sc</sup>; add in Mc.:  
 $\delta 5 \epsilon 050 \epsilon 93 \epsilon 90 \epsilon 1279 a b c f f_2 i$  sy<sup>v</sup>; in Lk. l. *ipse*: sy<sup>v</sup> only.

25 add *elc lantschap ende*; S<sup>med</sup> l. *regnum*.

26 Lk. xi. 17 *sal gedestruert werden*, *desolabitur* l. *desolatur*: (a hiat)  $a_2 c f f_2 l r_2$   
Ambr DE E-P QR al  $\mu \delta 30ff$ ; in Mt.: lat exc. d E-P MM-T O<sup>o</sup> Z<sup>o</sup> Durm  
Hier.

add *ende dat sal tegaen* (= ? *finem habebit* Mc. iii. 26, cp. line 30).

fol. 24<sup>v</sup>

<sup>1</sup> Lk. xi. 19 add *so seggic* (also SH<sup>med</sup>).

<sup>2</sup> Lk. xi. 20 add *gheloefdi, si creditis* l. *ei* (also SH<sup>med</sup>). — *metten vingre gods*,  
*εν δακτυλῳ θεου* in Mt. xii. 28 l. *εν πνευματι θεου*:  $\epsilon 19$ .

fol. 24<sup>r</sup>

so behort v toe dat rike gods · / Alse\* en starc man die ghewa<sup>b</sup>

Lk. 11,21  
(Mc. 3,27)  
Mt. 12,28a

pent es hudt sine plache so hudt hi met vreden aldat hi heft /

5 Mar comt een die starker<sup>c</sup> es ouer hem · deghene dryften onder

Lk. 11,22  
(Mc. 3,27)  
Mt. 12,28b

eñ nemt hem alle sine wapene daer hi hem op verlit eñ duingt

C. 79 hem af al dat hi heft eñ bekiret daer hi welt · / || Die met mi nin

Lk. 11,23  
Mt. 12,30

es hys iegen mi · eñ die met mi nin ghedert hi schedt · / MATH'

Mt. 12,31  
Mc. 3,28

MARCUS Dar omme seggic v eñ dragt des heilegs gheest<sub>a</sub> werc

A.56 10 den quaden gheest nit ane · want sunde eñ blasphemie mach v'

gheuen werden mar de blasphemie die men werkt iegen den

a) inter l. de diuel — b) in mg. lucas math' — c) inter l. ih'c xpc

God belongs to you. If a strong man<sup>a</sup> who is / armed guards his place,  
5 he guards with peace all that he has. /<sup>5</sup> But if one who is stronger<sup>c</sup> comes

upon him, that man subdues him / and takes from him all his arms on

C. 79 he likes. || He that / is not with me is against me, and he that gathers

not with me divides. / Therefore I say unto you; Do not ascribe the

10 work of the Holy Ghost /<sup>10</sup> to the evil spirit. For sin and blasphemy

a) the devil b) Jesus Christ.

3 behort v toe; not one of the renderings in sy or lat seems to be entirely  
equivalent to this rendering of εφθασεν: sy **ܐܠܗܐ ܕܡܪܝܢܐ**, Marc<sup>101</sup> d: *adpropin-*  
*quavit*, a<sub>2</sub>: *anticipavit*, cet.: *praeuenit* or *pervenit*; in Mt. *adpropinquavit*:  
Old-Lat. exc. k d f; *adceleravit*: k; *pervenit*: d f Vg; *arrived upon*: sah  
S<sup>ued</sup> has: *comt vulcomenlike in u* (= ? *pervenit*); Old-Germ. in Lk.: *volkumt*  
*in*; in Mt.: *furkumt auf*.

4 Lk. xl. 21 *hudt hi met vreden* l. *ev ειρηνη εστιν*. — add *al, omnia*: f i E 5 1385. —  
*heft, habet* l. *possidet* (S<sup>ued</sup> *beseten heift*).

6 add *duingt hem af*.

7 *al dat hi heft* l. *spolia* cp. σκευη l. σκυλα: 1222 178 al.

9 For the gloss: *en(de) dragt des heilegs gheests werc den quaden gheest nit*  
*ane* cp. Zach 200D 201A: *qui autem . . . propter invidiam opera Spiritus*  
*sancti Beelzebub attribuit*. — Fuld Zach also omit Mc. iii. 30.

10 Mt. xii. 31 om *παρα* (contra S<sup>ued</sup>). — add *want* (= ? *οτι* p. λεγω υμιν: k h  
190 1442).

11 *de blasphemie die men werkt iegen den heiligen gheest* l. in *Sp. s.* cp. *qui autem*  
*in Spiritum (sanctum) blasphemaverit* (Mc. iii. 29) l. *spiritus autem blasphemia*:  
*b ff<sub>2</sub> h m sy<sup>m</sup> (pal)*. — add *sanctum*: b h sy<sup>c</sup> pal Didasc. Ap. ed. Lagarde  
p. 106.



fol. 24<sup>o</sup>

heilgen gheest en sal nit vergheuen werden. / En die mesdoet Mt. 12, 32 Mc. 3, 29  
Lk. 12, 10  
iegen des menschen sone het mag hem vergheuen werden.

"Mar die blasphemie segt iegen den heiligen gheest hen sal  
15 hem nit vergheuen werden noch in dese werelt noch in dan  
dre. / Slangen kinde hoe mochtte goet gheseggen want ghi Mt. 12, 34<sup>a</sup>  
selue quaet syt. / De mont sprekt na der volheit des herten. / Lk. 6, 45<sup>b</sup> Mt. 12, 34<sup>b</sup>  
De goede mensche sprekt dat goet es. en de quade sprekt dat Lk. 6, 45<sup>a</sup> Mt. 12, 35  
quaet es. / Mar ic seggv. dat van allen den idelen warden die Mt. 12, 36  
20 de mensche spreken. so selen si redene gheuen in den daghe  
des ordeels. / want ut dinen warden soutu gherecht ghe Mt. 12, 37  
a) in mg. [bl]asphemie iegen den heiligen gheest [da]ts p̄severancie in sunden

Ghost shall not be forgiven. And he that does amiss / against the Son of  
man, it may be forgiven him; /<sup>a</sup> but he that speaks blasphemy against the  
15 Holy Ghost, it shall not be /<sup>15</sup> forgiven him, neither in this world nor in  
the other. / Children of serpents, how could ye say [anything] good, for ye /  
are evil yourselves. The mouth speaks according to the fulness of the  
heart. / The good man speaks that which is good, and the evil man speaks  
that / which is bad. But I say unto you, that of all the idle words which /  
20 20 men speak they shall give account in the day / of judgment. For by thy  
a) blasphemy against the Holy Ghost that is perseverance in sins

12 Mt. xii. 32 mesdoet l. dixerit verbum.

14 add blasphemie (Mc. Lk.): sy<sup>ac</sup>; qui dixerit l. qui blasphemaverit in Lk.:  
Marc<sup>tert</sup> ec ff<sub>2</sub> i q r.

15 noch in dese werelt noch in dandre, add in Lk. xii. 10: ec d5.

Ta<sup>ned</sup> om Mt. xii. 33.

16 Mt. xii. 34 slangenkinde, progenies serpentum l. pr. viperarum: sy<sup>a</sup> (cp. Ta<sup>ned</sup>  
Mt. iii. 7 fol. 8<sup>v</sup> l. 9 and Mt. xxiii. 33, L<sup>ned</sup> fol. 74<sup>r</sup> ch. 192, here contra S<sup>ned</sup>).

17 om enim (contra S<sup>ned</sup>) in Mt., Ta<sup>er</sup> pal<sup>b</sup>; in Lk.: ea. — na der volheit  
des herten (contra capit.) p. λαλι.

18 Mt. xii. 35 sprekt, loquitur l. profert, cp. Aphr I 433, 721: profert et loquitur. —  
om. de bono thesauro. — dat goet es, το αγαθον (Lk.) ε349 ε443 al. — om  
ανθρωπος p. πονηρος. — sprekt<sup>2</sup>, loquitur l. profert: sy<sup>ac</sup>, cp. Aphr I 433, 721  
profert et loquitur. — om de malo thesauro. — dat quaet es, το πονηρον  
(Lk.): ε349. L<sup>ned</sup> is curiously and obviously deficient here. S<sup>ned</sup> has: die  
goede mensche bringet goet uten goeden scatte sijns herten ende die quade  
mensche uten quaden scatte sijns herten bringet quaet, add cordis sui<sup>1</sup> (Lk. vi. 45):  
d48 ε56 1<sup>a</sup> (exc. ε346f) ε207 ε351 ε443 al pal sy<sup>ac</sup> arm aeth f<sup>a</sup> g<sub>2</sub> aur gat D E R  
Dim Vg<sup>ed</sup> (om sui); add cordis sui<sup>2</sup>: d48 ε56 d30<sup>a</sup> ε351 ε444 al pal<sup>b</sup> sy<sup>ac</sup>  
arm Q R gat Dim.

19 Mt. xii. 36 add van l. de eo infra; om de eo: sy<sup>a</sup> Aphr<sup>b</sup> II. 4.

20 spreken, loquuntur l. locuti fuerint: d d5 (λαλουν).

fol. 24<sup>c</sup>

A.52 C. 80 LUCAS · || Mettesen warden so quam ihc gaende in enen caste Lk. 10, 38  
F.64 el · en en wyf die marte hit ontinkene in har hus · / Dese Lk. 10, 39  
25 hadde ene suster die hit maria · die ghinc sitten vor sine  
voete en hoerde na die wart die hi sprac · / Mar martha Lk. 10, 40  
ghinc onledech achter huse om die herberghe temeiec te  
bereidene · Dese quam te ihesum en seide here en achts dus  
nit dat mi myn suster laett allene dinen? Seghe hare  
30 dat si mi helpe · / En ihc antwerdde hare en sprac aldus mar Lk. 10, 41  
tha martha du best besegh en besorgs vele dings / mar Lk. 10, 42  
een dinc es alre orborlekst · <sup>a</sup> Maria heft dat beste deel ghe  
a) *inter l. enegheit met gode*

C. 80 words thou shalt be proved / just, and by thy words thou shalt also be  
judged. || With these words Jesus came into a town / and a woman  
who was called Martha received him into her house. She / <sup>25</sup> had a sister  
25 who was called Mary, who sat down before his / feet and listened to the  
words that he spoke. But Martha / went busily about the house to prepare  
proper accommodation. / She came to Jesus and said: Lord, dost thou not  
care / that my sister lets me serve alone? Tell her / <sup>30</sup> that she [must] help  
30 me. And Jesus answered her and spoke thus: Mar/tha, Martha, thou art  
busy and takest care of many things, but / one thing is most needful of all<sup>a</sup>.  
Mary has chosen the better part.

a) unity with God

25 Lk. x. 39 add *ghinc* (contra S<sup>ned</sup>): ܕܡܪܝܬܐ Ephr 98 Ta<sup>ar</sup> sy arm Pep Harm 36<sup>3</sup>. —  
*sine, eius l. domini.*

26 *die wart, sermones l. verbum*: e sy<sup>cp</sup> Ta<sup>ar</sup> 1207 1351 1121 1349 al.

28 *quam, venit l. stetit*: Ta<sup>ar</sup> sy pal r; *venit et stetit*: arm Pep Harm 36<sup>1</sup>, see  
*A Further Study*, p. 55.

29 om *ergo*: Ta<sup>ar</sup> sy Ephr S<sup>ned</sup>.

30 Lk. x. 41 *et l. autem*: lat (exc. e a c f q); om *et*: Ta<sup>ar</sup> sy<sup>sc</sup> R. — *iesus l. domi-*  
*nus*: e b c d R sy<sup>s</sup> **K I** (exc. 1207) al.

31 Ta<sup>ned</sup> has *sollicita es et turbaris circa plurima* with Vg against sy<sup>s</sup> Old-Lat.  
(exc. e f q r<sub>2</sub>), which omit the clause; it has also with Vg *porro unum est*  
*necessarium* against sy<sup>sc</sup> Old-lat (exc. f q r<sub>2</sub>) 15 Clem Al which omit the clause.

32 Lk. x. 42 om *enim*: sy<sup>sc</sup> lat (exc. q f r<sub>2</sub> 15 E C M-T Q R μ reading *autem*) 15  
1291 arm Ambr Hier; 15 l. γαρ: 1014 1050 13 176 1376 sah Clem Al **K** al. —  
Ta<sup>ned</sup> does not use the Syriasm: *elegit sibi*: Ta<sup>ar</sup> (not Ephr) sy pal sah  
boh a b Ratherius Praelog. II 25 (Migne, P. L., cxxxvi, 208B) Old-Germ<sup>edd</sup>  
Pep Harm 36<sup>12</sup> cp. 26<sup>12</sup> § 24 (capit) 26<sup>10</sup> § 32 (capit) 33<sup>18</sup>.  
*beste, optimam l. bonam*: lat. exc. e d E<sub>1</sub> (*bonam vel opt.*) Old-Germ Pep  
Harm 36<sup>2</sup> better.



fol. 25<sup>r</sup>

- F.65 C.81 kosen dat hare nimen nemen en sal · MATH' · LUCAS · || In din tide so lach yan baptista gheuaen in den kerkere hero  
 A.53 dess · aldaer so horde hi spreken van den werken die ihc warchte · / Doe<sup>a</sup> isch hi tuee sire yongren te hem / en geboet  
 5 hen dat si ghingen tote ihesum en vragden hem van sinen wegen aldus · / Bestu deghene die te komene es ochte hake wi ens anders? / In dire vren dat die yangren quamen daer  
 ihc was so was hi besegh met ganssene vele siker liede vā sikheiden · van quetsingen van euelen ghesten te vā verya  
 a) inter L. lucas

fol. 25<sup>r</sup>

- C.81 which no one shall take from her. || At that / time John the Baptist was lying imprisoned in the dungeon of Herod. / There he heard mention made of the works that Jesus / wrought. Thereupon he summoned two of  
 5 his disciples and commanded /<sup>5</sup> them to go to Jesus; and they asked him on his / behalf as follows: Art thou he who is to come, or do we yearn / for another? At the time when the disciples came where / Jesus was, he was busy with curing many sick people of / sicknesses, of injuries, with dispelling

fol. 25<sup>r</sup>

- 1 Lk. x. 42 hare (contr. S<sup>med</sup>: van hare); **K** c f ff<sub>2</sub> r r<sub>2</sub> Vg: απ' αυτης, ab ea, sy: ܐܡܪܐ, i. e. L<sup>med</sup> follows Greek rather than Syriac idiom. — nimen, nemo, cp. the expansion in Ephr 98: in aeternum (sicut dictum est).  
 1ff Same order in all the Harmonies (exc. Pepys), Ta<sup>ar</sup> interposing Mc. vi. 12, 13. In Pep Harm § 30 Lk. vii. 18 follows Lk. vii. 11—17, Raising of the Widow's son (*dou3tter!*); Ta<sup>ar</sup> Pep Harm use Lk. vii. 18<sup>a</sup> as introduction, which would be inept after Lk. x. 42. Fuld S<sup>med</sup> dispense with any introduction. L<sup>med</sup> uses Lectionary link 'in illo tempore' and expands cum audisset in carcere.  
 3 Mt. xi. 2 add die iesus warchte cp. Ephr 100<sup>b</sup> si opera quae ego facio, cp. 35<sup>a</sup> (contra d) in vs. 3: ܐ ܫܦܝܐ ܕܥܡܐܢܐ ܬܐ ܕܥܪܚܡܐܢܐ.  
 4 Lk. vii. 18 om iohannes: e 35 boh S<sup>med</sup>. — tuee om quibusdam: lat (exc. e (om duobus) a) sy<sup>(c)</sup> boh 35 393 1091 1386.  
Mt. xi. 2 geboet... dat si ghingen... ende vragden hem l. πεμφας... ειπεν, cp. e in Lk.: dixit euntes inquirite dicentes; in Mt. sy<sup>sc</sup> ܐܠܐ ܐܠܬܐ... ܝܬܐ, cp. Ephr. Refut in Marc. I. 82; g: mittens duo ex disc. s. mandavit ad iesum dicens.  
 5 Lk. vii. 19 iesum l. dominum: sy Old-Lat. (exc. a ff<sub>2</sub>) 32 33 36 I (exc. 3505 3368 3207 322) **K** (not Vg Fuld).

fol. 25<sup>r</sup>

10 gene en van blinden siende temakene . / En also ihc die bodschap Lk. 7, 22 Mt. 11, 5  
hadde gehoert so sprac hi totin boden en seide aldus . Ghaet  
en vertrekt yanne dat gi ghesien hebt en gehoert . / Die Lk. 7, 22 Mt. 11, 5  
blinde werden siende de manke werden rechte gaende . De lar  
zerse werden ghesuuerd . De doede werden hoerende . de doede  
15 werden leuende . Die arm syn van gheeste si werden met  
ter ewangelien gheleert en van binnen verclert . / En sale Lk. 7, 23 Mt. 11, 6  
ch es die in mi nin werdt geschandalizeert . / Also die bo Lk. 7, 24 Mt. 11, 7  
den weder gekirt waren . so begonste ihc te sprekene van  
yanne baptisten totin volke en seide aldus . wat ghing

10 evil spirits / 10 and with making the blind to see. And when Jesus had heard  
the message, / he spoke to those messengers and said thus: Go / and  
report to John that which you have seen and heard: the / blind become  
seeing, the crippled become straight-going, the leprous / become cleansed,  
15 the deaf become hearing, the dead / 15 become alive, those who are poor in  
spirit are instructed / with the gospel and enlightened from within, and blessed /  
is he who is not scandalized in me. When the messengers / had gone  
back, Jesus began to speak of / John the Baptist to the people and said

10 Lk. vii. 21 van blinden siende te makene, caecos faciebat videre l. caecis multis  
donavit visum: c (add multos p. caecos) d δ5 (τυφλους ποιε βλέπων) e Old-  
French (1517), evidently influenced by the causative meaning of sy  
ⲓⲛⲓⲛⲓ...ⲓⲛⲓ. For ⲓⲛⲓ as an Aphel auxiliary cp. sy<sup>8</sup> Joh. ix. 21 and  
Ephr. 113 (Mt. xii. 22): caused him to hear. See *Bulletin of the Bezan  
Club* V p. 27f.

Lk. vii. 22 add iesus: c f g r sy<sup>p</sup> pal 1050 I' I' K al.

11 sprac hi totin boden l. αποκρίσεις.

12 gi ghesien hebt ende gehoert ι βλέπετε... ακουετε in Mt. (Lk. ειδετε...  
ηκουσατε): sy<sup>m</sup> pal boh 156; ειδετε... ηκουσατε: Orig. E; audistis... vidistis  
in Mt.: Old-Lat. (exc. k b c) Vg pal<sup>c</sup> (ι); om. και ηκουσατε: Ephr 100 129  
A<sup>3</sup>: add in Lk. oculi v... aures v.: e δ5.

15 werden leuende l. εγερνται cp. Pep Harm 31<sup>21</sup>: risen and lyven (hiant sy<sup>m</sup>  
in Lk.). — add van gheeste, cp. Zach 205C pauperes dixit vel spiritu vel  
operibus. — We have found no parallel for the interesting gloss: ende van  
binnen verclert.

17 Mt. xi. 6 die, qui l. ex ex in Mt.: lat; in Lk. qui l. quicumque: b d F J M-T μ.

18 Lk. vii. 24 add iesus: Ta<sup>m</sup> pal 130.

19 ι de ioh... ad turbas in Lk.: Old-Lat. (exc. e b c Old-Germ<sup>cod</sup>) Vg Fuld δ5;  
in Mt.: 1362. — add baptista in Lk.: μ; in Mt. Old-Lat. (exc. k d f ff<sub>1</sub>)  
aur D L Q R Wur2 J μ Dim.



fol. 25<sup>r</sup>

20 die sien inder wustinen? en riet dat de wint yagt war  
wert dat hi wayt? / Mar wat gingdi sien? enen die Mt. 11, 8 Lk. 7, 25  
met behagelen cledren gecleedt was? Die met behaghe-  
len cleedren gecleedt syn die syn in der koninge houē . /  
Maar wat ghingdi sien? Enen prophete? ouer waer seg Mt. 11, 9 Lk. 7, 26  
25 gic v yaghi . en meer dan enen prophete / want dit es Mt. 11, 10 Lk. 7, 27  
deghene daer af gescreuen es . Ic sal senden minen in-  
gel vor dyn anschin die dinen wech ghereiden sal vor

20 thus: What did ye go / 20 to see in the wilderness? a reed which the wind  
chases whither / it blows? But what did ye go to see? one who / was  
clothed with pleasing clothes? those who are clothed with pleasing /  
clothes are at the courts of the kings. / But what did ye go to see? a  
25 prophet? forsooth I tell / 25 you, Ye did, and more than a prophet; for  
this is / the one of whom it is written: I shall send my / angel before thy

20 *∫ sien in der wustinen*: Ephr. 101, Tert. adv. Marc. iv. 18 (sic distinguens). —  
In Mt. *in deserto*: *EFLZ*<sup>a</sup>; in Lk.: *ff<sub>2</sub> l q EG*; in Mt.: *in desertum? videre*:  
(A) *DEPO*. — *yagt*, as in Mt.: *agitam*, so in Lk. l. *moveri*: *ec*; Fuld  
*bdfg, hL* have in Mt. *moveri* l. *agitam*.

21 *warwert dat hi wayt* cp. Ephr. Refut. in Marc. I. 82 'every wind'; Pep  
Harm 31<sup>25</sup> *pat stireþ and waweþ wiþ everych wynde*.

Lk. vii. 25 The omission of *mensche p. enen* is probably a scribal error, cp. S<sup>med</sup>.

22 *behagelen* twice; it is not certain to which Latin word this corresponds. Vg  
in Mt. has *mollibus* twice, in Lk. first *mollibus* and then *pretiosa*; *e* has *clara*  
l. *pretiosa*; S<sup>med</sup> has *sachten* = *mollibus*; *c g* repeat *mollibus*, Ephr 101 *ornatum*.  
om *siet, ecce*, also H<sup>med</sup>.

23 *gecleedt syn, vestiuntur* is from Mt.; in Lk. vii. 25 l. *sunt*: *c (g)* S<sup>med</sup> pal. —  
om *et in deliciis*: *c g l* Ambr pal aeth<sup>codd</sup> sah<sup>codd</sup>.

24 Mt. xi. 9 add *ouerwaer, amen*. — *∫ dico vobis etiam* in Mt.: *bc*, in Lk.: *μ*. —  
*ende meer*; S<sup>med</sup> has: *hi es meerre*, om *et* in Mt.: *sy<sup>sc</sup> bcgh DWurz J Dim*;  
in Lk.: *sy<sup>sc</sup> DGM*; add *hi es* cp. *sy<sup>sc</sup>* in Mt. and *sy<sup>sc</sup>* in Lk.: om *יְהוָה*,  
pal: *יְהוָה אֱלֹהֵינוּ* (contr. *sy<sup>p</sup> יְהוָה*). Old-Hebr.: *he was more*.

25 *enen prophete*. *sy<sup>sc</sup>* in Mt. and *sy<sup>sc</sup>* in Lk. Aphr. Ephr. have the plural  
(Ephr. 101 also *plus quam prophetae* (sic, Moesinger wrongly *propheta*), *quia*  
*prophetae de adventu regis praedixerunt . . . quem prophetae praedixerunt . . .*  
*major est quam prophetae*); Ps. Clem. Recogn. I 60: *ut et ipse Iesus omnibus*  
*hominibus et prophetis maiorem esse pronuntiavit Johannem*. A trace perhaps  
of this reading in a Mt. xi. 10 if the defective lines should be restored as:  
*Utique [dico] | vobis ecc[e qui] | plus qua[m est] | prophe[tae]*.

26 Mt. xi. 10 om *ecce* (contra S<sup>med</sup> *sich*). — *sal senden*, *ἀποστελῶ* in Mt.: *ε207*  
*ε1386 A<sup>2</sup> sah boh*.

fol. 25<sup>r</sup>

C. 82 di. || want ouer waer<sup>a</sup> seggie v dat onder der vrouwen kin Lk. 7, 28  
Mt. 11, 11  
der van ertrike en stont noit op die meerre was dan

30 yan baptiste · nochtan die minst es in hemelrike · es

A. 54 meerre dan hi es · / Dat ghemeine volc dat hoerde gher Lk. 7, 29  
ne sine leringe en dat lofde gode van sire leringen · en dat

fol. 25<sup>v</sup>

wart gedoept van hem · / Mar de phariseuse en de meestre Lk. 7, 30  
van der wet si versmedden den raet en den wille gods ane

a) inter l. amen

C. 82 face, who shall prepare thy way before / thee. || For verily I say unto  
you that among women's / children of the earth there has arisen none who was  
30 greater than / <sup>30</sup> John the Baptist: yet he who is least in the kingdom  
of heaven is / greater than he is. The common people heard / his teaching  
gladly, and praised God for his teaching; and they /

fol. 25<sup>v</sup>

were baptized by him. But the Pharisees and the masters / of the law  
despised the counsel and the will of God in / him, for they would not be

28 Lk. vii. 28 add want, γαρ (contr. S<sup>ned</sup>) in Mt. 193 121 1083 pal; αμην λεγω  
l. λεγω γαρ in Lk.: 22 156 1016 f 129 A<sup>3</sup> pal.

add dat, quia p. vobis: sy<sup>(c)</sup> pal e c l 25 1014 1094. — stont op (from Mt.)  
in Lk.: sy<sup>(c)</sup> 700. — For the omission of προφητης and addition of βαπτιστου  
in Lk. from Mt. cp. App. Von Soden.

30 minst, minimus l. minor in Lk.: e a c.

31 Lk. vii. 29 dat ghemeine volc for et omnis populus audiens et publicani. — add  
gherne, libenter: S<sup>ned</sup> (cp. Mc. xii. 37). — lofde, laudabat l. justificaverunt:  
S<sup>ned</sup>; Pep Harm 31<sup>32</sup>: herizeden hij God and honkeden hym; μ: publicani  
iusti magnificabant; pal: ܐܡܢܬܐ, sah: honoured; sy<sup>(c)</sup> adds: ... ܐܡܬܐ  
(justified themselves to God) p. 1011.

fol. 25<sup>v</sup>

1 Lk. vii. 29 van hem, ab eo l. baptismo Ioannis.

2 Lk. vii. 30 meestre van der wet, cp. legis doctores: e a c d r; cet. legis periti.  
add ende den wille, et voluntatem; sy<sup>(c)</sup> render βουλην by ܠܒܝܬ, cp. sy<sup>p</sup>  
Lk. xxiii. 51 (where sy<sup>m</sup> Ephr Ta<sup>m</sup> have a different rendering of the passage)  
and in Acts passim, exc. v. 38 where ܠܒܝܬ is used. Evidently the  
reading of L<sup>ned</sup> here is a conflation of a Syriac and a Latin rendering  
similar to that in 25 Acts iii. 13: του κρειναντος εκεινου απολυειν αυτον θελοντος,  
where Ephr in both Comm. and Catena has voluit only; see Ropes p. 398  
who mentions also that Chrysostom knows of this reading (d: cum iudicasset  
ille dimittere eum voluit). Perhaps influence of Lk. xxiii. 20. — ane hem  
is omitted by S<sup>ned</sup> with 22 25 1216 1551 sah.



fol. 25<sup>o</sup>

<sup>a</sup> hem · want sine wouden nit gedoept syn van hem · / oc seggie *Mt. xi, 12 Lk. 10, 16*  
 v dat van yan baptists tide tote nu · hemelrike verkregteght  
<sup>s</sup> es · en die hem gewout don · si winnent · / want <sup>e</sup> alle de profeten *Mt. xi, 13*  
 en de wet profeteerden tote yan baptists tide · / En wildys *Mt. xi, 14*  
 ghelouen · hi es helyas die tecomene es · / die oren heft te *Mt. xi, 15*  
<sup>c</sup> hoerne hi hoere en versta · / Mar wien magic geliken dese *Mt. xi, 16 Lk. 7, 31*  
 generacie die nu es? Si es ghelyc den kinderē die sitten *Lk. 7, 32*

a) in mg. [mat]h<sup>a</sup> lū — b) inter l. math<sup>a</sup> — c) in mg. math<sup>a</sup> lūcs

baptized by him. I also say / unto you that from John the Baptist's time  
 until now the kingdom of heaven has suffered violence, / <sup>s</sup> and those who do  
 it violence win it. For all the prophets / and the law prophesied until John  
 the Baptist's time. And if ye will / believe it, he is Elijah who is to come.  
 He who has ears to / hear, let him hear and understand. But to what may I  
 compare this / generation which is now? It is like the children that sit /

<sup>3</sup> add *wouden*. — *oc seggie v*, harmony link after Lk. vii. 29, 30 (contr. S<sup>ned</sup> *mar*); et l. *autem* in Mt. xi. 12: aeth; om *autem*: sy<sup>a</sup> δ5<sup>a</sup> (contra d) sah<sup>cod</sup> boh<sup>cod</sup> Ambr.; *enim*: sah<sup>cod</sup>.

<sup>4</sup> *Mt. xi. 12 tide, tempore* l. *diebus*, but cp. l. 6. — *verkregteght... die hem gewout don*; S<sup>ned</sup> *die hemselven cracht doen*; no equivalent among the varied renderings of βιαζεται... βιασται, the nearest seems sah: *taken by violence*, or sy<sup>p</sup> כִּיבִּיחַ כִּיבִּיחַ; the addition of *hem* (L<sup>ned</sup>) or *hemselven* (S<sup>ned</sup>) seems an ascetic gloss, cp. Zach 208B *violenti i. e. violentiam facientes... cum vim naturae faciunt ut non ad terrena demergat sed ad superna se erigat*.

<sup>5</sup> *Mt. xi. 13 winnent* l. *rapiunt illud*, cp. Zach 208C (Hil): *occupatur et rapitur*, (Aug): *possidere... possessio*.

<sup>6</sup> S<sup>ned</sup> omits *ende de wet*: sy<sup>a</sup>; ω *lex et prophetarum* (Lk. xvi. 16); Aphr I 56 arm *k Tert Dim Capit Vg* (om *omnes*) *DE-PKGQ* Oxf. Vg p. 27. — add *baptista*: Aphr I 56 L.

<sup>7</sup> *Mt. xi. 14 ghelouen* l. *recipere* cp. Joh. i. 12<sup>b</sup> with 12<sup>a</sup>.

<sup>8</sup> *Mt. xi. 15 add te hoerne*, *ακουσιν* (Mc. iv. 9, 23, vii. 16 Lk. viii. 8, xiv. 35): *K* etc. contra δ1 δ5 ε133 ε109 *k sy<sup>a</sup>*. In L<sup>ned</sup> it is only omitted in Lk. viii. 8; om in Mt. xiii. 43: δ1 δ2 ε050f *k e a b*. — add *ende versta* L<sup>ned</sup> only here and Mt. xiii. 43 (c. 95); cp. Mc. iv. 9 add *et intelligens intelligat: a* (*qui intelligit*) *b ff g, i r* δ5 ε1222 sy<sup>b mg</sup>, cp. Zach 225D: *Igitur qui habet aures cordis, id est, intelligentiam cordis, audiat, hoc est, spiritualiter haec verba intelligat*.

fol. 25<sup>v</sup>

- 10 op de markt die spreken iegen hare gesellekene / en seggē Mt. 11, 17  
 aldus · wi hebben v ghesongen · en ghine hebt ons nit  
 ghesprongē · wi hebben v gheweent · en ghi ne hebt ons  
 nit ghereert · / want yan baptista quam al vastende · sonder Mt. 11, 18  
Lk. 7, 33  
 eten · sonder drinken · en si seiden hi heft den quaden gheest  
 15 in hem · / Des menschen sone comt etende en drinkende Mt. 11, 19  
 en si seggen het es en verslendere en en wyn drenkere Lk. 7, 34  
 en vrint der publicane en der sunderen · / Mar wat si van mi Lk. 7, 35

- 10 10 in the market place; that speak to their companions and say / thus: We  
 have sung to you, and ye have not danced to us; / we have wept to  
 you, and ye have not mourned for us. / For John the Baptist came fasting,  
 without / eating, without drinking, and they said, He has the evil spirit /  
 15 15 in him. The son of man comes eating and drinking / and they say he  
 is a glutton and a winebibber, / and a friend of the publicans and of the

- 10 Mt. xi. 16 *die*; S<sup>ned</sup> has *ende* (Lk. vii. 31) with *sy*. — *die spreken* l. *clamantes*  
 (S<sup>ned</sup> *roupen*) cp. *sy*<sup>sc</sup> in Mt. Lk.<sup>(c)</sup> *aulzo*. — *gesellekene*, *εταίρους* l. *εταροί*;  
 133f 1222 17 etc. Vg *sy* sah.  
 11 Mt. xi. 17 *ghesongen*, om *tibiis* in Lk.: Old-Lat. (exc. *er<sub>2</sub>μ*) Capit Vg Par.  
 Lat. 6<sup>a</sup>. The Old-Lat (and in Mt. also Vg) tradition translating *ὑμνασάμεν*  
 by *cecinimus* without *tibiis* seems to be influenced by the Syriac *ܥܒܝܢܐ*.  
 12 add *v, vobis p. lamentavimus*: Ta<sup>sc</sup> *sy* arm aeth *ab h ff<sub>2</sub> q d E E-P L Q gat μ*  
*Dim Wurz* 7 13 148 156 176 1050 193 Ferr **K**; in Lk.: *sy* aeth *ab f ff<sub>2</sub> q r*  
*r<sub>2</sub> d D Q μ d 4* 1376 148 176 1211 al **K**.  
 13 Lk. vii. 33 add *baptista* in Mt.: 1226 17. — add *al vastende*, ascetic emphasis.  
 14 om specific *απτον... οινου* in Lk. vii. 33: 15 133 I<sup>sc</sup> Ferr (exc. 1211 1226)  
 178 *sy*<sup>sc</sup> Old-Lat.  
Mt. xi. 18, 19 *si seiden* (l. 14 cp. l. 16), *dicunt*; *dicitis* l. *dicunt* in Mt. (from  
 Luke) *sy*<sup>c</sup>; in Lk. *dicunt* l. *dicitis*: 177 1341 vs. 18 only, 1016 vs. 19 only.  
 15 add *in hem* (contr. S<sup>ned</sup>) cp. both in Mt. and Lk. *sy* *ܡܕ ܕܡܪ* (cp. Ephr 113:  
*immundus ille est in eo*).  
*comt* l. *quam* (both lat and *sy* ambiguous *venit* *ܠܕܡܪ*) Old-Germ. Lk. (not Mt.)  
*kumft*.  
 17 Mt. xi. 19, Lk. vii. 34 add *ende, et* (= S<sup>ned</sup>): *sy* Ta<sup>sc</sup> Zach txt. (not Fuld) *ab*  
 Old-Hebr., cp. Pep Harm 32<sup>a</sup>.  
 17 We have not found any trace of the beautiful gloss: *Mar wat si van mi*  
*seggen* etc., which looks too original to be mediæval.



fol. 25<sup>e</sup>

seggen · die gherechtheit blyft dat si es · en de<sup>a</sup> wysheit  
es ghereght ghepruft van den kinderen<sup>b</sup> der ghereghteg

A. 59  
F. 66

20 heit · || ‘Doe begonste hi te uerwitene den steden dar hi vele si Mt. 23, 29

re mirakelleker werke in hadde ghetogt dat si enghene  
penitencie en hadden ghedaen / en sprac aldus · So weedi Mt. 23, 31 Lk. 10, 13

corozaym so wee di bethsaida · want hadden te surs<sup>d</sup> · en  
te sayette<sup>e</sup> die werke ghewarchtt gewest die in v ghe

25 wargt syn si hadden ouer lanc in haeren en in aschen pe  
nitentie ghedaen van haren sunden · / Dar omme seggie Mt. 23, 32 Lk. 10, 14

v dat den volke van surs en van sayetten sachter

a) inter l. xpi gods — b) inter l. apostolen — c) in mg. Cepit ih's exprobare citatibz  
d) inter l. tyrus — e) inter l. sydon

sinner. But whatever they say of me, / righteousness remains what it is, and  
wisdom / has been proved righteous by the children of righteousness. /

20 20 || Thereupon he began to upbraid the cities where he had shown many  
of / his miraculous works because they had not done any penitence, and  
spoke thus: Woe unto thee, / Corozaym, woe unto thee, Bethsaida; for if  
at Surs and / at Sayette those works had been wrought that were wrought  
25 in you, / 25 they had long since done penitence / for their sins in haircloth  
and in ashes. Therefore I say / unto you that it shall be easier for the

19 kinderen, τεκνων l. εγγων in Mt. (from Lk.): sy<sup>sc</sup> sy<sup>h</sup> mg lat δ5 etc K. S<sup>ned</sup>  
adds al, παντων from Lk. with k Ferr; om omnibus in Lk.: δ2<sup>c</sup> δ6 ε56 δ5ff  
ε168 l<sup>a</sup> ε129 ε132 A<sup>3</sup> al sy<sup>c</sup>.

20 Mt. xi. 20 vele, multae l. plurimae: sy Ta<sup>ar</sup> (the Syriac has no superlative). —  
sire i. e. add αυτου contra sy<sup>sc</sup> Ta<sup>ar</sup> aeth δ5 g.

21 ghetogt l. εγεγοντο: in Mt. sy<sup>sc</sup> ,aw.

22 Mt. xi. 21 add ende sprac aldus, και ειπεν: sy Ta<sup>ar</sup> aeth boh<sup>cod</sup>.

23 corozaym, corozaim: c Zach txt., in Lk. Vg<sup>add</sup> (ε5 γ).

23, 24 surs, sayette, sur, sagitta. On these forms for Tyrus and Sidon cp. the note  
in A Primitive Text, p. 71. Still I am not fully satisfied that they are here  
really Crusader forms and not earlier.

24 add te, in both in Mt. and Lk. (syriac idiom!): sy Old-Germ.

25 add in<sup>2</sup>: sy X<sup>c</sup> Old-Germ.; in Lk.: sy. — om κλημενοι in Lk. (from Mt.):  
sy e q r Mm ε269 A<sup>144</sup>.

26 Mt. xi. 22 add daromme, ergo l. verumtamen: S<sup>ned</sup> sy<sup>sc</sup>, amen: a; add ovv: ε257,  
cp. S<sup>ned</sup> sy<sup>c</sup> ad vs. 24; amen: b, cp. a b al in Mt. xviii. 19.

27 add dat, quia: sy copt Dim.—sachter (contra S<sup>ned</sup>: lichter) cp. sy<sup>cp</sup> Ta<sup>ar</sup>  
aw contra aw in Lk. and sy<sup>a</sup> in Mt.

fol. 25<sup>v</sup>

sal syn in den daghe des ordeels dan den volke dat in v  
es · / Eñ<sup>a</sup> du capharnaum du waens climmen toten heme Lk. 10, 15  
Mt. 11, 23a  
30 le mar du sout genedert werden toter hellen want / wa Mt. 11, 23b  
ren in sodoma die werke ghewarchtt die in di ghewarcht  
syn si hadde maschin tote noch ghestaen MARCUS · LUCAS

fol. 26<sup>r</sup>

A. 57  
F. 67 C. 83

|| Doe quamen die apostlen die hi gesendt hadde te prede Mc. 6, 30  
Lk. 9, 10a  
kene eñ vertrokken hem die gheuarnesse van haren pre  
dekene eñ van haren werken mē · / Eñ iħc sprac hen weder Mc. 6, 31a  
Mt. 14, 23b  
toe aldus · Comt eñ laett ons gaen in der wustinen u  
5 ten uolke · dar sel di v rosten · want gi vermudt syt · / doe Lk. 9, 10b  
Mc. 6, 32  
a) *inter l. math<sup>1</sup>.*

people of Surs and of Sayette / on the day of judgment than for the people  
that are in you. / And thou, Capharnaum, thou thinkest to climb unto /  
30 30 heaven, but thou shalt be lowered to hell. For / if in Sodoma those  
works had been wrought that were wrought in thee, / they had, maybe,  
stood until now. /

fol. 26<sup>r</sup>

C. 83 || Then came the apostles whom he had sent to preach, / and told him the  
happenings of their preaching / and of their works. And Jesus spoke  
5 again to / them thus: Come and let us go into the desert away / 5 from  
the people; there ye shall rest, for ye are tired. Thereupon / he led them

29 Lk. x. 15 du waens cp. Jes. xiv. 13.

30 genedert, probably *demergeris* of lat in Lk. (exc. *e*: *deprimaris*; *d*: *descendet* sic), cp. Old-Germ, *versinckest* (contr. in Mt. *steigst ab*).

32 Mt. xi. 23 hadde ghestaen l. *mansissent* (S<sup>nod</sup> *bleven*): sy.

fol. 26<sup>r</sup>

1 Mc. vi. 30 add *die hi gesendt hadde te predekene* cp. Lk. x. 17 add *quos misit*: sy (not Ta<sup>sr</sup>).

2 *predekene ende ... werken*, *ἡ διδασκαλία ... ποιήσαν*: I<sup>a</sup> (exc. *ἡ 2329f*); add *οὐκ ἐδίδασκεν* in Lk.: *ἡ 24*, om *οὐκ ἐποίησαν*: S<sup>nod</sup>.

3 Mc. vi. 31 add *iesus*: E-P<sup>ms</sup>.

4 *laett ons gaen, eamus* l. *ὑμῖς αὐτοί*: *ἃς (ὑπαγόμεν) d a c r i f f<sub>2</sub> B M-T O<sup>c</sup>* sy<sup>(c)</sup> Ta<sup>sr</sup> (not Georg) aeth. — *in der wustinen* (om *τοῦτον*): sy<sup>(c)</sup> Ta<sup>sr</sup> (*κῆριον*) contr. Mt. xiv. 14 *κῆριον κῆριον*) aeth. Georg<sup>2A</sup>.

5 S<sup>nod</sup> om *uten uolke*, *κατ' ἰδίαν* with *c f f<sub>2</sub> i r* *ἃς*.



fol. 26<sup>r</sup>

leidde hise ut ter wustinen wert . / want des volks dat Mc. 6, 31<sup>b</sup>

quam en ghinc was so vele dat si spacie nin hadden te

A.58  
F.68

etene noch it hars selues te plegene . LUCAS . || <sup>a</sup> Dar na so ko Lk. 10, 1

es ihc uten ghenen die hem volgden . andre tuee en Se

10 uenthech en sendese vor hem tue en tuee tesamen in al

len den staden daer hi toe te comen was en seide hen al

A.60

dus . / MATH' . MARC' . LUCAS . JOHANNES . || <sup>b</sup> Die v hoert hi hoert Lk. 10, 10 Mt. 10, 40

a) in mg. designavit ih's et alios — b) in mg. Qui vos audit

away toward the desert: for there was / so great a crowd coming and going that they had no time / either to eat or in any way to care for themselves. Thereupon Jesus / chose from among those that followed  
10 him others [to the number of] seventy-two / <sup>10</sup> and sent them two by two together ahead of him in all / the places whither he was to come, and said to them / thus: He who hears you hears / me, and he who despises

6 Mc. vi. 32 om τῶν τῶν πλῶν κατ' ἰδίαν. Ta<sup>ar</sup> omits Mc. vi. 32.

8 Mc. vi. 31<sup>b</sup> add *noch it hars selues te plegene*, S<sup>med</sup>: *noch te drinkene* cp. Zach 212A *erit autem manducandi spatium in convivio in quo libabitur novum vinum.*

Lk. x. 1 *koēs, elegit*, l. *designavit*: Ephr 115, 160 sy Ta<sup>ar</sup> (x. 19) sah a e Marcion Tertiv. 21 (*adlegit*) Capitula L<sup>med</sup> Fuld Zach Oxf. Vg (pp. 287, 699) C Thom B Θ Ξ O X K Par Lat 277 Old-Germ. (*erwelet*, text: *bezaichent*). The fact that the Old-Syriac Diatessaron and the syriac tradition on one side and the latin capitularia and the Old-Latin Diatessaron on the other preserve this characteristic variant, is a strong proof for the early immediate relation of the Old-Syriac and Old-Latin texts.

9 add *uten ghenen die hem volgden*, cp. sy<sup>ap</sup> Ta<sup>ar</sup> add *from his disciples*; add *disciples*: pal<sup>(ba)</sup>. — *andre*, αλλοις l. ετεροις: sy lat. ε351. — *tuee ende seuenthech*: δ1 sah ε72 ε22 ε1353f δ5 e a e r<sub>2</sub> / Vg Ephr 59, 160, Comm. in I Cor.<sup>tris</sup>, Acta Thom. 176 Addai 5, h gloss in Acts xiv. 6 cp. Ropes, p. 130.

11 *staden* i. e. om either *civitatem* or *locum*; sic Cap. L<sup>med</sup> S<sup>med</sup> Old-Germ<sup>add</sup> *en einer jeglichen stat* (contra Old-Germ<sup>med</sup>: *en einer ieglichen stat und stat*). For this ambiguity see L ch. 184 (Joh. xi. 48) and Ephr 204 *gentem nostram legem et locum istum* (cp. Acts xxi. 28) contra 205 *urbem nostram et populum nostrum*. — om *ipse*: sy pal Ta<sup>ar</sup> Old-Lat. δ5. The Syriac does not seem able to express *ipse* easily, cp. Lk. xxiv. 39 where however of the lat. tradition only / S<sup>med</sup> omit; Joh. vii. 9 with e Ta<sup>med</sup>, Joh. vii. 4 with e b r<sub>2</sub> (Ta<sup>med</sup> paraphrases), cp. Mc. iv. 38 Ta<sup>ar</sup> sy<sup>(c)</sup> *iesus* l. *ipse*.

12 L<sup>med</sup> with Fuld omits Lk. x. 2. SH<sup>med</sup> with Ta<sup>ar</sup>: *des oestes es vele mar der wercliede es lettelt daromme bidt den here des oestes dat hi sende wercliede in sinen oest*: om *quidem*: e a c d δ5 (not Mt.) though followed by *mar*. The complete Semitic idiom is *the harvest much and*: sy Ta<sup>ar</sup> arm aeth. — *sende, mittat*: in Lk. lat.; in Mt.: Old-Lat. (exc. d) D(E) L R C T al; *eciāt*: d Hil A Y E-P al.

fol. 26<sup>r</sup>

mi · en die v versmedt hi versmedt mi · en die mi vers-  
smedt hi versmedt den ghenen die mi in ertrike heft ghe-  
15 sendt . / LUCAS · On lange dar na so quamen die twee en se Lk. 10, 17  
uentech met groter vrouwen weder te hem en seiden · he  
re de quade gheeste syn ons onderdanech worden i dinen  
name . / En ihc antwerdde hen weder aldus · ic sach satha Lk. 10, 18  
nase · Alse ene blixeme vallen van den hemele . / ic hebbe Lk. 10, 19  
20 v macht gegheuen te terdene op de serpente en op de  
schorpione en op alle de cracht des uiends en nit en sal  
v mogen deren . / Nochtan dar omme en verblyscht nit Lk. 10, 20  
te sere dat v de gheeste onderdanech syn · Mar dar om

you despises me, and he who / despises me despises him who has sent me  
15 upon earth. / 15 Not long after that the two and / seventy came back to  
him with great joy and said: Lord, / the evil spirits have become subject  
to us in thy / name. And Jesus replied to them thus: "I saw Satanas /  
20 fall from heaven like a flash of lightning. I have / 20 given you power to  
tread upon the serpents and upon the / scorpions and upon all the force  
of the enemy, and nothing shall / be able to harm you. However, do not  
rejoice / too much because the spirits are subject to you, but / be glad and

13 Lk. x. 16 *ende die mi versmedt* etc. This is the common reading; om  
ο εμε αβεται αβεται τον αποστειλαντα με; *eab* Iren Cypr<sup>2</sup>/<sub>2</sub> Didasc Ap.  
pp. 24 (Veron xviii), 38, sy<sup>a</sup> om εμε αβεται ... αβεται<sup>2</sup>; add *qui autem me*  
*audit audit eum qui me misit*: sy<sup>sc</sup> *abilr* 2050 Ferr (exc. 2505) 2132 pal  
arm aeth sy<sup>h</sup>, add after 16<sup>a</sup> Ta<sup>ar</sup> Cypr<sup>1</sup>/<sub>2</sub> (<sup>1</sup>/<sub>2</sub> add only *et eum qui me misit*)  
25 2183 21222.

15 Lk. x. 17 *die twee ende seuentech*, add *200*: 21 sah 25 lat (exc. *b q f i*) sy<sup>a</sup> (*i. e.*  
sy<sup>c</sup> 22 272 21354 om here contra vs. 1). — sy (not Ta<sup>ar</sup>) add *quos misit*  
(cp. supra ad l. 1).

16 add *groter* (contra S<sup>ned</sup>), *μεγαλης* (Lk. xxiv. 52): sy<sup>p</sup> Ta<sup>ar</sup> 26 2368f. — add  
*te hem* (contra S<sup>ned</sup>), add *ad iesum*: *r*.

18 Lk. x. 18 add *iesus*: sy<sup>c</sup> *r*.

19 ο πεισονται α. εκ: 21386 e Or.

Lk. x. 19 om *ecce* (also S<sup>ned</sup>).

20 add *op*<sup>2</sup>: Old-Germ.

22 add *mogen* (also S<sup>ned</sup>).

23 Lk. x. 20 *onderdanech syn*, *subjecti sunt*: *bce(-ta)ilqr*, *subdita sunt*: *df*  
(l. Vg: *subjiciuntur*).



fol. 26<sup>r</sup>

me syt blide en vro dat vwe name ghescreuen syn in  
C. 84 25 hemelrike · MATH' · LUCAS · || In dire uren so veruroudde hi in *Lk. 10, 41b Mt. 11, 25*  
den heiligen gheeste en sprac aldus · ic danke di vader  
here van hemelrike en van ertrike dat du verborgen  
hefs dine verholnheit den vroeden en den wisen<sup>a</sup> en he  
fs se vertoegt den cleinen en den oedmudegen / ya vad' *Lk. 10, 41b Mt. 11, 25*  
30 dit hefs du gedaen · want het behagde di aldus / MATH' LU  
<sup>a</sup>) inter l. van ertrike

25 joyful for this reason that your names are written in / 25 the kingdom of  
C. 84 heaven. || In that hour he rejoiced in the Holy Spirit and spoke thus: I thank  
thee, Father, / Lord of the kingdom of heaven and of earth, that thou hast /  
concealed thy mystery to the wise<sup>a</sup> and the prudent, and hast / revealed  
30 it to the little ones and the humble. Yea, Father, / 30 this hast thou done,  
<sup>a</sup>) of the earth.

24 add *ende vro* (Mt. v. 12).

25 *Lk. x. 41* hi with *sy<sup>sc</sup> abilr* Vg (exc. *DE-P H Θ*) δι δ2 δ371 δ5 ε207 A' sah  
boh S<sup>ned</sup>; add *iesus*: *sy<sup>v</sup> Ta<sup>ar</sup> ec fff<sub>2</sub> q r<sub>2</sub> δ μ* δ48f. ε376 ε050 ε1279 al pal  
arm aeth Old-Germ<sup>codd</sup>.

26 ic danke di, *gratias ago* l. *confiteor*: Ephr 116 sy (כח כח) Marc<sup>tert</sup>  
*gratias ago et confiteor*; cp. Zach 114A *gratias agit et exultat*, 214C: *con-*  
*fitetur* i.e. *gratias agit*, Capit C Lk.: *Hob quam rem gratias agit*, see *A*  
*Further Study* p. 82f.

26,27 *vader here*; *here vader, domine pater*: S<sup>ned</sup> *ec fff<sub>2</sub> i r r<sub>2</sub> D J K* Zach 67A  
Old-Germ. Old-French; in Mt.: εδ260 Capit G Old-Germ. Old-French,  
Petrus Comestor;

om *pater*: Marc<sup>tert</sup> *epiph* ε86, om *domine*: Ephr 116 (txt.), in Mt. *g<sup>ss</sup> l* Tert  
Dim μ<sup>ss</sup> Capit *DE-P Q*; *pater deus*: Clem Al cp. Ephr 116, 117 (in *Graeco*  
*dicit, Gratias ago tibi Deus Pater Domine celi et terrae*); *deus pater*: ff<sub>1</sub>;  
om *pater*: D.

28 *den vroeden ende den wisen, prudentibus et sapientibus* contra S<sup>ned</sup>, cp. d:  
*ab intelligentibus et sapientibus*, δ5: *απο συνετων και σοφων*; om *et a pruden-*  
*tibus*: *er<sub>2</sub>*; in Mt.: *sy<sup>sc</sup> Hil* (contra Ephr 117).

29 add *ende den oedmudegen*, cp. Zach 214A *Pulchre sapientibus et prudentibus*  
*non insipientes et hebetes, sed parvulos id est* (Zach Wn *et l. id est*) *humiles*  
*opposuit; humilitas enim est clavis scientiae*; cp. also 85B *occisio parvu-*  
*lorum ... parvuli id est humiles et innocentes*.

fol. 26<sup>r</sup>

CAS JOHANNES · Doe sprac hi noch voert en seide alle dinc Mt. 11, 27  
Lk. 10, 22  
syn mi ghegheuen van minen vader · en oc seggic v dat

fol. 26<sup>v</sup>

den sone nimen en kent dan der uader noch den vader en  
kent nimen dan de sone en deghene dinne de sone te kenne  
gheft · / Do<sup>a</sup> bekirde hi hem te sinen yongren wert en seide / Lk. 10, 23<sup>a</sup>  
*a) inter l. lucas*

for it pleased thee thus. Thereupon he spoke yet further and said: All  
things / have been given me by my Father. And I also say unto you

fol. 26<sup>v</sup>

that / no one knows the Son save the Father, nor / does any one know the  
Father save the Son, and him to whom the Son makes him known. / Then

- 31 Lk. x. 22 add *Doe sprac hi noch voert ende seide* (contra S<sup>med</sup>), cp. *et conversus ad disc. suos dixit*: Ta<sup>at</sup> (add *illis*) sy<sup>p</sup> (add *illis*) sy<sup>h</sup> aeth<sup>cod</sup> boh<sup>cod</sup> c ff<sub>2</sub> i l q d μ<sup>8</sup> δ3 δ6 ε76 ε050 ε93 K.

fol. 26<sup>v</sup>

- 1 Ta<sup>med</sup> uses Mt. xi. 27 instead of Lk. x. 22, though preceded and followed by Lukan links, so also Fuld (though Ranke edits as Lk.). Ta<sup>at</sup> uses Lk.; but Lk. is harmonised to Mt.: *τον υιον l. τις εστιν ο υιος*: Ta<sup>at</sup> sy<sup>8</sup> ε337 ε1353, *τον πατερα l. τις εστιν ο πατηρ*: Ta<sup>at</sup> b l sy<sup>8</sup>, both variants given also by Marc<sup>tert</sup> in the repetition (*nemo scit qui sit pater nisi filius et qui sit filius nisi pater, nemo enim scit patrem nisi filius et filium nisi pater*). — add *en kent nimen*, *τις γινωσκει p. πατερα* in Lk.: l sy<sup>8</sup>. — *kent, scit* (Lk. in lat.), in Mt. *εγνω, novit*: Just <sup>1</sup>/<sub>2</sub> Iren<sup>8r</sup> <sup>1</sup>/<sub>1</sub>, Iren<sup>lat</sup> <sup>1</sup>/<sub>2</sub> Ps. Clem Clem Al Orig Eus lat exc. k h ff. — Ta<sup>med</sup> has the common order of Mt. xi. 27, but Petrus Comestor quotes it in his *Historia Evangelica* c. 67 in the form: *et nemo novit Patrem nisi Filius neque Filium nisi Pater. ο πατερα ... υιον* (which is probably the reading of the underlying Old-Latin Diatessaron, used by Petr. Comestor but conformed in Ta<sup>med</sup> to the Vulgate): Just Iren<sup>8r</sup> Iren<sup>lat</sup> <sup>1</sup>/<sub>2</sub> Ps. Clem Eus Ephr 117, 216 Ephr Refut I 72 Apol Tim (Rylands Bulletin vol. xii. p. 218); in Lk.: Marc<sup>tert</sup> b ε90 ε19 δ30 ε350 see von Soden; in Mt.: ε19 A<sup>3</sup> Capit Par Lat 6<sup>4</sup> Old-French.
- 2 Mt. xi. 27 Lk. x. 22 *te kenne gheft*, *αποκαλυψη l. βουληται αποκαλυψαι*: Marc<sup>tert</sup> Just Ir <sup>1</sup>/<sub>2</sub> Tert Clem Al Or Eus Did Cyr.
- 3 Lk. x. 23 add *sinen, suos*: sy lat (exc. e a b) δ30 ε90 boh. — om *κατ' ιδιαν* (an omission required by the Harmony when Lk. x. 23<sup>a</sup> is followed by Mt. xi. 28): lat (exc. q f δ) sy<sup>8c</sup> δ5 δ30 ε207 ε1225.



fol. 26<sup>r</sup>

- Comt<sup>a</sup> te mi alle die arbeit eñ die verladen syt · eñ ic sal v *Mt. 11, 28*  
5 hermaken · / legt myn yoc op vwen hals eñ leert ane mi dat *Mt. 11, 29*  
ic saghtmudech ben eñ oedmudech van herten · eñ also seldi  
raste uinden turen zilen behoef / want myn yoc dat es sach *Mt. 11, 30*  
C. 85 te eñ mine bordne die es licht · / MATH' · LUCAS || Es imen die te *Lk. 14, 26 Mt. 10, 37*  
mi welt comen · eñ nin haett sinen vader eñ sire moeder eñ  
10 syn wif eñ sine kinder eñ sine brudre · eñ sine sustre eñ daer  
toe sine zile<sup>b</sup> die ne mach myn yongre nit syn · / eñ die nin *Lk. 14, 27 Mt. 10, 38*  
A. 61 nemt syn cruce op sinen hals eñ volgt mi dine mach myn  
yongre nit syn · c || Dits also te uerstane dat wi minnen moten  
a) *inter l. math'.* — b) *inter l. dit sterfleke leuen* — c) *in mg. Expō*

- he turned towards his disciples and said: / Come to me, all who labor and  
5 are burdened, and I will / <sup>5</sup> restore you. Lay my yoke upon your necks and  
learn from me that / I am meek and humble of heart; and thus shall ye /  
find rest to your souls' need: for my yoke is easy / and my burden is light.  
C. 85 10 || If there be any one who / wishes to come to me and does not hate his  
father and his mother and / <sup>10</sup> his wife and his children and his brothers  
and his sisters and / his soul<sup>a</sup> as well, that one cannot be my disciple;  
and he who does not / take his cross upon his neck and follow me, he  
cannot be my / disciple. — This must be understood in this way that we  
a) this mortal life.

- 4 *Mt. xl. 28 verladen*, no trace of the Syriac rendering of *πεφορτισμένοι*: *bearers of burdens*: sy<sup>a</sup> Aphr Act Thom<sup>cod a</sup> pal, add *heavy (burdens)*: sy<sup>c</sup> Ephr 117 Act Thom<sup>cod c</sup> Didasc Ap <sup>4</sup>/<sub>4</sub> Studia Sinaitica x fol. 88<sup>a</sup>, Mart. Simeonis bar Saba<sup>2</sup>e, Patr. Syr. II 733.  
5 *Mt. xl. 29 legt l. S<sup>cod</sup>: niemt, tollite.* — add *op vwen hals*: Addai 9, also in L<sup>cod</sup> capit; cp. L<sup>cod</sup> ch. 54 fol. 17<sup>v</sup> l. 28 and infra ch. 85 l. 12.  
7 *Mt. xl. 30 sachte lat. suave*, sy *ܡܠܚܝܡ*, sah boh *sweet*, rendering *χρηστος*, i. e. syriac influence on the whole lat tradition; cp. Lk. v. 39.  
8 i. e. om Lk. xiv. 25 with Fuld contra Ta<sup>ar</sup>  
9 *Lk. xiv. 26 add wilt*, cp. Mt. xvi. 25, Mc. viii. 35, Lk. ix. 23. — add *sire*, *αυτου* p. *μητερα*: sy Ta<sup>ar</sup> sah boh *δ5 Wgat μ*.  
10 add *syn, sine*, *αυτου<sup>1, 2, 3</sup>*: sy Ta<sup>ar</sup> sah boh Old-Germ<sup>cod</sup> (exc. *αυτου<sup>1</sup>*). — *daertoe, adhuc etiam*: E d ff<sub>2</sub>, *adhuc etiam et*: b q; *adhuc et*: e r Ta<sup>ar</sup> sy *ܕܟܕ* (om sy<sup>c</sup>); *insuper et*: a.  
12 *Lk. xiv. 27 nemt, tollit l. bainlat*: c ff<sub>2</sub> l; *tulerit*: e; *portat*: a r M; *λαμβάνει l. βασταζει*: I<sup>a b</sup>; in Mt. *accipit*: Vg; notice that Syriac *ܕܢܝܚ* has the meanings both of *λαμβάνω* and *βασταζω*. — add *op sinen hals*, Pep Harm 62<sup>28</sup> *upon his bak*; cp. supra l. 5. — *volgt mi, sequitur* (Mt.) l. *ερχεται οπισω μου*: e 71 773 81098 81493 al M.

fol. 26<sup>v</sup>

dat si syn · want wi nit allene dese mar alle menschen en  
15 oc onse viende syn schuldech te minne na syns selues ge  
bot · mar wi syn schuldech te hatene ane hen dat si ons  
syn lettende in den wegen van onser selegheit. Dar na so  
ctinueert hi sine redene en segt voert aldus / wie<sup>a</sup> es die Lk. 14, 28  
menschē van v allen die ene borch welt maken · en nin  
20 sett tirst en reket den cost din hire ane leggen moet en  
visirt of hi die borch met sire toedaet volmaken mach  
en toe brengen · / dat hi namaels alse hi syn fundament Lk. 14, 29  
ghelegt heft en nin can volbrengen syn werc van al  
denghenen die dat sien nin werde bespott / en dat men Lk. 14, 30  
25 nin segge dese mensche heft begonnen te stichtene en en  
a) inter l. lucas

must / love that which they are; for we ought to love not only these but  
15 all men, and / <sup>15</sup> even our enemies according to his own / commandment;  
but we ought to hate in them that they / hinder us in the ways of our  
salvation. After that / he continues his speech and says further thus:  
Who is the / man among you all who wants to make a castle and does  
20 not / <sup>20</sup> first sit down and calculate the cost that he must lay out upon it,  
and / does not consider whether he can complete and finish that castle  
with his resources, / lest afterwards, when he has laid his foundation /  
and cannot complete his work, / he be ridiculed by all those who  
25 see it, and / <sup>25</sup> men say: This man has begun to build and / cannot

18 Lk. xiv. 28 om *enim*: a b ff<sub>2</sub> l q r Ta<sup>u</sup>; autem l. *enim*: e d 25.

19 add *allen*. — *maken* l. S<sup>ned</sup>: *stichten*. — *borch* l. *turrem*, cp. Ta<sup>u</sup>: *palace*.

20 *den cost*, *sumptum*: S<sup>ned</sup> e (d: *erogationem*); *sumptus*: H<sup>ned</sup> lat (exc. e d) sy  
Ta<sup>u</sup>. — *din hire ane leggen moet* cp. add *eius p. sumptus*: Ephr 118 sy  
Ta<sup>u</sup>; add *qui necessarii sunt*: Vg, cp. a fr (conflate).

21 *visirt—toe brengen* cp. add *αυτου p. αναρτισμων*: Ta<sup>u</sup> sy a Old-Germ. —  
*volmaken ende toebrengen*, double rendering.

22 Lk. xiv. 29 *syn* l. *dat*

23 add *syn werc* cp. S<sup>ned</sup> in vs. 29 and 30.

24 *werde bespott* = S<sup>ned</sup> *illudent* l. *incipiant illudere*: محاسن sy sah;  
om *incipiant illudere*: Ta<sup>u</sup>; *incipient dicere*: e d 25.

25 Lk. xiv. 30 om *quia*: Ta<sup>u</sup> sy<sup>c</sup> Old-Lat. (exc. f q) 25 I<sup>s</sup>. — add *een werc*  
S<sup>ned</sup>, add ماحسن sy<sup>c</sup>.



fol. 26<sup>v</sup>

can syn gestichte nit volbrengen? / En wie es die coninc Lk. 14, 31  
die welt varen orlogen iegen enen andren coninc · en nitt  
sett tirst en peinst en versiet of hi met hen tindusentegē  
moge uaren iegen den ghenen die met hen tuintech du

30 sentegen comt iegen hem? / en en can hi dis nit gedoen te Lk. 14, 32  
sinen wille so sendt hi sine boden te sinen adūsarys die  
“wile dat hi noch verre van hem es en doet hem bidden om

fol. 27<sup>r</sup>

me pais en omme soene · / also ghelike seggie v dat so wie so Lk. 14, 33  
a) in mg. lucas math’.

complete his building? And who is the king / who wants to go warring  
against another king and / does not first sit down and consider and  
calculate whether he with ten thousand / can march against him who comes  
30 to meet him with twenty / 30 thousand? And if he cannot do this / as he  
would wish, then he sends his messengers to his adversary / while he is  
still far from him, and begs him for /

fol. 27<sup>r</sup>

peace and for reconciliation. Even so I say unto you that whoso / ever does

20 add *syn gestichte*.

27 Lk. xiv. 31 *varen orlogen*, cp. sy<sup>m</sup> ⲁⲃⲁⲃⲁⲃⲁⲗ ⲓⲛ contra Gratsy<sup>p</sup> ⲕⲟⲓⲁⲗ ⲓⲛ;  
Ta<sup>m</sup> conflates *goeth to the battle to fight*; cp. *ad bellum*: e a, in *pugnam*: d,  
instead of *bellum* after *committtere*.

28 *sett tirst ende*, ⲉⲡⲓⲣⲟⲩⲟⲩ ⲕⲁⲃⲓⲱⲥ: e b f i l q ⲉ376 1<sup>r</sup> ⲉ207 ⲉ329; om ⲕⲁⲃⲓⲱⲥ;  
Ta<sup>m</sup> sy; add *continuo a. sedens*: d ⲃ5. — *peinst ende versiet*, *cogitat et computat*,  
*cogitat*: Vg; *cogitabit*: Old-Lat. (exc. e); *computat*: e (cp. vs. 28), sy ⲕⲁⲓⲃⲟⲩ.

29 *uaren iegen*, *obviare*: Old-Lat. (exc. e), *occurrere*: e Vg.

30 *iegen*, *adversum* l. ad: b c f f<sub>2</sub> i l q r μ D<sup>m</sup> W.

Lk. xiv. 32 *en can hi dis nit gedoen te sinen wille*; for this expansion of ⲉⲓ ⲃⲉ  
ⲡⲉⲛ ⲓⲥ cp. Ta<sup>m</sup> *if he is not equal to it*; f: *si autem impossibile est*, and also  
Mc. ii. 21.

31 *die wile . . . es*, ⲉⲁ *adhuc . . . agente p. legatos mittens*: Ta<sup>m</sup>.

*sine boden*, *legatos* l. *legationem*: d, sy ⲕⲁⲗⲓⲱⲥ (Ta<sup>m</sup> omits). — add *sine*  
(not in d nor sy). — add *te sinen aduersarys*, cp. sy<sup>c</sup>: *while he is far from*  
*the battle*, Aphr: *while the battle is far off*, add *ad eum*: Ta<sup>m</sup>.

32 *die wile dat hi noch verre van hem es*, *cum adhuc longe est*: e (a) Aug (Vg:  
*adhuc illo longe agente*). — add *hem*: sy (ⲉⲡⲓⲣⲟⲩ).

fol. 27<sup>r</sup>

1 *omme pais*, *pacem* l. *ea quae pacis sunt*: sy (ⲕⲁⲗⲓⲱⲥ ⲓⲛ) Aphr. (om ⲓⲛ) Ta<sup>m</sup> Old-  
Lat. (sah: *beseeching: Make peace*); cp. Zach 217A *si rex a rege pacem quaerit*.  
Lk. xiv. 33 add *also ghelike seggie v*; for this introduction to the application of a  
parable or quotation cp. Mt. xxi. 31; Lk. xv. 7, 10; Mc. xiii. 37; Lk. xi. 7,  
xviii. 14 cp. Mc. ii. 27 Old-Latin ⲃ5. — om [ⲡⲉⲛ] ⲉⲥ ⲡⲉⲛ.

fol. 27<sup>r</sup>

nin vertyt alles des dat hi heft die en mach mijn yongre  
nit syn .<sup>a</sup> Op dit wart segt de glose dat bi der stichtingen vā  
der borgh . en bi den verweruene van der soenen es ons  
5 betekent dat vertyen daer hi af segt dat wi alles om si  
nen wille vertyen moten . Dits dan also vele te seggene al  
se of hi seide . nit te meer dan de borch volmakt en mach  
werden sonder toedaet van coste en nit te meer dan de co  
ninc syn orloge en mach toe brengen sonder toe doen van  
10 helpen en ghelykheit van machte nit te meer en mog di  
mine yongren werden sonder vertyen alles dis dat ghi  
hebt . dits te uerstane van volmakder yongerschap . LUCAS  
a) in nig. expō

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not renounce all that he has, may not be my disciple. / — On this word, says  
the gloss that by the building of the castle and by the obtaining of the  
5 reconciliation is / <sup>5</sup> signified to us that renunciation of which he says that  
we must renounce everything / for his sake. This is as much to say / as  
if he said: Just as little as the castle can be completed / without the  
means to pay the cost, and just as little as the / king can bring his war  
10 to an end without / <sup>10</sup> assistance and equality of strength, just so little can  
you become / my disciples without renouncing all that you / have. This is  
to be understood of perfect discipleship. /

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12 volmakder yongerschap, the expression arouses interest; it reminds us of the title  
of a tract of Tatian quoted by Clem Al, Strom. iii. 12 § 81: Περὶ τοῦ κατὰ τοῦ  
σωτῆρα καταρτισμοῦ, of which Dr. Rendel Harris (*Tatian, Perfection according  
to the Saviour*, Rylands Bulletin, 1924, N<sup>o</sup>. 1) recognizes a part in the second of  
the tracts published by Schäfers, *Erklärung des Evangeliums*, Münster i. W.  
1915 pp. 72—85, beginning with a quotation from Lk. xiv. 33: *Und das  
dass unser Herr sagt: „Wer will werden mein Jünger“*. This is part of the  
form in which Lk. xiv. 33 occurs in Ta<sup>m</sup>: *sic cogites omnis ex vobis qui  
vult mihi esse discipulus*. I do not know which Latin word ought to corre-  
spond to *yongerschap* (*discipulatus*? Tert., *de praescr.* 22), but the Syriac  
occurs in Mt. x. 42 sy<sup>m</sup>: ܠܗܘܢܝܬܐܢܬܐ, and the complete expression *vol-*  
*makder yongerschap* occurs in the Armenian of the quoted tract p. 81:  
l. 2 *dieses hinwider hat er zur (wegen der?) vollkommener Jüngerschaft  
gesprochen*; l. 23: *auch das hinwiederum hat er wegen der vollkommenen  
Jüngerschaft gesagt*; cp. also l.c. p. 77 l. 7f.



fol. 27<sup>r</sup>

A. 28 C. 86 MATH' MARCUS . || Op enen saterdach so geuil dat ilic en sine Mc. 9, 33 Lk. 6, 3  
 F. 69 yongren leden dor coren dat stont op en velt . en sine yon Mt. 12, 1  
 A. 29 15 gren plukden van din korne en wreuent tuschen hare  
 hande en atent . / also dat sagen somege van din phariseusen Mc. 9, 34 Lk. 6, 3  
Mt. 12, 2  
 so berespden si die yongren en spraken aldus . waromme  
 doedi dat nit gheorloft en es te doene des saterdags . / En Mc. 9, 35 Lk. 6, 3  
Mt. 12, 3  
 ilic antwerdde en seide . En hebdi nit ghelesen wat dauid  
 20 dede doe hem hungerde . en deghene die met hem warē . /  
 hoe dat hi quam in en gods hus . en nam dat broet dat Mc. 9, 36 Lk. 6, 4  
Mt. 12, 4

C. 86 || Upon a Saturday it so happened that Jesus and his / disciples went through  
 15 corn that stood upon a field; and his / 15 disciples plucked from that corn  
 and rubbed it between their / hands and ate it. When some of the Phari-  
 sees saw that, / they rebuked the disciples and spoke thus: Why / do ye  
 that which is not allowed on the Saturday? And / Jesus answered and  
 20 said: Have ye not read what David / 20 did, when he was hungry, and  
 those who were with him, / how he came into a house of God and took

13 Lk. vi. 1 om δευτεροπρωτω H (exc. 33 36 176f) I<sup>a</sup> 1033 2505 1207 178 pal e (add  
 mane) b c f<sup>c</sup> l q r sy<sup>(sc)</sup> sy<sup>b</sup> m Ta<sup>ar</sup> (using Mt.) sah boh. — add *iesus*; Fuld  
 Zach r<sub>2</sub> E-P Q sy<sup>p</sup> aeth pal; add in Mc. r<sub>2</sub> D E-P L Q R. — add *ende*  
*sine yongren*.

14 leden dor l. *transiret*, cp. *transirent*: A Θ Y, *perambularent*: e; in Mc.  
 Z<sup>a</sup>: *ambularent*. — add *dat stont op en velt*, cp. Ta<sup>ar</sup> *among the sown*  
*fields*. — S<sup>ned</sup> add *van hongere* (from Mt.), add *esurientes* Fuld Zach Ta<sup>ar</sup>  
 cp. Marc<sup>tert</sup>: *esurierant discipuli sabbato*.

15 add *hare, suis*: sy<sup>(sc)</sup> Ta<sup>ar</sup> e b e r pal 33<sup>a</sup> 1376 1279 1386 al.

16 *ende atent*, 1. *manducabant p. confric. manibus* (= Mt.) in Lk.: sy<sup>(sc)</sup> e a q f  
 pal sah boh 35 μ Old-Germ. cp. Pep Harm 37<sup>4</sup>; in Mc.: add *et mand*:  
 e a c ff<sub>2</sub> 3371; *mand.* l. *coeperunt vellere*: sy<sup>(sc)</sup>.

Lk. vi. 2 add *also dat sagen somege van*: S<sup>ned</sup> Ta<sup>ar</sup> (i. e. retaining *quidam*  
 from Lk. and adding *videntes* from Mt.); no text adds *videntes* in Lk.

19 Lk. vi. 3 add *iesus* in Mt. xii. 3: 1050 1337 1226 al h ff<sub>2</sub> — om πρὸς αὐτοὺς: I<sup>a</sup> b. —  
*nit, non* l. *nec*: W. — om τὸντο (Mc. ii. 25): 156 188 Ta<sup>ar</sup> (using Mc.).

20 om *ipse* (Mt. xii. 3): S<sup>ned</sup> Ta<sup>ar</sup> (only).

21 Lk. vi. 4 *dat broet dat gode ghoffert was*: cp. sy<sup>p</sup> Ta<sup>ar</sup>: *bread of the table of*  
*the Lord*; Georg (Mc.): *panes illos sacrificii (-orum B)*: aeth: *bread of the*  
*altars*; cp. Zach 219 *panes propositionis ante Sabbatum cocti, mane Sabbati*  
*offerebantur*. — om *sub abiathar principe sacerdotum* in Mc. ii. 26: sy<sup>(sc)</sup> (contra  
 Ta<sup>ar</sup>) Old-Lat (exc. c l q r<sub>2</sub>) 35 1014 1169. Vogels, Handbuch S. 204 regards  
 this as a correction, not as a harmonisation. It is probably both.

fol. 27<sup>r</sup>

gode ghoftert was · eñ aets selue eñ gafs den ghenen  
die met hem waren · eñ si aten van din brode dar nime  
ne af ghorloft en was tetene dan allene den papen ·

25 van der wet? / Eñ en hebdi oc nit ghelesen in de wet dat Mt. 19, 5  
de papen op den saterdach in den temple breken de vir  
te · in din dat si dat quic doeden dat men offert · eñ de  
kinder besniden · eñ nimen en berespt se daer af? / Ic seg- Mt. 23, 6  
ge v dat hir es dat meerre es dan die templ · / De sater Mt. 3, 27

a) *inter l. addicio glose*

the bread that / had been offered to God, and ate of it himself and gave  
of it to / those who were with him? And they ate of that bread of which  
25 no / one was allowed to eat save only the priests / <sup>25</sup> of the law. And  
have ye not also read in the law that / the priests upon the Saturday  
break the holy day in the temple / by killing the animal that is offered,  
and / by circumcising children, and no one rebukes them for that? I say /

23 add *ende si aten van din brode*

24 *ghorloft was, licbat* l. *licet* (from Mt.): (Ephr 148) δ5 ε351 ε1354 Old-Lat.  
(exc. a ff<sub>2</sub> δ) Fuld C T D G Θ. — *allene*, ? *solis* l. *tantum* (Mt. xii. 4): Old-Lat.  
(exc. q aur) Fuld G Q gat μ δ5 δ505 ε207 al<sup>2</sup>; in Mc. add *solis*: Old-Lat.  
(exc. a ff<sub>2</sub>) D E E-P<sup>ms</sup> L Q R G C T M (B O δ ∞) aur Old-Germ., add μνον:  
ε1279 ε109 ε247 Georg.

25 add Mt. xii. 5 p. Lk. vi. 4: *gat* (om *sabbatis* see next line).

26 Mt. xii. 5 Ephr 62 Ta<sup>ar</sup> sy<sup>(n)</sup> Chrys (? Pep Harm 37<sup>11</sup>) omit *sabbatis* (cp. *gat*  
Lk. vi. 4).

27 add *in din dat si dat quic doeden dat men offert ende de kinder besniden*,  
cp. Zach 220A (Hieron) *sabbatum violabant sacerdotes occidendo tauros, cir-*  
*cumcidendo pueros*; Ephr 147 ad fin (apud Joh. v. 17) *die octavo circum-*  
*ciduntur*, cp. Aphr I 569<sup>3</sup> *sabbatum . . violaverunt . . sacerdotes, nam die*  
*sabbati . . victimas immolabant*; cp. Expositor ix<sup>th</sup> Series, vol II (Sept., 1924)  
p. 196—207, *The anti-Sabbatic Dilemma in the Gospels*.

28 *ende nimen berespt se daer af*, cp. Aphr I 569<sup>6</sup>: *neque objurgabantur tan-*  
*quam Sabbati violatores*.

Mt. xii. 6 om δε: Ta<sup>ar</sup> ε93, *enim* l. *autem*: k ff, sy<sup>(n)</sup> δ5.

29 ∞ *hir es a. dat meerre*: Ta<sup>ar</sup> cp. sy<sup>ae</sup> adding *ecce*; Pep Harm 37<sup>121</sup> *and here*  
*ben summe*. — *dat neutrum*, μείζον Gr<sup>pl</sup> q ff (*maius*) Old-Germ. (*mer*), *meerre*,  
*plus* l. *maior* cp. ad Mt. xii. 41sq., L<sup>ned</sup> fol. 22<sup>r</sup> l. 16, 20; and ad Lk.  
vii. 28, L<sup>ned</sup> fol. 25<sup>r</sup> l. 29.



fol. 27<sup>r</sup>

30 dach es ghemakt om den mensche nit de mensche om

F.70 C.87 den saterdach · LUCAS · MATH' · MARCUS · || Op enen andren sat' Lk. 6, 6 Mc. 3, 2  
Mt. 12, 9  
dach so ghinc ilic in ene synagoghe en leerde dat volc. al

fol. 27<sup>v</sup>

daer so was en mensche din sine rechte hant verdorret was

so dat hire nit met werken en mochte · / En de scriben en Lk. 6, 7 Mc. 3, 2  
Mt. 12, 10

die phariseuse die daer waren wachten en speiden ochte

hi imene ghanssen soude want het saterdach was · om ok

5 sun te uindene iegen hem · en omme hem te wrugene · / Mar Lk. 6, 8a

30 unto you that here is that which is more than the temple. The / 30 Saturday  
C.87 was made for man, not man / for the Saturday. || On another Saturday /  
Jesus went into a synagogue and taught the people. /

fol. 27<sup>v</sup>

There was a man there whose right hand was withered / so that he could not  
work with it. And the scribes and / the Pharisees who were there waited  
and watched whether / he would heal any one, for it was Saturday, in  
5 order to / 5 find evidence against him and to accuse him. But / Jesus,

30 Mc. ii. 27 *ghemakt, factum*: Ephr 62, 148 (*institutum*) lat Gr<sup>plerique</sup>, *creatum*:  
sy<sup>(c)</sup> Ta<sup>r</sup> Georg 1014 1133 I<sup>n</sup> (exc. 1288f) cp. ch. 138 (Mt. xix. 4). — om  
ende a. nit Old-Lat. E-P Old-Germ<sup>codd</sup> 123<sup>c</sup> 1016ff 125f K, contra Ta<sup>r</sup> sy  
sy<sup>(c)</sup> 1014 omit clause) Georg.

31 om Mc. ii. 28 Mt. xii. 8 Lk. vi. 5. — ∞ Lk. vi. 5 p. Lk. vi. 10: 125 Marc<sup>tert</sup>. —  
om *factum est autem*.

Lk. vi. 6 om *eyereto de*.

32 add *dat volc.* — om *1011*: sy pal Old-Lat. *μ aur D G O Q* (contra Vg K).

fol. 27<sup>v</sup>

1 Mt. xii. 10 *din sine rechte hant verdorret was*, literally: *cui dextra manus eius  
erat arida* l. *manum habens aridam (dextram from Lk.)*. This is the idiomatic  
rendering in Syriac: sy<sup>op</sup> in Mt., sy<sup>(c)</sup> in Mc., sy<sup>p (sc)</sup> in Lk. — add *dextram*  
(from Lk): sy<sup>sc</sup>, no text adds in Mc.

2 add *so dat . . mochte*, cp. Hebr. Ev.: *caementarius eram manibus victum quaerens:  
precor te, Iesu, ut mihi restituas sanitatem ne turpiter mendicem cibos*; Zach  
220C (Hier) *Aeger iste dicitur fuisse caementarius quaeritans victum manibus*.

3 Lk. vi. 7 add *die daer waren*. — *wachten ende speiden* cp. Pep Harm 37<sup>22</sup>:  
*aspieden*, cp. L. ch. 151, Lk. xiv. 1.

4 om *oksun . . wrugene* l. *ut invenirent accusare illum*, cp. *occasionem accusandi*; f;  
*ut invenirent et accusarent illum*; e; *ut invenirent modum quo reprehenderent  
eum*; Ta<sup>r</sup>; *that they should find the means of accusing him*; sah.



fol. 27<sup>r</sup>

ilic die wale wiste hare quade pinsingen te hem wert . / hi <sup>Mc. 3, 3</sup> <sup>Lk. 6, 36</sup>  
sprac totin mensche die de hant verloren hadde en seide .

Stant op en ganc hir staen in midden onder ons . en deghe <sup>Lk. 6, 9</sup>  
ne dede also . / Doe sprac ilic totin phariseusen . Ic wrage v <sup>Mc. 3, 40</sup>

<sup>10</sup> weder ghorloft es op den saterdach so goet te doene . so quaet .


so des menschen lyf te behoudene . so te verderuene? En die <sup>Mc. 3, 46</sup> <sup>Lk. 14, 46</sup>  
phariseuse suegen al stille en en antwerden hem nit . / en <sup>Mc. 3, 50</sup> <sup>Lk. 6, 200</sup>

alse ilic al omme hadde ghesien en nimen en antwerdde / .  
so sprac hi toten ghenen metter quader hant en seide . Stec <sup>Mc. 3, 50</sup> <sup>Lk. 6, 200</sup> <sup>Mt. 12, 13</sup>

who well knew their wicked thoughts towards him, / spoke to that man  
who had lost his hand and said: / Rise up and go and stand here in our  
midst. And he / did so. Then Jesus spoke to the Pharisees: I ask you /  
<sup>10</sup> <sup>10</sup> whether it is allowed to do good upon the Saturday or [to do] evil, /  
whether to save man's life or to destroy it? And the / Pharisees were all  
silent and did not answer him. And / when Jesus had looked all round  
and no one gave answer, / he spoke to the man with the bad hand and

<sup>6</sup> Lk. vi. 8 die ... wiste, sciens l. sciebat: d (δ5: γινωσκων) b f; ειδως: δ30, ιδων: ε1446.

<sup>7</sup> mensche, ανθρωπω l. ανδρι: K ε014 δ6 ε76f al.

<sup>8</sup> stant op ende ganc hir staen, cp. sy<sup>p</sup> (sc) Ta<sup>ar</sup>:  καὶ παρ followed by  
παρ δικ 12; cp. Pep Harm 37<sup>26</sup> hat he dede and stooede. — in midden  
onder ons l. in medium, cp. sy<sup>p</sup> (sc) Ta<sup>ar</sup> add: of the synagogue, Pep Harm 37<sup>26</sup>  
amyddes he flore. — ende deghene dede also l. et surgens stetit, Pep Harm:  
and he dede and deede so.

<sup>10</sup> Lk. vi. 9 weder, ε1 l. τι: H (exc. δ48 ε76) δ5 ε207 lat (exc. q r). — so quaet,  
an male, om facere: lat (exc. ff<sub>2</sub>) sy.

<sup>11</sup> behoudene, (?) salvare l. salvam facere: c d e Zach (Comm) 221A.

<sup>12</sup> Mc. iii. 4 suegen al stille, add οi δε εσιωπων in Lk.: Fuld Zach Old-Germ (Tepl<sup>corr</sup>)  
Ta<sup>ar</sup> δ5 ε1211 ε226 ε1454 ε1091 ε121ff ε377 ε77 ε1493 ε1443 al. — add ende en  
antwerden hem nit cp. Pep Harm 37<sup>28</sup>: and hij helden hem stille and ne  
ansuereden nou3th.

<sup>13</sup> Lk. vi. 10 om εν οργη: H K Fuld Zach text, contra: Old-Lat. Zach 221B  
(Comm) sy<sup>(sc)</sup> δ5f I<sup>a</sup> Ferr ε129f ε207 ε1226 ε178 al; Pep Harm 38<sup>4</sup>: ri3th  
wrofelich. Ta<sup>ar</sup> omits from Mc. iii. 5 also συνλυπουμενος επι τη πωρωσει της καρδιας  
αυτων, where the reading πωρωσει has the variant νεκρωσει with the remarkable  
attestation: δ5 c d ff<sub>2</sub> i r sy<sup>(c)</sup>.

<sup>14</sup> toten ghenen metter quader hant l. τω ανθρωπω, add εξηραμμενην εχοντι την  
χαρπα in Mt.: ε1390 ε126.



fol. 27\*

15 voert dine hant · en deghene dede also en stac voert sine  
hant · en also schire else hise voert stac so was si al ghene  
sen en ghelyc der andre · / Doe sprac ihc noch totin scribe Mt. 12, 11 Lk. 11, 2  
en totin phariseusen en seide aldus · wie es van v allen  
die en schaep heft en siet dat syn schaep in enen putte  
20 valt op enen saterdach en syn schaep laett ut te trekkene  
om datt saterdach es? / En es doch en mensche nit beter Mt. 12, 12  
dan en schaep? Des saterdags en es nit verboden wale  
C. 88 te doen. || Also dat hoerden die phariseuse so tornden sys Mc. 3, 6 Lk. 6, 11  
Mt. 12, 14  
hen · en spraken onder hen tesamen · wat si ihu doen sou

15 said: Stretch / 15 forth thy hand. And he did so and stretched forth his /  
hand, and as soon as he stretched it forth, it was all healed / and like  
unto the other. Then Jesus spoke yet to the scribes / and to the Pharisees  
and said thus: Who is there of you all / who has a sheep and sees that  
20 his sheep falls into a pit / 20 upon a Saturday, and fails to pull it out /  
because it is Saturday? And is not a man better / than a sheep? On Saturday  
C. 88 it is not forbidden to do / well. || When the Pharisees heard that,  
they were indignant / and spoke among themselves what they should do to

15 dede also ende stac voert, conflate, *ἐξέτεινεν* l. *ἐποίησεν* in Lk.: Ta<sup>ar</sup> δ2 ε014  
δ5 1<sup>r</sup> Ferr (exc. ε1211) δ30 etc. ε1279 ε207f ε1353 sah boh lat sy<sup>(sc)</sup>.  
Mt. xii. 13 add *sine hant, manum suam*: sy it D L R μ Wurs J Dim Arnob  
aeth Pep Harm 38<sup>b</sup>.

16 Lk. vi. 10 add *ghenesen, υγιης* (from Mt.): Fuld (*sanitati*) ε014 ε1016ff ε133 Ferr K;  
add in Mc.: K δ3<sup>c</sup> ε56 ε1016 δ371 ε050<sup>c</sup> ε133 al.

17 ende (om Speed) *ghelyc der andre*, add *ως η αλλη* (from Mt.) in Lk.: I K δ6  
ε76f δ371 Fuld, contra: ε a ff<sub>2</sub> l Vg H, add in Mc.: sy<sup>(sc)</sup> Georg<sup>a</sup> a b c pal  
δ3<sup>c</sup> ε56 ε1016 δ371 ε050<sup>c</sup> δ133 ε226 K.

19 Mt. xii. 11 *in foveam sabbatis*: R. — add *syn schaep*, add *αυτο*: sy Vg δ2 Ferr.

21 Mt. xii. 12 *en es doch*, (2) *nonne* l. *quanto magis*.

22 om *ωστε*.

23 add *also dat hoerden*.

Lk. vi. 11 *tornden, irati sunt* l. *ἐπλησθησαν ανοιας*, cp. *ira* l. *insipientia*: ε;  
*iniquitate* (= *ανομιας*): b f ff<sub>2</sub> gl q r aur D P ε368; sy<sup>(sc)</sup>: *κατα*, *invidia*.  
Speed adds *ende maecten enen raet* using Mt.; *facere* is the lat boh arm ren-  
dering in Mt. xii. 14, Mc. iii. 6, Mc. xv. 1 of *ελαβον, εδιδουν, ετοιμασαντες*  
(*συμβουλιον*) where many Western texts read *ποιειν* especially in Mc. iii. 6,  
xv. 1; see Harris, A Study of Cod. Bezae, p. 88. The Syriac is *κατα*  
*κατα* or *ααλβιδικ*.

fol. 27<sup>v</sup>

25 den war met dat si syns quite warē . / Eñ hi die dat wa <sup>Mt. 3, 7</sup>  
 le wiste ghinc en weghe ter zee wert eñ schit van <sup>Mt. 12, 15d</sup>  
 hen . MATHEUS . / Al dar wert so volgde hem ene grote me  
 neghe van volke dat gheganst begerde te sine van me  
 negerhande ongemake . eñ ilc ganssedse allegader . / eñ <sup>Mt. 12, 16</sup>  
 30 hen allen geboet hi dat sys nimen en seiden . / om de profe <sup>Mt. 12, 17</sup>  
 cie te ueruulne die ysaïas wilen profeterde van hem eñ  
 sprac aldus in den<sup>a</sup> persoen des vader . / Ic sal v senden myn <sup>Mt. 12, 18</sup>

fol. 28<sup>r</sup>

kint dat ic verkoren hebbe eñ dar ic myn behagen in hebbe

a) inter l. addicio glose

25 Jesus / 25 that they might be rid of him. And he, who knew it well, / went  
 away to the sea and parted from / them. Thither followed him a great  
 multitude / of people who wished to be healed of all / sorts of diseases.  
 30 And Jesus healed them all; and / 30 he commanded them all not to tell  
 any one about it, in order / to fulfil the prophecy which Isaiah prophesied  
 of him of yore, and spoke thus in the person of the Father: I shall send  
 you my /

fol. 28<sup>r</sup>

child whom I have chosen and in whom I have laid / my pleasure. I shall

25 warmet dat si syns quite waren: πως απολεστωσιν αυτον (from Mt.) l. τι ποιησ.: 25.  
 Mt. xii. 15 hi l. iesus (contra S<sup>cod</sup>), om Ιησους in Mt.: 2253. — add γνους in  
 Mc.: 2216 2371 2279.

26 Mc. iii. 7 ghinc en weghe ter zee wert = sy<sup>16</sup> (in Mc.): ܠܝܬܝܢ ܡܠ ܕܝܠܝܬܝܢ (sy<sup>p</sup>:  
 ܠܝܬܝܢ ܕܝܠܝܬܝܢ). Ta<sup>m</sup> Fuld use Mt. secessit inde; for various Latin renderings  
 of ανεξουχησεν see Oxf. Vg. ad Mt. xii. 15.

30 Mt. xii. 15 dat sys nimen en seiden l. να μη φανερον αυτον ποιησωσιν: sy<sup>a</sup> ut illi  
 nemini dicerent, ܠܝܬܝܢ ܠܝܬ ܝܬܝܢ ܠܝܬܝܢ (contra sy<sup>cp</sup>, which however  
 correct only ܠܝܬܝܢ, reading: ut illi nemini eum manifestarent). In Old-Latin  
 a survival of the reading in c Mc. iii. 12: ne alicui manifestarent illum.

32 Mt. xii. 17 add in den persoen des vader. For this archaic formula see: A Primitive  
 Text, p. 44f, cp. ch. 91 (Mt. xiii. 35). Though marked here as an addicio  
 glose, it belongs to the primitive form of the Latin Diatessaron cp. Just  
 Apol ch. 36. See further Zach 222B: ex persona Patris dicit Isaias: Ecce  
 puer meus; and cp. Zach 229D 238B 270A 277C 407A 510C 511A 564A 581C.  
 Mt. xii. 18 ic sal v senden l. ecce.

fol. 28<sup>r</sup>

<sup>1</sup> ܡܝܬܝܢ, kint, puer: Vg Old-Lat.; k sah: filius; arm boh: boy; sy:



fol. 28<sup>r</sup>

ghelegt . Ic sal minen gheest gheuegen in hem . en hi sal den  
volke van der werelt verkundegen myn ordeel . / hi ne sal *Mt. 12, 19*  
nit schilden . noch roepen . noch in den straten en sal nimen  
5 horen syn gheluut . / Dat ghekrokde riet en sal hi nit breken *Mt. 12, 20*  
noch dat roekende hout en sal hi nit bleschen . toter wilen  
dat syn ordeel te uictorien comen sal . / en in sinen namen so sal *Mt. 12, 21*  
dat volc van ertrike hopende syn . MATH'. LUCAS . MARCUS

F.71C.89 || In din tide so ghinc ilic op enen bergh doen syn ghebet. *Lk. 6, 12*  
10 en aldaer so bleef hi bedende al din nacht ouer . / en also *Lk. 6, 13*  
de dach uerschenen was so nam hi sine yongren met

unite my spirit in him, and he shall / proclaim my judgment to the people  
5 of the world. He shall / not rail nor call out, nor shall any one / <sup>5</sup> hear  
his sound in the streets. He shall not break the bent reed, / nor shall  
he extinguish the smoking wood, until / his judgment shall come to  
victory. And in his name shall / the people of the earth be full of hope.  
C.89 10 || At that time Jesus went upon a mountain to say his prayer; / <sup>10</sup> and there  
he remained praying all through the night. And when / the day had

ⲁⲓⲁⲓⲁ . — om ⲉ ⲁⲓⲁⲓⲁⲓⲁⲓ ⲙⲉⲟⲩ . — add *ende, et: sy<sup>9</sup>ep<sup>38</sup> arm.* — *dar ic*  
*myn behagen in hebbe ghelegt, in quo posui beneplacitum meum* (l. Vg in quo  
*bene placuit animae meae*) cp. Hil in Mt. xii (apud Sabatier): *in eo paternae*  
*beneplacitum voluntati.* — *ic, ego* l. ⲛ ⲫⲟⲭⲭⲛ ⲙⲉⲟⲩ (*anima mea: a b g<sub>2</sub> h q D E*  
*L Q R* l. Vg *animae meae*): ⲉ1416 (cp. Mt. iii. 17).

2 in l. *super.* — *den volke van der werelt* l. *gentibus* cp. infra l. 9 and Lk.  
ii. 31, 32. — add *myn, meum p. iudicium: S<sup>ned</sup>.*

5 *Mt. xii. 19 syn gheluut, sonum* (contr. *S<sup>ned</sup>: stimme*) l. *vocem eius* cp. the note  
ad Acts ii. 2 Cod. Bezae in the: Bulletin of the Bezan Club, V p. 27 (ⲙⲁ =  
both *vox* and *sonus*).

6 *Mt. xii. 20 hout, lignum* l. *linum: k C Iren* (see Sanday and Turner i. l.) Zach 222D  
223A Wn cod. text and comm. (tris). — In the Bodleian MS. it occurs only  
in the quotation from Remig (223A).

7 *syn ordeel* add ⲁⲟⲩⲟⲩ: Ⲕ30 ⲉ1444 ⲉ1216 ⲉ129 ⲉ1222f ⲉ381 A<sup>3</sup> Chrys. — ⲟⲩ ⲧⲏⲩ  
ⲛⲣⲱⲩⲟⲩ ⲉⲓⲥ ⲛⲓⲁⲟⲩ: sy q f Old-Germ. — *comen sal* l. *ciciat* cp. sy<sup>9</sup> ⲙⲉⲟⲩ (Qal) *exeat*  
(Aphel: *cicit!*). — *sal hopende syn, sperabit; k has: credent.*

9 *Lk. vi. 12 om factum est autem: S<sup>ned</sup> sy<sup>9</sup>(c) Ta<sup>ar</sup>.* — add *iesus: S<sup>ned</sup> Old-Germ<sup>codd</sup>*  
*sy<sup>9</sup> Ta<sup>ar</sup>.* — om ⲧⲟⲩ ⲑⲉⲟⲩ p. ⲧⲏ ⲛⲣⲱⲩⲟⲩ: Marc<sup>tert</sup> Ⲕ5.

10 add *aldaer, illic: S<sup>ned</sup> sy<sup>9</sup>(c) Ta<sup>ar</sup> Marc<sup>tert</sup>.*

11 *Lk. vi. 13 uerschenen was* l. *factus esset: S<sup>ned</sup> (contra H<sup>ned</sup> doet dach was)* cp.  
*sy<sup>9</sup> ⲑⲟⲩⲙⲁⲩ, illuxit.*

hem / en ghinc weder ter zee wert . / en aldaer so quam  
 \*en groet volc te hem so dat hi in en schep moste gaen  
 sitten . en al dat volc stont in den oeure . / en hi ontploec

Mt. 4, 10 Mt. 13, 1  
 Lk. 8, 40 Mc. 4, 13  
 Mt. 13, 2

Mt. 13, 3 Mc. 4, 3

15 sinen mont en sprac din uolke toe in parabolē dats

a) At the foot of the page: Lucas tīnvert dese pabole van den sayere aldus || (add. in mg.: Iter faciebat ih's) In din tide so ghinc ih'c beide in steden en in dorpen pdeken en evangelizeren dat rike gods. en sine twelef apostlen met hem en oc volgden hem vele vrouwen die verledegt waren van den euclen ghesten en geghanst van menig' hande sikheiden onder die so was marie die es genaant magdalene daer seuen quade gheeste ut waren geuaren en johanna chuzas wyf die herodess procurator was en susanna en vele andre die volgde en dat si hem plagen te dinne en te versiene van din dat si hadden || En also ih'c sach dat hem en groet volc volgde en dat si van allen staden quamen te hem so sprac hi in ere gelikenessen en seide en sayere gioc ut sayen syn saet etc.

appeared, he took his disciples with / him and went back toward the sea.  
 And there came / a great multitude towards him so that he had to go /  
 and sit in a ship, and all the people stood upon the beach; and he opened /  
 15 his mouth and spoke to those people in parables, that is / in similitudes,

a) Lucas continues this parable of the sower as follows: At that time Jesus went preaching and evangelizing the kingdom of God both in cities and in villages, and his twelve apostles with him. And also many women followed him, who had been released from evil spirits and healed of manifold diseases. Among them was Mary, who is called Magdalene, out of whom seven evil spirits had gone, and Johanna, the wife of Chuzas, who was Herod's procurator, and Susanna, and many others, who used to scree him and to provide for him from that which they had. || And when Jesus saw that a great multitude followed him, and that they came to him from all places, he spoke in a parable and said: A sower went out to sow his seed, etc.

12 Mt. xiii. 1 om εκ της οικιας: k e a b ff<sub>1</sub> ff<sub>2</sub> g sy<sup>a</sup> 35. — quam, using Lk. viii. 4 (συνιόντος) cp. in Mc. iv. 1 συνερχεται l. συναγεται: I<sup>a</sup> exc 2288f.

13 Mt. xiii. 2 gaen sitten for ascendens (also in Capit., Bergsma p. 280) cp. ~~om~~ al: sy<sup>a</sup> (Mt.) sy<sup>(c)</sup> (Mc.).

14 stont, stabat is Mt.; l. erat in Mc.: sy<sup>(c)</sup> e f ff<sub>2</sub> g<sub>2</sub> r Georg<sup>2</sup>. — ontploec sinen mont cp. Mt. v. 2.

15 Mt. xiii. 3 parabolē dats in ghelikenessen. S<sup>med</sup> has ghelikenessen only; parabolis in Mt.: E-PR<sup>a</sup> F a b c ff<sub>2</sub> g d l f; in Mc.: D E-P<sup>1</sup> L R q; in Lk. (Vg: similitudinem): a d c. — similitudinibus (Lk. viii. 4) in Mt.: k. — om πολλὰ (Lk. viii. 4) in Mt.: 156 1351 2260 175 l (om πολλὰ εν παραβ.: 1370f), in Mc.: 1014 1668 e b c.

The following variants in Lk. viii. 1—5 quoted in L at the foot of the page, and included in the text of SH, deserve notice:

Lk. viii. 1 iesus l. ipse (see the marginal note iter faciebat iesus), om και αυτος: sy<sup>sc</sup> e, om αυτος: c. — in steden ende in dorpen, per civitates et castella plur. l. per civitatem et castellum: b c e f ff<sub>2</sub> l q G Q al<sup>a</sup>; civitates et vicos: a r μ, Ta<sup>ar</sup> and sy also have the plural; o vicos et civitates: sy<sup>sc</sup>. — sine, add eius: Ta<sup>ar</sup> sy. — add apostlen: 1260, add discipuli: a b c f q r aur Q μ.

Lk. viii. 2 ut waren geuaren, S<sup>med</sup>: hi hadde verdreven, εκβελθυμαι l. εξελωθει with Ephr 120 (txt and comm) Ta<sup>ar</sup> sy<sup>c</sup> 230 1341.

Lk. viii. 3 van din dat si hadden, ex eis quae habebant l. de facultatibus suis: μ sy<sup>c</sup> ~~om~~ ~~κατα~~ ~~δυνα~~ ~~μεις~~ ~~αυτου~~ ~~του~~.



fol. 28<sup>r</sup>

in ghelikenessen en seide aldus . / Een sayere ghinc vt Mt. 13, 3<sup>h</sup> Mc. 4, 3  
Lk. 8, 5<sup>h</sup>  
 sayen syn saet . / en alse hi sayde so uil som dat saet neuen Mt. 13, 4 Mc. 4, 4  
Lk. 8, 5<sup>h</sup>  
 den weghe . al dar wardt vertorden . en de voghele quam  
 en atent op . / en ander deel van din sade vil op en steene Mt. 13, 5 Mc. 4, 5  
Lk. 8, 6<sup>a</sup>  
 20 ghtech lant daert sine wortele nit geplant en conste  
 omme ghebreke van goeder erden . / en alse dat ut ghe- Lk. 8, 6<sup>a</sup>  
 schoten was / so quam de sonne en verbroyet en dedt v' Mt. 13, 6 Mc. 4, 6  
 dorren vant het sonder wortele ut gheschoten was . / En Mt. 13, 7 Mc. 4, 7  
Lk. 8, 7  
 ander deel van din sade vil onder dorne . en alse die dor

and said thus: A sower went out / to sow his seed, and when he sowed  
 some of the seed fell by / the wayside; there it was trodden upon, and  
 the birds came / and ate it up. And another part of the seed fell upon a  
 20 stony / 20 land, where it could not plant its roots / for lack of good soil:  
 and when it had / shot up the sun came and scorched it and made it /  
 wither, because it had shot up without roots. An / other part of that seed

16 om ακουετε in Mc.: ε 203 21094 al<sup>4</sup>. — om ιδου (Lk. viii. 5) in Mt.: ff<sub>2</sub> 294  
 21416; in Mc.: 294 21386 aeth.

17 add *syn saet* (from Lk.) also in Capit: Pep Harm 43<sup>3</sup> (*his sedes*), Schäfers, Erkl. d.  
 Ev. S. 20, 169, in Mt.: 2168 2350 21132 2247 21443 sy<sup>a</sup> b h ff<sub>1</sub> Q Vg<sup>edd</sup> Old-Germ.  
 Wycl.; in Mc.: 230 21441 2211 21178 2279 295 21354 286. — om *eyeveto* in Mc.  
 (from Mt. Lk.): 25f 23015 286 lat exc. a sy<sup>(c)</sup> sah arm.

18 Mt. xlii. 4 add και κατεπατηθη (from Lk.) in Mt.: 2226 2384. — om του ουρανου (= Mt.)  
 in Lk.: Ta<sup>ar</sup> Fuld L<sup>ned</sup> 2014 25 2337 e a b ff<sub>2</sub> l q sy; add του ουρ. (= Lk.) in  
 Mt.: S<sup>ned</sup> Zach 2371 sah 2050 293f 294f 2337 Ferr 230 etc. 21222ff I<sup>r</sup> 2207ff  
 2370f 21353 al sy<sup>c</sup> b h ff<sub>1</sub> Q R Vg<sup>edd</sup> corr val<sup>a</sup>; add in Mc.: 21016 25 2351 2243  
 21386 287 al a c q r Old-Germ<sup>edd</sup>.

19 en steeneghtig lant for *petrosa* cp. *petrosa loca*: b (a hiat) ff<sub>1</sub> g (*loci petrosa*);  
 in Mc. *loci petrosa*: d g q; *petrosam terram*: a; in Lk.: (*super*) *terram*: b.

20 add *daert sine wortele nit geplant en conste* cp. Zach 225A *non figitur  
 radix* and sy<sup>ac</sup> in vs. 6<sup>b</sup>: *καις καις ουκ εις τον ουρανον*, Georg: *quia  
 radicem (-s) non extrusit*.

22 Mt. xlii. 5 om *quia non habebant altitudinem terrae*: S<sup>ned</sup> sy<sup>a</sup> e; in Mc.: e b c.  
 Mt. xlii. 6 *verbroyet ende dedt verdorren*, causativa l. *aestuaverunt—aruerunt*.

23 *sonder wortele utgheschoten*, cp. *μίζαν* l. *ικμαδα* in Lk.: 2376, Schäfers, Erkl.,  
 S. 20f, 169: *keine Feuchtigkeit unter seinen Wurzeln*.

24 Mt. xlii. 7 *onder, inter* l. in (cp. Lk. viii. 7 *εν μετω των ακ.*): Zach 225B *in  
 spinas, hoc est, inter spinas*. Schäfers, Erkl., S. 21 *in mitten von D*.

fol. 28<sup>r</sup>

25 ne op wiessen so verdructen si dat saet so datt nit ghe  
wassen en conste . / en ander deel van din sade vil in goet <sup>Lk. 8, 8a Mc. 4, 8</sup>  
lant en dat wis op en brachte vrocht somech hondert <sup>Mt. 13, 8</sup>  
foldege somech sestech uoldege . en somech dertechuoldeghe /  
Doe ihe dit hadde gesproken so rip hi en seide die oren <sup>Mc. 4, 9 Mt. 13, 9</sup>  
A. 65 C. 90 30 heft hi hoere . MATH' || Ene andre gelikenesse so ver <sup>Mt. 13, 24</sup>  
F. 73 trac hi din volke en seide al dus . ghelyc es hemelrike  
din man die saide en goet saet op syn lant . / Mar des . <sup>Mt. 13, 25</sup>

fol. 28<sup>v</sup>

nachts also die liede sleipen so quan syn<sup>a</sup> vient en saide op  
a) inter l. die diel

25 fell among thorns, and when the / 25 thorns grew up they choked the seed,  
that it / could not grow. Another part of that seed fell upon good / land  
and it grew up and bore fruit, some a hundred / fold, some sixtyfold, and  
some thirtyfold. / When Jesus had said this he called out and said: He  
C. 90 30 who has ears, / 30 let him hear. || He told the people another similitude, /  
and said thus: The kingdom of heaven is like / unto that man who sowed  
good seed upon his land. But in the /

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night, when the people slept, his enemy<sup>a</sup> came and sowed upon / that  
a) the devil

25 so datt nit ghewassen en conste, evidently rendering Mc. iv. 7<sup>b</sup> added by Ta<sup>ar</sup>;  
om Fuld and S<sup>eed</sup>.

26 goet lant. Ephr 124, 125, 196, Schäfers, Erkl. S. 21, 22, 23, 24, and sy<sup>c</sup>  
Lk. viii. 8 have good and fat, represented in d by terram bonam et uberam,  
in cer by terram bonam et optimam (for opimam), a: optimam et bonam;  
cp. Vogels, Evang. Palat., S. 71f and my remarks in: Orien Christianus,  
Dritte Serie I S. 220—222.

29 Lk. viii. 8 doe Iesus dit hadde gesproken, cum locutus esset l.icens, cp. f:  
cum loqueretur, Old-Germ<sup>edd</sup>: do er die wort geredt so schry er.

om ακουειν (Mt.); om in Lk.: Marc<sup>tert</sup> contra Ta<sup>ar</sup> Fuld S<sup>eed</sup>, cp. in Lk. viii. 15

30 add ταυτα λεγων εφωκει ο εχων αυτα ακουειν: ε376 Ferr (exc. ε1033) ε1444 ε351  
ε1443 al. — add in Mc.: et intelligens (a: qui intellegit) intelligat: a b ff<sub>2</sub> i r  
δ5 ε1222 cp. Zach 225D (comm): qui habet aures cordis, id est, intelligentiam  
mentis, audiat; and see L<sup>eed</sup> ch. 82 Mt. xi. 15 and ch. 95 Mt. xiii. 43.

Mt. xiii. 24 This order in Fuld Pep Harm contra Ta<sup>ar</sup>.

31 om factum: SH<sup>eed</sup> ER Hier sy ε353 Old-Hebr.

fol. 28<sup>v</sup>

1 Mt. xiii. 25 add des nachts (also in Capit). — syn vient, the ordinary reading; H<sup>eed</sup>:



fol. 28<sup>v</sup>

- dat selue lant nacht crotte onder dat goede saet . En also hi  
dat ghedaen hadde streek hi enwege al heimelec . / Dar na also *Mt. 13, 26*  
dat coren begonste te wassene so ginc oc vt die nacht crotte /  
5 Doe quamen dis mans knechte en seide haren here . en *Mt. 13, 27*  
sayestu here en goet saet op dyn lant? wanen comen die  
nacht crotten onder dat coren? / En die here antwerdte . myn *Mt. 13, 28*  
uient heft dat gedaen . en sine knechte spraken noch tote hem  
en seiden . weltu dat wi gaen en trekken vt die nacht crotte  
10 mett' wortelen? / en die here antwerdte hen . Nenic want gi mo *Mt. 13, 29*

same land night-tares among the good seed. And when he / had done that  
he stole away secretly. After that, when / the corn began to grow, the  
5 night-tares also came up. / <sup>5</sup> Then the servants of that man came and said  
to their master: / Didst thou not sow good seed in thy land, Master? whence  
come the / night-tares among the corn? And the master answered: Mine /  
enemy has done that. And his servants spoke again to him / and said:  
10 Wilt thou that we go and pull out the night-tares / <sup>10</sup> with the roots? And

een viant, om *αυτου*: sy<sup>sc</sup> sy<sup>p cod</sup> k\* e h Iren 1551. — *saide*, *seminavit* l.  
*superseminavit* (= S<sup>ned</sup>: *van boven saide*): Ta<sup>sc</sup> sy k e q Iren<sup>sc</sup> (Iren<sup>arm</sup> 1/2) 15  
(contra d) sah boh H<sup>ned</sup>.

2 onder, *inter* l. *in medio* (S<sup>ned</sup> *in midden*): k (contra e) Iren sy 153; in: a b h. —  
dat goede saet l. *tritici* (S<sup>ned</sup> *tarwe*).

3 add *al heimelec*.

4 Mt. xiii. 26 om *et fructum fecisset*.

5 Mt. xiii. 27 *dis mans* l. *patris familiae* (cp. sy<sup>s</sup>: om *patris fam.*). — SH<sup>ned</sup> *toten*  
*vader des gesindes*, *ad patrem familias*: e h L R, *patri fam.*: D E Q μ Zach Wn  
1216 I<sup>sc</sup> (exc. 17), cp. *domino eorum p. accesserunt*: sy<sup>s</sup> sah. — *haren here*,  
*domino eorum* l. *ei*; om *ei*: k e sa S<sup>ned</sup>.

6 wanen comen l. *unde habet* cp. sy Ta<sup>sc</sup>: *unde sunt*. — om *ovv* p. *ποθεν*: sy  
Ta<sup>sc</sup> (contra Ephr 126) 1346f 1270 S<sup>ned</sup> (not H<sup>ned</sup>).

7 add *onder dat coren*: Old-Hebr. cp. sy add 153 (Ephr om 153).

Mt. xiii. 28 *ende*, *et* l. *autem*: a b c ff<sub>1</sub> ff<sub>2</sub> l r Vg. om *et*: sy<sup>s</sup> k f. — add *die*  
*here*. — add *myn*, *meus* p. *inimicus*: Old-Germ<sup>ed</sup> p.

8 *ende*, *et* l. *autem*. — *sine*, *eius* p. *servi*: sy.

9 om *ergo*: lat (exc. f q) sy sah<sup>cod</sup> boh arm 15 1438<sup>v</sup>. — *trekken vt ... metten*  
*wortelen* l. *collegimus* cp. *eradicetis* vs. 29, cp. boh: *draw them out*.

10 Mt. xiii. 29 add *hen*, *illis* (*eis*): sy sah k a b c f h E Q R 15f 148 I<sup>sc</sup> (exc. 17). —  
om *colligentes*.

chtt die tarue ut trekken mett' nacht crokken . / Mar laett se beide wassen toten ogste en alst comt ten ogste so salic seggen den ogstren . ghedert tirst die nacht crokken en bindt se te samen omme te werpene int vir en te verberne en de

|| Ene andre gelikenesse so vertrac hi noch din uolke en seide  
aldus · win salic gheliken hemelrike · en wat gheliknessen  
salic hem gheuen? / het es ghelyc den senep sade dat nam  
en man en sayet in sinen hof · / alse men dat sayet so est een

Mr. 4, 75  
 Lk. 13, 10  
 Mr. 13, 312

Mf. 12, 31d  
 Mf. 4, 31  
 Lb. 13, 17d  
 Mf. 12, 32  
 Mf. 4, 32  
 Lb. 13, 18d

the master answered them: No, I do not, for ye might / pull out the wheat with the night-tares. But let them / both grow until the harvest; and when it comes to the harvest, I shall tell / the harvesters: Gather first the night-tares and bind / them together to throw them into the fire and to burn them; and / <sup>15</sup> gather the wheat and carry it into my barn. || He told yet another parable to those people and said / thus: Wherewith shall I compare the kingdom of heaven, and what similitude / shall I give to it? It is like to the mustard seed which / a man took and sowed in his garden.

12 *alst comt ten ogste l. in tempore messis* cp. *e cum venerit tempus messis*,  
*Sned*; *alse die oest comt*.

15 add *ende murt se.*

*hemelrike*, των ουρανών l. του θεου in Lk.: ε90 ε1386 /<sup>n</sup>, in Mc.: ε309 ε190 ε1091  
ε1260 al. add in Lk. ομοιωματι p. τιω<sup>2</sup>: Ferr; in Mc. ομοιωματι l. παραβολη:  
ε93 /<sup>n</sup> (exc. 203f) δ (a hiat).

het es ghelyc, ομοια εστιν Ι. ως in Mc. (from Mt., Lk.): δς, simile est regnum dei sicut: ε.

Mt. xiii. 32, Mc. iv. 31 *een der minster*, l. *minimum*. — om *alle, omnibus* a. *oleribus* (contra S<sup>med</sup>). Notice that *ܐܡܠܐ ܡܢ ܕܡܝܢ* is the Syriac superlative, i. e. *alle* is not required with *minste*.





fol. 28<sup>v</sup>

en woude hi din volke nit toe spreken . / omme te ueruul Mt. 13, 35  
ne die profecie die dauid wilen profeterde van hem . doe  
30 hi sprac in sinen persone en seide aldus . ic sal ontpluken  
minen mont in parablen en dat donker heft ghewest  
dat salic vercleren met ghelikenessen . / MATH' MAR . LUCAS .

fol. 29<sup>r</sup>

A. 64 C. 92 || En<sup>a</sup> ihs antwerdte hen aldus . v es gegheuen te kinne de Mt. 13, 35  
Mc. 4, 11  
Lk. 8, 10a  
verholenheit van den rike gods . Mar den andren en es dat

a) in mg. Doe quamen sine yongren te hem en uraghden hē waromme spreks du din volke toe  
in parablen en i ghelijkenessen

And without parables / he would not speak to the people, so as to fulfil /  
the prophecy which David whilom prophesied concerning him, when /  
30 he spoke in his person and said thus: I will open / my mouth in parables,  
and that which has been dark / I will make clear with similitudes. /

fol. 29<sup>r</sup>

C. 92 And<sup>a</sup> Jesus answered them thus: To you it has been given to know the /  
mystery of the kingdom of God. But to the others that has / not been

a) Then his disciples came to him and asked him: Why do you speak to the people in parables  
and in similitudes?

29 Mt. xiii. 35 add *dauid* contra SH<sup>med</sup> cp. Zach 229D: *ex persona Domini dicitur*  
*in psalmo lxxvii*; add *Ἡσαίου*: δ2<sup>a</sup> δ48 1050 δ254 Ferr 1351 δ398 aeth<sup>med</sup> R  
Ps Clem; Oxf. Vg i. l.: "Hier. Per asaph proph. credebat esse."

30 in *sinen persone*, cp. Zach l. c. and see on fol. 27<sup>v</sup> l. 32.

32 om *απο καταβολης κοσμου*. SH<sup>med</sup> *van den beginne der werelt* cp. sy<sup>sc</sup> *α. 10 301*,  
*e*: *ab origine l. a constitutione*; cp. SH<sup>med</sup> on Mt. xxv. 34, and our note on  
fol. 22<sup>v</sup> l. 30. — om *κοσμου*: δ1 δ2<sup>c</sup> δ254 1288 *e* sy<sup>sc</sup>.

fol. 29<sup>r</sup>

1 marginal insertion Mt. xiii. 10 add *sine, eius p. μαθηται*: sy Old-Lat. (exc. *k e*  
*ff. 1, 19*) *H Θ R* δ3 194f 1351 1444 A<sup>3</sup> al sah boh. — add *te hem, ad eum*: δ3  
boh *q*. — *din volke l. eis*: Juvenius; cp. Isai. vi. 9. om Tert Amb Vg<sup>good</sup>. —  
*in parablen ende in ghel.* for *παραβολαις*, cp. fol. 28<sup>r</sup> l. 15f; *parabolis*: *e*,  
*similitudinibus*: *k*; in Mc. iv. 11, Lk. viii. 9, 11 *e* has *similitudo*; cp. *μ* in  
Lk. viii. 11: *haec est autem similitudo vel parabola* supra lin. add.

Mt. xiii. 11 add *iesus*. — add *hen, αυτοις*: sy lat (exc. *k*) δ1 δ48ff I<sup>a</sup> (exc. 194f)  
I<sup>a</sup> Ferr K al. — om *στις*: 172 sah.

2 *de verholenheit, το μυστηριον* l. τα—ια (Mc. iv. 11) in Mt.: sy Old-Lat. (exc.  
*e b ff, h*) Clem<sup>at</sup> Al Ir<sup>lat</sup> DEQ; in Lk.: sy Old-Lat. — *rike gods, dei l. coe-*  
*lorum* (Mc. Lk., Ta<sup>sc</sup> using Mc.); om *coelorum* in Mt.: sy<sup>a</sup> *a b ff. 2, 81*; om  
*regni coel.*: *ff. 2*; in Mc. om *regni*: *e* 1333, in Lk. om: 1014 1448 *ff. 2*. —



fol. 29<sup>r</sup>

nit verleent . / Dar omme sprekic hen toe met parablen  
want si waenē sien en sine sien nit . en si waenen horen  
5 en si ne hoeren nit noch en uerstaen . / en hir omme so  
werdt ueruult in hen die prophecie die ysaïas wilen  
profeterde van hen die seide aldus . ghi selt horen en ghi  
en selt nit uerstaen dat ghi hoert . en ghi selt sien en ghi  
en selt nit bekinnen dat ghi siet . / want des volks her  
10 te es vergroft . en het hoert suarlec metten oren . en si  
ne oghen heuet ghesloten datt nin sie . en sine oren

Mt. 13, 13  
Mc 4, 12  
Lk. 8, 10

Mt. 13, 14

Mt. 13, 13

given. Therefore I speak to them with parables, / for they think that they  
5 see and they do not see; and they think that they hear, / <sup>5</sup> and they do  
not hear, nor do they understand. And hence / is fulfilled in them the  
prophecy which Isaiah whilom / prophesied concerning them, who spoke  
thus: Ye shall hear and ye / shall not understand that which ye hear; and  
ye shall see and ye / shall not know that which ye see: for the people's  
10 heart / <sup>10</sup> is coarsened; and it hears with the ears with difficulty, and /  
it has shut its eyes so as not to see, and it has shut its ears / so as not

den andren, aliis l. illis (Lk.) in Mc.: e. — For various harmonized readings  
cp. Ta<sup>ar</sup>: *non autem data est illis qui foris sunt*; ε226 in Mc.: add ου δεδοται  
a. αλλ p. τοις εξω; in Lk. sy<sup>ac</sup>: *but to those without it is not given to them  
to know, therefore in parables it is said (sy<sup>a</sup> I say) to them*; g: *non datum  
est nisi in parabolis dicitur*; e: *non est datum nisi in similitudinem (sic)*; μ<sup>a</sup>:  
*ceteris autem non est datum sed in similitudinibus*; add loquor: b ε77 ε226  
ε368 ε121 etc. ε1279 ε551; add dicitur: sy<sup>p</sup>.

3 Fuld SH<sup>cod</sup> add Mc. iv. 34<sup>b</sup> p. datum.

4 Mt. xiii. 13 *waenen sien* cp. Zach 230B (Hier): *videntes non vident, hoc est,  
ingenio praesumentes se videre.* — want, οτι c. ind. l. ινα c. conj. (Mc. iv. 12):  
Ta<sup>ar</sup> Clem Al H sy<sup>p</sup> arm aeth boh Vg Fuld contra sy<sup>ac</sup> Old-Lat. δ5 ε050  
Γ<sup>a</sup> (exc. ε346) Ferr δ30 ε1444 ε178 sah.

5 Mt. xiii. 14 *hiromme . . . werdt ueruult*, add *hiromme* cp. *ut adimpleatur, -eretur*:  
sy<sup>a</sup> f<sup>a</sup> g<sub>2</sub> Vg<sup>pl</sup>.

6 in hen, add in: f ff<sub>2</sub> g<sub>1</sub> b ff<sub>1</sub> h Vg<sup>cod</sup> ε1386, add Δ: sy<sup>a</sup>, super: k d, επι: δ5  
ε121 ε1442f ε17 ε247 boh aeth Eus. — ysaïas, S<sup>cod</sup> add *des propheten*: sy<sup>ac</sup>  
sy<sup>p</sup> cod 20<sup>a</sup> cod 12<sup>a</sup> sah<sup>cod</sup> 50, 7<sup>a</sup> boh.

7 die seide, *dicentis* l. *dicens*: Ta<sup>ar</sup> sy arm aeth sah<sup>cod</sup> 50, 7<sup>a</sup> boh Old-Lat. (exc. k,  
but incl. d contra δ5) DELQRB<sup>5</sup>V.

8,9 add *dat ghi hoert, dat ghi siet*, cp. sy<sup>ac</sup> in vs. 13: *what they see they shall  
not see, what they hear they shall not hear.*

10,11 Mt. xiii. 13 add *sine*, αυτων p. οφθαλμοις and ωσιν<sup>2</sup>: Ta<sup>ar</sup> sy, p. οφθαλμοις: ε192,  
p. ωσιν<sup>2</sup>: δ2<sup>a</sup>. — om τοις οφθαλμοις p. *sie*, om τοις ωσιν p. *hore*, om τη καρδια  
p. *bekire*, cp. om oculis videant . . . corde intelligent et: k e; Didasc Ap. ed.

fol. 29<sup>r</sup>

gheloken datt nin hore noch en versta · eñ datt hem nin  
bekire eñ ict nin ghansse van sinen mesquamen<sup>a</sup> / Doe<sup>Lk. 8, 9 Mc. 4, 10  
(Mt. 13, 36d)</sup>  
baden hem die yongren eñ seiden · ontbint ons die pa  
15 rable van den sade · / Eñ ilhc<sup>b</sup> antwerdde hen eñ sprac al<sup>Mc. 4, 13</sup>  
dus · En uerstadi derre parablen nit? hoe seldi alle  
dandre parablen dan verstaen? ‘Nochtan<sup>d</sup> seggic v dat sa<sup>Lk. 10, 23  
(Mt. 13, 16)</sup>  
lech syn vwe oghen want si sien eñ uwe oren want  
si hoeren · / want ouer<sup>e</sup> waer seggic v dat vele coninge<sup>Lk. 10, 24  
(Mt. 13, 17)</sup>  
20 eñ profeten eñ heileger liede begerden te siene dat ghi  
siet eñ en sagens nit · eñ te hoerne dat ghi hoert eñ en  
<sup>a) inter l. lucas — b) inter l. marcus — c) in mg. beati oculi — d) inter l. math<sup>1</sup> — e) inter l.  
amen — f) inter l. lucas</sup>

to hear nor to understand, and lest it / should convert itself and I should  
cure it of its diseases. Then / the disciples asked him and said: Explain  
15 to us the parable / <sup>15</sup> of the seed. And Jesus answered them and spoke /  
thus: Do ye not understand that parable? how then shall ye understand  
all / the other parables? However I say unto you, that / blessed are your  
eyes, for they see, and your ears, for / they hear. For verily I say unto  
20 you that many kings / <sup>20</sup> and prophets and holy persons desired to see  
that which ye / see, and they did not see anything of it; and to hear that

Lag p. 109 (ed. Connolly p. 224): *For the heart of this people is waxed  
gross and their eyes they have shut and their ears have they stopped, lest at  
any time they should be converted*, cp. Oxf. Vg i. l. p. 92: “*Q post hunc  
versum addit: et iterum, incrassatum est cor populi huius et aures eorum  
obstruerunt et oculos suos compraeserunt ne quando convertatur et sanem eos,  
ex aliqua versione mihi ignota*”. Both versions are identical!

17 Mc. 1v. 13 add *dandre*: S<sup>nod</sup> sah boh<sup>cod</sup> cp. τας αλλας l. πασας τας, om παρα-  
βολας: 195.

18 Mt. xiii. 16 want si—want si, quia—quia; SH<sup>nod</sup>: *die ogen die sien dat gi sien  
ende die oren die horen dat gi hort* (Lk. x. 23) = Iren IV. xxix. 1 quoting  
Mt.; qui—quae l. quia—quia (in Syriac both expressed by ܩܝܐ): Ta<sub>2</sub>, sy Did.  
Apost. ed. Lagarde p. 109 a b c ff<sub>1,2</sub> h r<sub>2</sub> (g<sub>1</sub><sup>a</sup> qui g<sub>1</sub><sup>c</sup> que l. quia<sup>2</sup>); in Lk. x. 23  
add *aures quae audiunt*: e c f, cp. ܕܝܕ add: και ακουοντες α ακουετε.

19 Mc. xiii. 17 ܐ coninge (added from Lk.) a. profeten: S<sup>nod</sup> contra Ephr 155, 273:  
*proph. . . iusti . . . reges*. Ta<sup>ar</sup> Fuld om *reges*; add δικαιοι p. προφ. in Lk: ܕܕܝܐ;  
om και δικ. in Mt.: ܕܝ = om και βασι in Lk.: Marc<sup>tar</sup> e a ff<sub>1</sub> i l Method; δικαιοι  
l. βασιλεις (Mt. xiii. 17) in Lk.: b q r Q.



- F. 76 C. 93 hoerdens nit. || Ghi dan verstaet de parable van den saye Mt. 13, 18  
 re en van den sade. MATHEUS MAR · LUCAS · Dat saet es Lk. 8, 12d  
Mc. 4, 14.  
 dat gods wart. / Dat saet dat ualt neuen den wege. Mt. 13, 19 Mc. 4, 15  
Lk. 8, 12d  
 25 dat syn die hoeren dat gods wart Dar na so comt de  
 quade gheest en raapt op dat daer ghesait was datt  
 nin beclue in den gheloeue. / Dat ander saet dat op Lk. 8, 13d  
Mt. 13, 20  
Mc. 4, 16  
 dat stenechtege lant uil. dat syn die dat gods wart  
 hoeren en blideleke dat ontfaen. / Mar want dat saet enghe Lk. 8, 13d  
Mt. 13, 21  
Mc. 4, 17  
 30 ene wortele en heft in har herte so en caent in hen  
 nit becluen want ter liden so ontfaen si dat gheloeue  
 en in den tide van suarheiden harre koringen so laten  
 C. 93 which ye hear, and they / heard nothing of it. || Understand then the  
 parable of the sower and of the seed: The seed is / the word of God.  
 25 The seed that falls by the wayside, / 25 that are those who hear the word of  
 God; after that comes the / evil spirit and catches up what had been sowed  
 there, that it / should not last on in faith. The other seed, which / fell upon  
 stony land, that are those who hear the word of God / and gladly accept  
 30 it; but because the seed / 30 has no roots in their hearts, it can not last  
 in them, / for they accept the faith in passing, / and in the time of the  
 temptations of pressure, they let / it go,  
 23 Mt. xiii. 18 add *ende van den sade*: SH<sup>med</sup> (H<sup>med</sup>) also L<sup>med</sup> Capit 93, cp.  
 add *τον σπορον* vs. 3<sup>b</sup> quo vide; *seminis* l. *seminantis*: sy<sup>p</sup> Eus<sup>Θ</sup>.  
 24 Mt. xiii. 19 *Dat saet dat ualt neuen den wege*, harmonisation of Mt. xiii. 19<sup>c</sup>  
 and Lk. viii. 12<sup>a</sup> = Ephr 124 *quod cecidit prope viam* cp. Zach 231D *Hic*  
*est qui seminatus est, i. e. super quem semen cecidit super viam*; also Mt. xiii. 22  
*πασων* l. *σπαρεις*: sy<sup>ac</sup> 1260; Mt. xiii. 23: sy<sup>ac</sup>; e Lk. viii. 12: *quod autem ad*  
*viam seminatum est*; quod l. *qui*: f.  
 25 Lk. viii. 12 add *dat gods wart, verbum dei*: A<sup>3</sup> sy<sup>c</sup> (sy<sup>a</sup>?) b D cp. Ephr 125 in  
 comment.; add *verbum* only: e c r (add *in cordibus suis*) pal 1211 1229 1386  
 sy<sup>p</sup>; add *αυτου* p. *ακουσασιν* in Mc.: 1050f 193 30ff 17 132.  
 26 Mt. xiii. 19 *de quade gheest, malus* (*malignus*: d h r<sub>2</sub> D L Q J-P Wurz J μ Dim;  
*nequam*: k). S<sup>med</sup> has *duvel*, διαβολος with Lk. — *raapt op, rapit*: Ephr 125  
 (Mt.) l. S<sup>med</sup> *nemet, tollit* (Mc. Lk.). — *dat daer ghesait was*; S<sup>med</sup> *twort van*  
*harre herten* = Lk.; add in Lk. *τον εππαρμενον*: 1351; om *verbum*: e.  
 27 Lk. viii. 12 *datt nin beclue in den gheloeue*; om *πρωτων*.  
 28 Mt. xiii. 20 *dat syn die*, add in Lk. *hi sunt*: sy Old-Lat (exc. e). — add *gods,*  
*dei* p. *verbum*: Vg 5, add *μου* in Mt.: 176 1222 1226 A<sup>3</sup> q f (in vs. 23: sy<sup>p</sup>);  
 in Lk.: 32<sup>a</sup>.  
 29 om *ευθης* (= Lk.), om in Mt.: sy<sup>a</sup>; in Mc.: sy<sup>ac</sup> p cod 40 c ff<sub>2</sub> i q 35 1376 al<sup>2</sup>,  
 add *ευθης* (Λ) in Lk.: sy<sup>ac</sup>.  
 30 in *har herte* (Mt. *εν αυτω*, Mc. *εν αυτοις*) cp. sy<sup>p</sup> Ta<sup>ar</sup>: *omra* in Mc. (sy<sup>ac</sup> *om*).

fol. 29<sup>r</sup>

sy't uaren · eñ bliuen in din dar si tirst in waren · / Dat  
ander saet dat onder de dorne uil · dat syn die dat gods  
wart horen / mar donlede van der werelt eñ de rykheit  
eñ de verwenheit · verdrukken dat saet eñ en latent  
s nit op wassen eñ also bliuet sonder vrocht · / Mar dat  
saet dat op dat goede lant uil dat syn deghene die dat  
gods wart horen eñ verstaen eñ metten werken die  
si daer na werken so dragen si vrocht deselke hondert

Mt. 23, 22a  
Lk. 8, 14a  
Mc. 4, 18

Lk. 8, 14b  
Mc. 8, 19  
Mt. 23, 22b

Mt. 23, 23  
Mc. 4, 20  
Lk. 8, 15

fol. 29<sup>v</sup>

and remain in that in which they were at first. The / other seed which  
fell among the thorns that are those who hear the word of God; / but the  
vanities of the world and wealth / and luxury bear down upon the seed and do  
s not let it / <sup>s</sup> grow up, and so it remains without fruit. But the / seed that  
fell upon the good soil that are those who / hear and understand the word of  
God; and with the works which / they do afterwards they bear fruit some

fol. 29<sup>v</sup>

- 1 *ende bliuen ... waren*, gloss supplement not in SH<sup>med</sup>.  
Mt. xiii. 22 om *de*; et l. *autem*: S<sup>med</sup> sy<sup>ac</sup>.
- 2 add *ander* cp. fol. 29<sup>r</sup> l. 17. — *uil* (from Lk.) in Mt. l. *σπαρεις*: sy<sup>ac</sup> Eus<sup>Θ</sup> 1260. — *dat gods wart*, add *τον λογον* in Lk. (from Mt. Mc.): sy<sup>cp</sup> 1050 I<sup>n</sup> 1054 1386 *a c f q r*.
- 3 *van der werelt* (Mt. Mc.) add in Lk. *saeculi*: *f*. — om *istius* in Mt.: δ1 δ2 δ5 *k e a g h ff<sub>2</sub>* Eus. — add in Lk. *saeculi* l. *vitae* p. *sol.*: *a*; *vitae huius saeculi*: *r*.
- 4 *verwenheit, voluptas* (Lk. *voluptates*) l. *fallacia* in Mt.: Old-Lat. (exc. *f l r<sub>2</sub>*), *voluntas*: *e*, *voluptates*: *b*, *voluntates*: *a*; in Mc. *e*: *oblectationes (saeculi)*, *c*: *delectationibus (mundi)*, *ff<sub>2</sub>*: *delectationes (mundi)*, *f*: *inlecebras (divitiarum)*; in Lk. *μ*: *per sollicitudinem divitiarum et dulcedinis* (sic) *vitae soffocantur et non adferunt fructum* cp. sy<sup>ac</sup>: ܠܗܘܢ ܡܥܬܐ, *d*: *suavitate*; om *και* p. *μεριμνων* (contra Latin idiom of hendiadys): *e c f* δ5 δ254 1444 1246 1353 sah<sup>codd</sup> 1/2, cp. Zach 232C (Gregor): *Sollicitudines et divitiae et voluptas suffocant quia ... Duo sunt in divitiis contraria, sollicitudines videlicet et voluptates*. — om *εισπορευομεναι* in Mc.: 1050f 193, om *πορευομενοι* in Lk.: sy<sup>p</sup>. — om *και αι λοιπαι επιθυμιαι*: δ5f 168 I<sup>n</sup> Old-Lat. arm Georg.
- 5 Mt. xiii. 23 *nil* l. *σπαρεις*: in Mt. sy<sup>10</sup>, in Lk. add *περον*: sy<sup>c</sup> pal *c f*.
- 7 add *gods, dei* p. *verbum*; add in Lk.: *d* δ5; add *μου* in Mt. (cp. vs. 20) sy<sup>p</sup> 1132f, in Lk.: Ta<sup>ac</sup>. — add *metten ... werken*.
- 8 om *και ποιει*: sy<sup>c</sup> Eus<sup>Θ</sup>.



fol. 29<sup>v</sup>

foldege · de selke sestech uoldege en̄ de selke dertechfoldege ·

F.77 C.94<sup>10</sup> MARCUS || Doe ih̄c dese gelikenesse ontbonden hadde so ver Mc. 4, 26  
trac hi noch din volke ene andre · en̄ sprac aldus · also  
es hemelrike<sup>a</sup> alse ochte en mensche<sup>b</sup> worpe en saet<sup>c</sup> op  
syn lant<sup>d</sup> / en̄ dar na sliepe<sup>e</sup> · en̄ stonde op be<sup>f</sup> nachte en̄ be da Mc. 4, 27  
ge · en̄ dar binnen dat saet wisse al die uuile dat deghene  
15 elre omme peinsde · / want dat corenlant daert saet op ghe Mc. 4, 28  
sayt es dat brengt dat saet ut · tirsten siet men dat <sup>e</sup>crut ·  
dar na die<sup>g</sup> aer · en̄ dar na dat goede<sup>h</sup> koren · / en̄ alse dat coren Mc. 4, 29  
ripe es so doet hyt met sikkelen<sup>i</sup> aue sniden · want de tyt

a) *inter l.* de heilige kerke — b) *inter l.* des menschen sone — c) *inter l.* dat gods wart —  
d) *inter l.* in der menscheit herten — e) *inter l.* in der slape van d' doet — f) *inter l.* in den  
tide des levens — g) *inter l.* de vrese gods — h) *inter l.* gewareg berowenisse — i) *inter l.*  
karitate — k) *inter l.* in den dage des ordels

a hundredfold, others sixtyfold, and others thirtyfold. /

C. 94<sup>10</sup> 10 When Jesus had unfolded this similitude, he told / the people yet  
another, and spoke thus: The / kingdom of heaven<sup>a</sup> is such as if a  
man<sup>b</sup> cast a seed<sup>c</sup> upon / his land,<sup>d</sup> and after that slept,<sup>e</sup> and rose by<sup>f</sup>  
night and by day, / and meanwhile the seed grew all the time while that  
15 man / <sup>15</sup> was thinking about something else. For the corn-land upon which  
the seed / has been sowed brings out the seed; first one sees the stalk<sup>g</sup>, /  
after that the ear<sup>h</sup>, and then the good corn<sup>i</sup>. And when the corn / is  
ripe he has it cut off with sickles,<sup>k</sup> for the time / of the harvest has then

a) the holy church    b) the son of man    c) the word of God    d) the hearts of mankind  
e) the sleep of death    f) the time of life    g) the fear of God    h) true repentance  
i) charity    k) on the day of judgment

12 Mc. iv. 26 *hemelrike, coelorum l. dei*: SH<sup>ned</sup> Q.

13 *syn lant* add *eius* (SH<sup>ned</sup> *sinen acker*).

Mc. iv. 27 *deghene*, i. e. om *αυτες*: b (a hiat) E 1050 1168; *ille l. ipse*: lat<sup>red</sup>  
(exc. e); Ta<sup>ur</sup> sy<sup>p</sup>: om.

16 Mc. iv. 28 Ta<sup>red</sup> in its paraphrase of *αυτοματη η γη καρποφορει* omits *αυτοματη*:  
Ta<sup>ur</sup> sy<sup>(nc)</sup>. — add *want, γαρ*: K 248 276 al; contra Ephr 126: *ipse nescit quod*  
*terra ex se ipsa fert fructum* (sic distinguens); cp. sah: *knowing not the manner*  
*of the earth which sprouteth up of itself*. — *brengt ... ut l. fructificat*, cp.  
Capit D E-P G F Qaur: *et exiit semen et fecit spicam* (Oxf Vg p. 177).

17 om *εν τω σταχυι* (SH<sup>ned</sup> *in den acker*). — *goede l. πληρης* (SH<sup>ned</sup> *vulle*).

18 Mc. iv. 29 *alse dat coren ripe es l. cum se produxerit fructus*: SH<sup>ned</sup>; cp. sy<sup>(nc)</sup> Ta<sup>ur</sup>:  
*حينئذ ياتي ثمره*, Georg<sup>1</sup>: *quando autem pinguescit fructus ille* (Georg<sup>2</sup>:  
*dat*); c: *cum mutaverit fructum* (? *maturarit fructus*).

For the gloss *in der slape van den doet* cp. Zach 233D: *dormitio hominis*  
*mors est Salvatoris. Exsurgit semen nocte et die post somnum Christi*.

fol. 29<sup>v</sup>

A. 66 C. 95 van den ogstene dan toe comen es . / MATH'. || Alse ilc dese pa-  
 20 rablen hadde uertrokken so kirde hi weder en ghinc in en  
 A. 67 hus . aldaer so quamen sine yongren te hem en spraken he  
 toe en seiden aldus . ontbint ons de parable uan der tar  
 uen uan der nacht kroken en uan den velde . / En ilc ant  
 werdde hen aldus . Dat Die dat goede saet sait dats des  
 25 mensche sone / Dat velt dats de verelt . Dat gode saet dat  
 syn de uerkorne . De nacht crokken dat syn de quade /  
 Des mans uient die se sait dats de quade gheest . De og  
 st es dat inde uan der verelt . De ogstren dat syn die in  
 gle / Also ghelike dan alse men die nacht crokken ghedert  
 30 en worpt se int uir en uerbent se also sal gheschin in

C. 95 20 arrived. When Jesus had told these / 20 parables, he turned back and went  
 into a / house. There his disciples came to him and spoke to him / and  
 said thus: Unfold to us the parable of the wheat, / of the night-ares and  
 of the field. And Jesus answered / them thus: He who sows the good  
 25 seed is / 25 the Son of man; the field is the world; the good seed / are  
 the elect; the night-ares are the evil ones; / the man's enemy who sows  
 them is the evil spirit; the harvest / is the end of the world; the harvesters  
 30 are the / angels. Therefore, even as one gathers the night-ares / 30 and  
 casts them into the fire and burns them, even so shall it happen on / the

19 Mt. xiii. 35 add *iesus p. domum*: sy<sup>o</sup> Ta<sup>o</sup> h q f 2050 2133 2207 2351 2346f al.

21 add *hem, ei p. dicentes*: sy Ta<sup>o</sup>.

22 *ontbint, διακαθησθαι* ~~ακα~~ l. *φασιν*: sy 21 22\* 2050 230 Orig<sup>1</sup> 1; *dissere*: ff<sub>1</sub> r<sub>2</sub>  
 Vg<sup>pl</sup>, *edissere*: f E<sup>2</sup> Θ T W Vg<sup>add</sup>; *enarra*: a b ff<sub>2</sub> g<sub>1</sub> h q; *narra*: k d; *dic*: e.

23 add *nan der turnen* (S<sup>add</sup>: *van de zede ende*), add *tritici et*: a b c ff<sub>2</sub> g<sub>1</sub> g<sub>2</sub> h  
 r r<sub>2</sub> D E-P<sup>ms</sup> Q R T W gat μ Wurz J Durm Dim Old-Germ. — add *ende, et*  
 a. *agri*: e (s. *agri et zis.*) ff<sub>1</sub> h sy<sup>o</sup> SH<sup>add</sup>.

Mt. xiii. 37 add *iesus*: a b c ff<sub>2</sub> g q Old-Germ<sup>add</sup>.

24 add *hem, wortet*: K 23 248 256f I\* (exc. 25) I\* I' 2207 2351 sy Ta<sup>o</sup> c f ff<sub>1</sub> g<sub>2</sub>  
 h q gat; e: *quibus*.

24-25 Mt. xiii. 37, 39 add *dats*: SH<sup>add</sup> Old-Germ. cp. in vs. 38 *hic mundus est*: e  
 (not h) m a b c f ff<sub>2</sub> g<sub>1</sub> h q r<sub>2</sub> Aug μ Dim D E E-P<sup>ms</sup> Q R Wurz J.

30 Mt. xiii. 38 *de uerkorne, electi* l. *filii regni*: SH<sup>add</sup> cp. Zach 234D: *electi vero*  
*rapiuntur obviam Christi in aera*. No trace of Ephrem's (p. 124, 126, 167,  
 174) *semen sanctum* or *semens sanctus*.

27 Mt. xiii. 39 *die se sait* cp. sy<sup>o</sup>: *the sower* (add of them: sy<sup>o</sup>). — *dats, hic est*: r<sub>1</sub>  
 Old-Germ.

30 Mt. xiii. 40 *worpt se int uir ende*: SH<sup>add</sup>, also in vs. 30; cp. vs. 42 and Mt. iii. 10.



fol. 29<sup>v</sup>

den dage des ordeels · / Des menschen sone sal senden sine *Mt. 13, 41*  
ingle die selen ghedren alle de quade en die in quaethei

fol. 30<sup>r</sup>

den daer uonden selen werden · / en selēse werpen in dat *Mt. 13, 42*  
helsche uir · Daer sal syn gescrei en krisselinghe uan tā  
den · / Dan selen de gherechte schinen alse de sonne in dat *Mt. 13, 43*  
rike hars uader · Die oren heft te horne hi hoere en

F. 78 C. 96. 5 uersta MATH' · || Dar na so uertrac hi noch ene andre pa  
rable en seide aldus · ghelyc es hemelrike<sup>a</sup> den schatte die *Mt. 13, 44*

a) inter l. dat leuen d' goeder

day of judgment. The Son of man shall send his / angels, who shall gather  
all the evil ones and those who /

fol. 30<sup>r</sup>

shall there be found in iniquities, and shall cast them into the / fire of  
hell: there shall be weeping and gnashing of teeth. / Then shall the  
C. 96. 5 righteous shine as the sun in the / kingdom of their Father. He who has  
ears to hear, let him hear and / <sup>3</sup> understand. After that he told yet  
another parable / and spoke thus: The kingdom of heaven<sup>a</sup> is like unto  
a) the life of the good

31 in den dage des ordeels l. in consumm. saec., so also in vs. 49; cp. gloss l. 18.

32 Mt. xiii. 41 die, qui l. et: sy<sup>v</sup> *ܕܝܚܝܐ* (sy<sup>v</sup> *ܕܝܚܝܐ*); om ex. της βας.: SH<sup>cod</sup>. —  
de quade l. scandala. cp. Old-Germ<sup>add</sup> *trubsal* (contra Old-Germ<sup>add</sup> *schande*).

fol. 30<sup>r</sup>

2 Mt. xiii. 42 helsche uir l. *caminum ignis* cp. Zach 234D *caminum ignis dicit infernum*. — *gescrei, ploratio* l. *fletus*: k Aug (*ploratus*), in vs. 50: k e. SH<sup>cod</sup> in both places: *weninge*, L<sup>cod</sup> in vs. 50: *gheweene*; no trace of add *ocularum* p. *fletus*: e (cp. e Mt. xxii. 13, Lk. xiii. 28), see vs. 50.

3 Mt. xiii. 43 selen schinen, *fulgebunt*; lat (exc d): *lucubunt*; λαμψουσιν l. *εκλαμψουσιν* (Dan. xii. 3): Just 35 330 etc. 33017 Orig Old-Germ<sup>add</sup> (*leuchten* l. *erleuchten*) sy<sup>v</sup> *ܕܝܚܝܐ* (cp. Mc. ix. 3), sy<sup>v</sup> *ܕܝܚܝܐ*.

4 add *te horne*, *audiendi* contra: k e a b Fuld AYCT\* al 7 31 32\* 3050f, cp. ad vs. 9 where lat (exc k e ff<sub>1</sub>) add. — add *ende uersta* cp. vs. 9 fol. 28<sup>v</sup> l. 30.

5 Mt. xiii. 44 For the harmony link: *Darna so uertrac hi noch ene andre parable ende seide aldus* (not in SH<sup>cod</sup>) cp. add *aliam similitudinem adjecit dicens*: b aur (*locutus est eis* l. *adjecit*) gig J-P Wurz A. The lectionary link in pal is: *ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ*.





fol. 30<sup>r</sup>

neuen din oeuere en kisen ut die goede uesche en leggen  
se in hare uate en die quade werpense en weghe / also *Mt. 13, 49*  
saelt syn in den daghe des ordeels . Dan selen comen din  
20 gle en selen scheeden de quade uten goeden . / en selense *Mt. 13, 50*  
worpen in dat helsche uir . Dar sal syn gheween en  
A. 68 krisselinge uan tanden . / hebdi aldit uerstaen? en si ant *Mt. 13, 51*  
werdden yawi / en hi sprac noch uoert en seide . So wie *Mt. 13, 52*

the beach, and select the good fishes and lay / them in their vessels, and  
the bad ones they throw away. Even so / shall it be on the day of judg-  
20 ment. Then shall come / <sup>20</sup> the angels and shall sever the bad from the  
good, and shall / cast them into the fire of hell: there shall be weeping  
and / gnashing of teeth. Have ye understood all this? And they / answered,  
Yes, we have. And he spoke yet further and said: He who / has been

had also the above *στε δε* construction with the verb. fin. or else the Syriasm  
of repeating the pronoun after the relative). The verb. finit. *αναβιβασαν* as  
in the Syriac l. *αναβιβασαντες*: Ta<sup>med</sup> Old-Lat *δ5*.

*benenuen din oeuere*, *ω επι τον αυγ.* p. και: *c ff<sub>1</sub> l r<sub>2</sub>* Vg Old-Germ *δ2<sup>c</sup> δ3 δ254*  
*αι016* Cyr; om και a. καθ.: a *ε56 ε050* Ferr (exc. *ε226*).

17 *kisen ut, eligunt* l. *colligunt* (*συνελεξαν*), *elegerunt* is the reading of sy arm  
Clem Al (*την εκλογην*) lat (exc d: *collegerunt*) Old-Germ; Ephr 128 *accedunt*  
*eligere, electio*. — *goede, bonos*. This is the Vg rendering of *καλα*; Old-Lat  
(exc *c ff<sub>1</sub> l q r<sub>2</sub>*) *δ5 ε33* Ambr Aug: *καλλιστα*, d: *meliora*, Clem Al: *των*  
*αμεινονων*, sy<sup>med</sup> Ephr 128 *الاحسن*. The reading *elegerunt* and the super-  
lative or comparative *optimos, meliora* is evidently connected with the  
addition: *ende leggende, et posuerunt*: Ta<sup>ar</sup> sy<sup>o</sup>. cp. Plooij, *Mt. xiii. 48<sup>b</sup> in the*  
*textual tradition*, in: Meded. Kon. Akad., Amsterdam, 1931, dl. 71, Serie A,  
n<sup>o</sup> 1, p. 1—10. — add *uesche, pisces p. optimos*: a b sy<sup>med</sup>.

add *hare, sua p. vasa*: pal<sup>a(bc)</sup> a b *c ff<sub>2</sub> g<sub>1</sub> h g ig* Dim Aug *1/2 D E E-P L Q R*  
sah Old-Germ; om *in vasa*: sy<sup>med</sup> Ephr 128 (?).

18 *ende, et* l. *autem*: Ta<sup>ar</sup> sy pal Ephr 128 SH<sup>med</sup> Old-Germ<sup>old post</sup> Tynd Gen. —  
*quade*, sy<sup>o</sup> Aphr also have here the comparative idea *الاسفل*, 'inferior' l.  
*الاسفل*, which means that the whole passage is affected by Tatianic influence  
in the Old-Latin and Syriac.

19 *Mt. xiii. 49 in den daghe des ordeels* for *in consumm. saec.* as in vs. 40. — *selen*  
*comen, venient* l. *exibunt*.

20 *uten, ex* l. *de medio*.

*Mt. xiii. 50 helsche* see above l. 2 on vs. 42. — no trace of add *oculorum p.*  
*fletus*: *g<sub>1</sub> m* (*eorum*), see vs. 42 and Mt. viii. 12.

22 *Mt. xiii. 51* om *λεγει αυτοις ο ιησους*: *δ1 δ2 δ5 ε121 ε1341* sy<sup>o</sup> lat (exc a f *g<sub>2</sub> h q r<sub>2</sub>*  
*D E Q Corp Oxon μ Dim Wurs F*) Orig contra Ta<sup>ar</sup> K.

23 om *αυτω* p. *λεγουσιν*: *k c*. — om *κυριε* p. *και*: *δ1 δ2 δ5 ε050 δ254* Ferr *δ30* sy<sup>med</sup> pal  
*k ff<sub>1,2</sub>* Vg (exc *D E-P<sup>med</sup> Q R Corp Oxon gat μ Wurs F*) contra Ta<sup>ar</sup> SH<sup>med</sup> K.



fol. 30<sup>r</sup>

so gheleert es en andre leert hi sal ghelyc syn din  
25 wisen hushere die ut sinen tresore brengt vo  
ert beide niwe en out . / En also ilic alle dese parablen Mt. 13, 53  
hadde gesezt so ghinc hi denen / en quam weder in syn Mt. 13, 54<sup>a</sup>  
F. 79 C. 97 lantschap . MATH' MR . LUCAS . JOH'ES . || En also ilic qua Lk. 4, 26  
Mt. 6, 16, 2  
Mt. 13, 54<sup>b</sup>  
in dat lant daer hi op geuudt was so ghinc hi in  
30 die synagogen en leerde dat volc . en also dat volc hoer  
de sine leeringe so wonderde hen allen so dat si onder  
linge worden sprekende uan hem en seiden aldus . wa

25 taught thus and teaches others, will be like unto the / 25 wise householder  
who out of his treasure brings / forth both new and old. And when Jesus  
had said all these parables, / he went thence and came back into his /  
C. 97 country. || And when Jesus came / into the land where he had been  
30 brought up, he went into / 30 the synagogue and taught the people; and  
when the people heard / his teaching, they were all amazed, so that they /  
began to talk about him among themselves, and said thus: /

24 Mt. xiii. 53 so wie ... leert, quicumque doctus est et alios docet cp. Mt. v. 19  
(contra S<sup>med</sup>).

25 om homini: B<sup>u</sup> Hil Ambr Aug Zeno Veron, cp. the omission of homini a  
negotiatori in vs. 45: Fuld 21 22\* 230 2132 21341 Cyr Chrys Ambr.

26 Mt. xiii. 53 om xxi eyeweto, see on Mt. vii. 28 fol. 16<sup>r</sup> l. 12.

27 hadde gesezt, locutus l. consummasset; k e 2133, see on Mt. vii. 28 fol 16<sup>r</sup> l. 12. —  
add weder, rursus contra S<sup>med</sup>.

29 daer hi opgeuudt was from Lk. iv. 16 see fol 10<sup>r</sup> l. 30. For Diatessaron  
influence on Mt. xiii. 54, Mc. vi. 1, Lk. iv. 16 and context see Ephr I 93, where  
Lk. iv. 29f is quoted between Mt. xiii. 44 and xiv. 18 (Burkitt, Ev. da Meph.  
II 183), Marc<sup>tert</sup> (Tert Adv Marc. i. 19): *descendisse in civitatem Galilaee  
Capharnaum*; Iren IV xxiii. 1: *Et ipse dominus in Capharnaum Esaiæ  
prophetias legebat*; contrast Ephr 129 *Ingressus est in Bethsaida*, and Ephr  
212 *nec Nazaraei quum de monte cum praecipilarent*. All Harmonies omit  
Lk. iv. 31<sup>a</sup> *he went down to Capernaum* exc. Pep Harm 19<sup>b</sup> who does  
not attempt to harmonize here. On the other hand Pep Harm 26<sup>b</sup> using  
Mc. vi. 1—6: *his oven cuntre to Nazareth*; Ta<sup>u</sup> Mc. vi. 6<sup>b</sup> *he went about  
in the villages round Nazareth*.

For the place of Lk. iv. 23—30 in the Harmonized Gospels cp. Zach 20A  
*Saeppissime quoque praecoccupant evangelistae longa post dicenda ut Lucas ...  
nec longe post baptismum praecoccupando ponit, Medice cura te ipsum; quanta  
audivimus facta Capernaum fac et hic in patria tua*. Fuld and Ta<sup>med</sup> omit  
Joh. iv. 43—45, Ta<sup>u</sup> adds it after Joh. iv. 4—42 but goes on with Lk. v. 12  
Mc. i. 41. Ephr quotes p. 130 *susceperunt eum Galilaei* in this Lk. iv context.



fol. 30<sup>r</sup>

nen comt desen die wysheit die hi heft en die grote  
cracht uan mirakelleken werken di hi werkt? / En  
es dit nit iosephs des smeds sone? En es syn moe  
der nit maria · en sine brudere · iacobz en ioseph · en

Mt. 13, 55  
Mc. 6, 3a  
Lk. 4, 22d

3 symon en iudas? / En sine sustre en wonense nit hir  
met ons? wanen comt hem dan al dat wi sien en  
horen uan · hem? / En aldus wart dat volc geschan

Mt. 13, 56  
Mc. 6, 3b

C. 98 dalizert in hem || En also ihe dat uernam so gaf hi din

Mt. 13, 57  
Mc. 6, 3c

Lk. 4, 23

a) inter l. neuen

fol. 30<sup>r</sup>

Whence comes to this man the wisdom that he has, and the great / power  
of miraculous works that he works? And / is this not the son of Joseph  
the carpenter? And is not his mother / Mary, and his brothers<sup>a</sup> Jacobus  
3 and Joseph and / <sup>5</sup> Simon and Judas? And do not his sisters live here /  
with us? Whence then comes to him all that we see and / hear of him?  
C. 98 And thus the people were offended / in him. || And when Jesus heard

a) cousins

fol. 30<sup>r</sup>

<sup>1</sup> Mt. xiii. 54 add comt: Ta<sup>m</sup> whence ca me these things to this [man]; Pep Harm 44<sup>b</sup>  
where is it hym ycome þat he is þus wyse and þus myȝtly. — S<sup>med</sup> al dese  
wysheit, add al, πασα in Mt.: sy<sup>e</sup> Eus 25 1016 173 167f 1020. — die hi  
heft =? Mc. vi. 2 η δεβειτα αυτω. — die grote ... werkt cp. fol. 23<sup>r</sup> Lk. viii. 46  
and Ephr 81 and 83 virtus magna. — add di hi werkt cp. 81 fol. 25<sup>r</sup>  
l. 4 (Mt. xi. 2).

<sup>2</sup> Mt. xiii. 55 add iosephs in Mt.: sy<sup>e</sup> a b g h ff<sub>2</sub> r<sub>2</sub> D E E-P Q R; l. fabri: sy<sup>e</sup>; in  
Mc. του τεκτονος; l. τεκτων ο, add και p. υιος: e a b c i r arm aeth Georg<sup>2</sup> Orig c. Cels  
vi. 36 (expressly) Old-Germ<sup>add</sup> (eins l. des) 248 376 (om και) 133 193 (om και) 2505  
1094 1225 1386 (om του ... και); Ta<sup>m</sup> (using Mt.) nonne hic est faber, fabri filius?  
Nonne mater eius dicitur ...; om ο τεκτων in Mc.: pal; Pep Harm 26<sup>a</sup> 44<sup>a</sup>:  
Nys þis non3th Josesps son þe carpentere? — om λεγεται: Ta<sup>med</sup> Pep Harm 44<sup>b</sup>  
(sy<sup>sc</sup> 10120 l. sy<sup>p</sup> 11000).

<sup>4</sup> maria, μαρια l. μαριαμ: lat 23 1016 194f 230 etc. 1216 190f 1178 129 1551 1226  
1541 Orig 1/2 Chrys (a useful list of Greek codd under Latin influence generally).

<sup>5</sup> Mt. xiii. 56 om πασαι (= Mc.): 449 Pep Harm 44<sup>r</sup>. — wonen se, dwell l. are:  
Ta<sup>med</sup> Pep Harm 26<sup>r</sup> sitten hij. — hir, add hic in Mt. (from Mc.): Pep  
Harm 44<sup>r</sup>; om in Mc.: pal Georg<sup>2</sup>. — nit, ουχι; om in Mt. in sy<sup>sc</sup> ff<sub>1</sub> h  
1443, om in Mc.: Georg<sup>2</sup>.

<sup>6</sup> dan, ergo; om ergo: sy<sup>sc</sup> Ta<sup>m</sup> 172 Chrys Pep Harm 44<sup>b</sup>. — al dat wi ... hem  
l. παντα ταυτα: Ta<sup>med</sup> cp. fol. 25<sup>r</sup> l. 12 (Lk. vii. 22).

<sup>8</sup> Lk. iv. 23 ende also iesus dat uernam so gaf hi din volke antwerde, cp. Ta<sup>m</sup>: Iesus  
autem sciens cogitationes eorum ait illis. Fuld has the ordinary text: et ait illis.

fol. 30<sup>a</sup>

- volke antwerde en sprac aldus .<sup>a</sup> Ghi mogt seggen  
10 te mi also men plegt te seggene . Ersetre ghanse di  
seluen . also uele also wi horen seggen dat tu hefs  
ghewarchtt in kapharnaum so werk hir in dyn lant  
schap . / MATH' MR . LUCAS . JOHANNES .<sup>b</sup> Ouer waer seggie  
v dat en gheen prophete en es gheert in sinen lande /  
15 En omme die ongheloeuegheit dis volks so ne war  
a) *inter l. lucas* — b) *inter l. amen*

Lk. 4, 24  
Mt. 13, 57<sup>b</sup>  
Mc. 6, 4<sup>a</sup>

Mt. 13, 57<sup>b</sup>  
Mc. 6, 3

- 10 this he gave / answer to the people and spoke thus: Ye may say / 10 to  
me as one is wont to say: Physician, heal thy / self; as much as we hear  
say that thou hast / wrought in Capharnaum, work here in thy country. /  
Verily I say / unto you, that no prophet is honoured in his country. /  
15 15 And because of the unbelief of the people he did not / perform there

- 9 om  $\pi\alpha\upsilon\tau\omega\varsigma$ ; lat (exc. a): *utique*; sy<sup>(c)</sup> Ta<sup>ar</sup> a: *forsitan* ܐܝܬܐ. — *mogt seggen*;  
cp. *dicitis* l. *dicetis*;  $e r_2 D E-P Q R$  al<sup>4</sup>  $\mu$  Old-Germ<sup>edd</sup>; *dicebatis*: l.  
10 *also men plegt te seggene* (?) ܐܠܫܐܝܢ ܠܡܢ ܥܠܡܐܝܢ. SH<sup>ned</sup>: *dese gelike (nesse?)*.  
11 H<sup>ned</sup> add p. *cura te ipsum: doe spraken si tot hem*, cp. add *dixerunt pharisei*  
*ad iesum: corr vat*<sup>8</sup> Old-Germ. (pref. *und*) Missale Cisterc. (1529) fol. 129<sup>v</sup> ad  
init. lectionis. — add *seggen*: Ta<sup>ned</sup>. — *dat tu hefs gewarchtt, quae fecisti*  
l. *facta*: sy<sup>(c)</sup> (ܕܐܝܬܐܝܢ) Ta<sup>ar</sup> pal Ta<sup>ned</sup> Old-Germ.  
12 om  $\kappa\alpha\iota$  a.  $\omega\delta\epsilon$  (contra SH<sup>ned</sup>);  $\omega$  *hic et*:  $r_2 Q \mu$  Zach Wn text (273C) contra 20A.  
13 JOHANNES. Does this mean that the Syriac Diatessaron inserted here John  
iv. 45? cp. Ephr 130: *susceperunt eum Galilaei*. Perhaps Zahn is right when  
he assumes that the following words: *quia viderunt quod in medio eorum*  
*fecit* also refer to Joh. iv. 45 (Zahn, Forsch. I S. 154). The fact that  
Ephrem repeatedly emphasises that the whole nation of the Jews was  
meant in the passage, is not an indication that a special place was mentioned,  
but is merely anti-Judaic argument. In the Eusebian Canons Joh. iv. 44 is  
paralleled with Mt. xiii. 57 Mc. vi. 4, Lk. iv. 24.  
om  $\kappa\alpha\iota$   $\epsilon\iota\pi\epsilon\upsilon$ : Fuld contra SH<sup>ned</sup> Ta<sup>ar</sup> and ordinary text.  
14 *gheert, honoured* l. *acceptus*: aeth (under influence of Mt. Mc. *non sine honore*);  
Pep Harm 18<sup>20</sup> *so mychel honoured*. — *in sinen lande*. Ta<sup>ar</sup> adds *neque inter*  
*fratres suos* followed by Mc. vi. 4. Fuld adds: *et in domo sua* from Mt.  
om in Mt.  $\epsilon\nu$   $\tau\eta$   $\sigma\iota\kappa\iota\alpha$   $\alpha\upsilon\tau\omicron\upsilon$ : f, g, Z<sup>8</sup>  $\epsilon$ 56  $\epsilon$ 93  $\epsilon$ 346f  $\epsilon$ 294  $\delta$ 398  $\epsilon$ 370f; om in  
Mc.  $\kappa\alpha\iota$   $\epsilon\nu$   $\tau\omicron\iota\varsigma$   $\sigma\upsilon\gamma\gamma\epsilon$ .  $\alpha\upsilon\tau\omicron\upsilon$   $\kappa\alpha\iota$   $\epsilon\nu$   $\tau\eta$   $\sigma\iota\kappa\iota\alpha$   $\alpha\upsilon\tau\omicron\upsilon$ :  $\epsilon$  1444; om  $\kappa\alpha\iota$   $\epsilon\nu$   $\tau\omicron\iota\varsigma$   $\sigma\upsilon\gamma\gamma\epsilon$ .:  
 $\epsilon$  ( $\omega$  in *domo sua* a. in *patria sua*)  $\tau$   $\delta$ 2<sup>8</sup>; om in *domo sua*: Georg<sup>1</sup>.<sup>28</sup> pal<sup>8</sup>.  
15 Mt. xiii. 58  $\omega$   $\delta\iota\alpha$   $\tau\eta\upsilon$   $\alpha\pi\iota\sigma\tau\iota\alpha\upsilon$   $\alpha\upsilon\tau\omicron\upsilon$  p.  $\kappa\alpha\iota$  cp. Pep Harm 26<sup>12</sup>. — *so ne warchte*  
*hi*; om *potuit* in Mc.: sah  $\epsilon$  b  $\epsilon$  ff<sub>2</sub>; *noluit*:  $g_2$  (both tendency-readings).



fol. 30<sup>p</sup>

chte hi daer nit uele mirakelleker werke en lettelt si  
ke ghansde hi aldaer . omme hare ongeloeueheit . mar Mc. 6, 64  
hi berespese uan harre hartheit / en sprac aldus LUCAS  
In den dagen dat helyas was in israhel so waren Lk. 4, 25  
20 uele weduen in den lande alse de hemel ghesloten was  
drie yar en ses maent en die grote honger was  
in al dat lant / en tergheenre uan allen din en was Lk. 4, 26  
helyas ghesendt mar buten lands teere weduen die  
A. 69 woende te sarepten int lant uan sy sydonien . / en vele Lk. 4, 27  
25 lazerser liede waren in isrl' in helyseus ti  
de en engheen en wart ghe ganst uan allen din

many miraculous works; and few / sick ones did he heal there, because of  
their unbelief. But / he rebuked them for their hardness and spoke thus: /  
20 In the days when Elijah was in Israel, there were / 20 many widows in  
the land, when the heaven was shut / three years and six months and the  
great famine was / in all the land; and unto none of them was / Elijah  
sent, but out of the country to a widow who / lived at Sarepta in the  
25 land of Sidonia. And many / 25 leprous people were in Israel in Elisha's  
time, / and none of all those was healed / but only Naaman, who was from

17 Mc. vi. 5 om επιθεις τας χειρας (contra SH<sup>ned</sup>; *leide hi sine hant*; add αυτου: sy<sup>(c)</sup>).

Mc. vi. 6 om *et mirabatur*: *eb* (tendency reading cp. Vogels, Handbuch d. N. T. Textkritik S. 203). Omit in Mt. all texts; in Mc. εθαυμαζον l. εθαυμαζεν: ff<sup>2</sup>\* I<sup>2</sup> D E (*mirabantur*) ε168 A<sup>123</sup> Old-Germ<sup>nod</sup> Pep Harm 26<sup>15</sup> (*and Jesus him schewed so pat hij hadden alle merueille here of*; om Mc. vi. 6<sup>a</sup>: ε76. In pal the lection ends with Mc. vi. 5. LS<sup>ned</sup>: *berespitse* H<sup>ned</sup>: *strafden sy*, επιτιμωσεν l. εθαυμαζεν. — *hartheit* l. *incredulitatem*, cp. Mc. xvi. 14; iii. 5.

19 Lk. iv. 25 om *in veritate dico* contra SH<sup>ned</sup>. — om δε: Ta<sup>as</sup> sy<sup>(c)</sup> lat (exc. f) δε ε133 ε168 ε71 δ260; *enim* l. *autem*: sy<sup>p</sup> (exc cod 8<sup>\*</sup>); *amen* l. *in veritate*: Ta<sup>as</sup> e.

22 Lk. iv. 26 add *allen*; also l. 26.

23 *buten lands*, cp. Zach 238B *exterae gentis vidua*, and the reading ~~καθυσιν~~ *vidua* for ~~καθυσιν~~, *gentilis* in sy<sup>(c)</sup> Mc. vii. 26. Pep Harm 18<sup>34</sup> *to a widewoc pat woned amonge payenes*; cp. Ephr 130 *Sarepta gentilium*, and the stress laid by Ephr 130f on the contrast: *Israel — gentes*.

24 *woende*, cp. Zach 238C: *Unde bene haec vidua in Sarepta Sidoniae dicitur esse morata*; Pep Harm 18<sup>34</sup>: *woned*.

25 Lk. iv. 27 om του προφητου.

26 add *allen* Ta<sup>ned</sup> also l. 22. — *van allen din*; add εξ α. κυτων: ε551 ε1054 ε3071 e (cp. sy ~~omito~~).

fol. 30<sup>r</sup>

mar allene naama<sup>aa</sup> die uan sirien was . /<sup>a</sup> Dits also ue  
le te seggene also of hi seide . nit te meer dan de pro  
pheten wilen hare miraklen en warchten an donghe  
30 loeuege uan haren lande mar an degheloeueghe van  
andren landen sone sal ic mine werke hir toegen onder  
v omme vwe ongheloeueheit nit om mine ommo

fol. 31<sup>r</sup>

gentheit . / En̄ also iñc dit ghesproken hadde so worden Lk. 4, 28  
vergramt en̄ vererret alle die dat hoerden . / en̄ stonden Lk. 4, 29  
op al ghemeinlec en̄ namen ihesum en̄ leiddene uter  
a) in mg. Expō

Syria. — This is as / much to say as if he said: No more than the prophets /  
30 of old wrought their miracles upon the unbelieving / 30 of their country  
but upon the believing of / other countries, shall I show my works here  
among / you because of your unbelief, not because of my /

fol. 31<sup>r</sup>

lack of power. — And when Jesus had spoken this, / all who heard it became  
angry and incensed; and rose / up all together and took Jesus and led

27 naaman (cp. sy<sup>p</sup> نَعْمَان): b c Tert Ambr Orig H<sup>1</sup> Θ W Vg<sup>add</sup> Old-Germ Pep  
Harm 19<sup>1</sup>; Vg<sup>rell</sup>: neman with e a ff<sub>2</sub> gl r r<sub>2</sub> gat μ.

die uan sirien was; sy<sup>sc</sup> omits Ναμαν and reads only *Ναϊν* i. e. *Syrus*  
or with other vocalization: *Gentilis*; a trace of the double meaning of *Ναϊν*  
in Pep Harm 19<sup>2</sup>: *bat was payene and Surryen*; Ta<sup>m</sup> *Nabataeus*.

For the argument of the gloss l. 27ff cp. Ephr 130<sup>1</sup> *Christus Iudaeos ad  
ipsorum confusionem infideles vocavit* and his whole argument p. 130f on the  
*discrimen inter populum et gentes* (131<sup>3</sup>).

fol. 31<sup>r</sup>

<sup>1</sup> Lk. iv. 28 add *also iesus dit ghesproken hadde*.

<sup>2</sup> *vergramt ende vererret* l. ἐπὶ λήθησαν θυμῶν.

<sup>3</sup> Lk. iv. 29 add *al ghemeinlec*. — *ende namen ihesum ende leiddene, et assumpserunt iesum et duxerunt eum*, Ephr 129: *et assumpserunt eum et foras duxerunt*, Ephr 130<sup>1</sup>: *apprehendentes eduxerunt*. Cp. for this paraphrastic formula *A Further Study* p. 49f. To the passages quoted there (John ix. 13 Mt. xxvii. 2 parall. John xviii. 28 Mt. iv. 5, 8 in the Liège text, Ephrem, sy<sup>sin</sup> and Zachary) may be added John xix. 13 in L<sup>nod</sup> ch. 227, Mt. xxvii. 27 in L<sup>nod</sup> ch. 228, Lk. xvi. 22 in Pep Harm 64<sup>23</sup>, and Acts xvi. 19 in sy<sup>p</sup>. — L omits ἐξέβαλον in consequence of its intensive *took and led*. S<sup>nod</sup> *leeddene ußer stat*, ἐξήγαγον l. ἐξέβαλον: a279, cp. Tert Adv. Marc. iv. 8 *detentus et captus et ad praecipitium usque protractus*.



stat op dat hangende uan den berghe dar hare stat  
 5 op stont ghefondeert · aldar wouden sine neder werpen  
 uan din berghe · / Mar ilic leet dor hen en̄ ontghinc hen Lk. 4, 30  
 so dat si nin wisten waer sine uerloren · \*In somen  
 staden es ghescreuen dat die bergh ontploec en̄ mak  
 de hem stat dore telidene · mar want dis de ewangelistē  
 10 nin scriuen so late wi dat al ongeconfirmeert MATH'

C. 99 MARCUS · LUCAS · || Nu sele wi descriuen waromme en̄  
 hoe dat yan baptista gheuaen was en̄ ghehoefdt · uan  
 derre materien spreken drie ewangelisten · marcus ·

a) in mg. additio

him out of the / town upon the slope of the mountain on which their  
 5 town / <sup>5</sup> stood founded: there they wanted to throw him down / from the  
 mountain. But Jesus passed through them and escaped them, / so that they  
 did not know where they lost him. — In some / places it is written that the  
 mountain opened and made / room for him to pass through. But since  
 10 the evangelists / <sup>10</sup> do not write anything hereof, we leave it unconfirmed.  
 C. 99 || Now we shall describe why and / how John the Baptist was taken and  
 beheaded. / Three evangelists speak of this matter, Mark, / Matthew and

5 aldar etc., rendering *ut praec.* No trace of the reading *et praecipitauerunt*  
 cp. Ephr 131: *et detruserunt eum*; 130: *eum dejecerunt...* non cecidit; 131:  
 with reference to Mt. iv. 6, *permisit ut eum praecipitarent*; 212: *nec Nazaraei*  
*quum de monte eum praecipitarent, uita eum priuauerunt*; Aphr I. 94<sup>10</sup>: and  
*he showed the power of his greatness when he was cast down from the height*  
*into the depth and was not hurt.* So the Diatessaron had this version of the  
 story. In L there is no trace of it, but cp. Zach 239B C where, as in Ephr  
 212<sup>21</sup>, there is a reference to Mt. iv. 6 followed by *Dominus descendit*  
*malens eos sanare quam perdere*; cp. also Petrus Comestor Hist. Ev. LXXII  
 ad Lk. iv. 29sq.: *adhuc ostenditur ibi locus qui dicitur Saltus Domini per*  
*quem Dominus descendens impressit se rupi et cedens ei rupes fecit ei*  
*locum*: the gloss in L seems an abbreviated version of the same legend. —  
 sy<sup>sc</sup>: *κρεματα* l. *κρημνισται*.

6 add uan din berghe, add Ta<sup>m</sup>: *ex cacumine illius*; sy<sup>p</sup>: *from the rock*  
 (ܠܒܝܬ ܨܝܘܢ).

Lk. iv. 30 *dor hen om μεσου*: sy<sup>(c)</sup> (ܠܥܡܕܝܢ ܝܒܐ) Pep Harm 19<sup>6</sup> *passed*  
*horouñ hem.* — *ontghinc hen* l. *επορευετο*, *ibat*; om sy<sup>sc</sup> H<sup>ead</sup>. — om *διελθων*:  
 1368 ff. Luther Tynd Cran Geneva.

fol. 31<sup>r</sup>

matheus · en lucas · en spreect marcus aldus · In din Mt. 14, 10  
Mc. 6, 17  
 15 tide so sendde herodes de tetrarcha sine boden en dede Mt. 14, 3  
 vaen yanne baptisten en dedene leggen in enen kerkre  
 om herodiasen die philips syns bruder wyf was en  
 die hi sinen bruder hadde ghenomen / want yan bapti Mt. 14, 4  
Mc. 6, 18  
 ste berespde herodese uan dire quader daet en seide al  
 20 dus · Di en es nit ghorloft te nemene dyns bruder  
 wyf · / En omme die sake so haettene herodias en had Mc. 6, 19

15 Luke; and Mark speaks thus: — At that / 15 time Herod the Tetrarch sent his messengers and caused / John the Baptist to be taken, and had him laid in a dungeon / for the sake of Herodias, who was the wife of Philip his brother, and / whom he had taken from his brother. For John the  
 20 Baptist / rebuked Herod for this wicked deed and said thus: / 20 It is not allowed thee to take thy brother's / wife. And for that reason Herodias

14 Mt. xiv. 1 In din tide so sendde Her. de tetr., exactly = Fuld, using in illo temp. ... tetr. from Mt., but misit etc from Mc.; Ta<sup>ar</sup> has Mt. xiv. 1 complete.

15 Mc. vi. 17 add sine boden.

16 dedene leggen in enen kerkre (from Mt.: εν φυλακη απεθετο sy: ܡܕܝܬܐ); eθετο l. εδησεν: sy<sup>p</sup> <sup>add</sup> pers<sup>p</sup> pal<sup>b</sup> 337 3015; εβαλεν l. εδησεν: 317; inclusio l. vinxit: g; add et misit, και εβαλεν (εις l. εν): Old-Lat (k e hiant) 35 3014 3050 393f Ferr sah sy<sup>p</sup> <sup>add</sup> arm Georg<sup>2</sup>; εις l. εν: 329; in Mt. om εδησεν αυτου και: sy<sup>a</sup>; om και απεθετο: k e 326 Orig 1/2.

17, 18 ende—ghenomen; ende die l. 371 cp. Ta<sup>ar</sup> sy<sup>(c)</sup> ܠܗܘܐ ܡܕܝܬܐ, sy<sup>p</sup> ܡܕܝܬܐ , ܡ. — ghenomen l. εγαμυσεν, Old-Germ<sup>add</sup>. For this idiomatic syriac rendering of γαμειν cp. *Traces of Syriac origin of the Old-Latin Diatessaron*, in: Meded. Kon. Akad. Amsterdam, dl. 63, Serie A N<sup>o</sup> 4, 1927 p. 119—121 (19—22). — The addition sinen bruder, a fratre suo, is evidently an insertion of the Dutch translator who misunderstood the meaning of *ceperat*.

19 Mc. vi. 18 berespde from Lk. iii. 19 ελεγχόμενος, cp. Zach 239D: arguit Her. et Herodiadem. — add van dire quader daet; reminiscence of Lk. iii. 19: περι παντων ων επιειπεν ποιησαν.

20 te nemene (cp. note on l. 18): SH<sup>add</sup>, ܡܕܝܬܐ in Mc.: sy<sup>(c)</sup> sah, in Mt. sy<sup>a</sup>. — dyns bruder wyf: cp. add in Mt. uxorem fratris tui: fff<sub>1</sub>; add uxorem only: sy<sup>cp</sup> k.

21 Mc. vi. 19 haettene l. ενιχεν, insidiabatur: SH<sup>add</sup>, sy<sup>(c)</sup> ܠܗܘܐ ܡܕܝܬܐ, minax, adversaria erat: Georg<sup>1</sup>: facta est inimica, Georg<sup>2</sup>: in corde opposuit; pal ܡܕܝܬܐ, irata, vituperata.



fol. 31<sup>r</sup>

dene gherne don doeden mar sine conste · / want herode' Mt. 6, 30  
die vale wiste datt en gherecht man was hi onssa  
gene en hiltin hiltene en dede uele dinge mit sinen  
25 rade en hoerdene gherne · / En op enen tyt so gheschi Mt. 6, 31  
Mt. 14, 63  
de dat herodes op dat yarghetide uan sire gheborten  
hilt hof en hadde ontboden de princhen en de rech  
tren en de vorste uan den lande uan galileen / al daer Mt. 6, 32  
Mt. 14, 63  
so quam herodiasen dochter en balerde en spranc vor  
30 dat volc so datt behagde herodese en allen den ghe  
nen die daer waren · Doe rip herodes die yonfrowe  
te hem en seide aldus bidde mi dat tu wels en ic

hated him and would / fain have had him killed, but she could not; for  
Herod, / who well knew that he was a righteous man, stood in awe / of  
25 him and kept him, / and did many things with his<sup>25</sup> advice and listened  
to him gladly. And upon a time it happened that Herod on the  
anniversary of his birth / held court, and had summoned the princes and  
the judges / and the rulers of the land of Galilee. There / came the  
30 daughter of Herodias and danced and skipped before /<sup>30</sup> the people, so  
that it pleased Herod and all those / who were there. Then Herod called  
the damsel / to him and said thus: Ask me what thou wilt, and I /

22 om Mt. xiv. 5<sup>b</sup>, contra SH<sup>med</sup>: *si ontsach dat volc . . . gelikerwijs ende Herodes*.  
SH<sup>med</sup> Zach Fuld refer *timebat* to Herodias, though Fuld (not Zach) reads  
*Herodis* l. *Herodias* with *d* (contra 25) ff<sub>2</sub> g<sub>2</sub> r<sub>2</sub> aur Mm D E E-P Q R 1098  
1094 Georg<sup>1</sup> boh<sup>med</sup> c; om η δε Ηρωδιας ενειχεν αυτω: 248.

23 Mc. vi. 20 om και αυτον: 2254 2457 247\* 2370f; om *instum et*: L.

24 dede, ποιεi l. ηπορεi: **IK** contra 21 22 256 sah boh 1014 1050 (Georg<sup>18</sup> *multum  
honorem fecit ei*). — mit sinen rade for *audito eo*; sah was being persuaded  
(*νεγνησθε*) *hearing him*; Ta<sup>xx</sup> Georg<sup>1</sup>: *obeyed*.

25 Mc. vi. 21 Ta<sup>med</sup> Old-Germ. sy tell the story in more direct speech without  
gen. abs. or *cum* . . . of lat; sy<sup>(c)</sup> begins: *and it chanced* (**ixx** a) *on the day*;  
sy<sup>v</sup> Ta<sup>xx</sup>: *et accidit dies notabilis* (**xxix**, **xxxi**, **xxxi**); Pep Harm 45 *sippen  
befel pat Herod*.

27 de princhen, om αυτου: lat (exc. c i Old-Germ.) 25 293 2254 2203; add p.  
χρηστη: sy<sup>(c)</sup> Georg<sup>2</sup>.

28 add uan den lande a. *galilaeae*: Old-Germ<sup>edd post</sup>; Pep Harm 45<sup>18</sup> *of þe cuntre of G*.

29 Mc. vi. 22 add vor dat volc cp. Ta<sup>xx</sup> *in the midst of the company*; Pep  
Harm 45<sup>20</sup> *to fore þe kyng amonges al þe folk*.

31 die daer waren l. τοις συνανακειμενοις. — rip . . . seide l. *dicit puellae*.

fol. 31<sup>o</sup>

saelt di gheuen . / Doe suoer die coninc dat hi hare Mt. 6, 23  
Mt. 14, 7  
gheuen soude wat si hem bade al bade si hem half syn  
koningrike . / Doe ghinc se ut en vragde harre moeder Mt. 6, 24  
en seide wat salic bidden? en de moeder antwerdte hare  
5 en seide . du sout bidden yan baptisten hoeft . / Doe ghinc Mt. 6, 25  
Mt. 14, 8  
si met hasten vor din koninc en bat hare bede en sprac  
al dus . Ic wille dat tu mi nu saen ghefs yan baptists  
hoeft in enen platele . / Alse die coninc dat hoerde so Mt. 6, 26  
Mt. 14, 9  
wart hi bedruft . Mar om den eet din hi ghesuoren

fol. 31<sup>o</sup>

will give it thee. Then the king swore that he / would give her what  
she should ask him, though she should ask for half his / kingdom. Then  
she went out and asked her mother / and said: What shall I ask? And the  
5 mother answered her / <sup>5</sup> and said: Thou must ask for John the Baptist's  
head. Then she went / in haste before the king, and made her request and  
spoke / thus: I wish that thou givest me at once John the Baptist's / head  
in a dish. When the king heard that, / he became sad: but because of

fol. 31<sup>o</sup>

- 1 Mc. vi. 23 add *die coninc*. — om *αὐτῇ* p. *ωμωσεν*: ε56 ε168 sah.
- 2 *al ... half*, S(H)<sup>nod</sup> ... *ooc alf*, (*etiamsi*) και το ημισυ l. *εωξ ημισους*: δ5 (και  
contr. d: licet) ε93 b c ff<sub>2</sub> g (*etsi*) Old-Germ. cp. Esther v. 3, 6 vii. 2.
- 3 Mc. vi. 24 add *ende vragde*: Georg<sup>2</sup> cp. sy<sup>(c)</sup>: *ἔβηθη*, took counsel.
- 4 add *de moeder antw. hare*, add *αὐτῇ*: sy<sup>(c)</sup> Georg ε168.
- 5 add *du sout bidden* cp. add *αἰτεῖ*, ask: sah, add *αἰτησαι*: ε014, probably also  
Ephr 132<sup>o</sup> ut ... postulet.
- 6 Mc. vi. 25 om *εὐθες*: ε56 ε1016 δ5 δ30 ε329 δ254 δ457 Old-Lat. (*e k* hiant)  
Georg<sup>2</sup>. — *met hasten*, μετα σπουδῆς contra om Old-Lat. sy<sup>(c)</sup> δ5. — SH<sup>nod</sup>  
*ende sprac*, εἶπεν l. *ἡτήσαστο λεγούσα* (cp. Mt. xiv. 8): sy<sup>(c)</sup> Georg (add *ei*  
Georg<sup>1</sup>) Old-Lat (*k e* hiant) δ5 ε050 ε93 ε168 ε76 I<sup>n</sup> (exc. ε203f); om *προς*  
*τον βασιλ. ητ. λεγ.*: ε014.
- 7 *ο επι πινακι* p. *βαπτιστου*: sy<sup>(c)</sup> Q. — om *ωδε* in Mt.: Old-Lat. (*a*: in hoc  
disco, *k*: hoc in catino).  
Mc. vi. 26 add *alse dat hoerde*, ως ηκουσεν: δ5 c ff<sub>2</sub> i r. — *so wart ... mar*,  
add *est* (*a q factus est*) p. *contristatus*, ... *autem* p. *ius iur.* (= Mt.: K): Ta<sup>st</sup>  
sy<sup>(c)</sup> Georg Old-Lat (exc. *b i l*) aur Fuld C T D E E-P<sup>ms</sup> L Q R al sah boh<sup>cod</sup>  
ε211 ε279 al 2.
- 8 *ορκον* l. *ορκους* in Mc.: Ta<sup>st</sup> sy<sup>(c)</sup> sy<sup>cod</sup> 3 Bar Hebr Georg sah boh<sup>cod</sup> lat  
(with *d* contra δ5); in Mt.: sy sah 2/4 boh<sup>cod</sup> lat (with *d* contra δ5). — add  
*din hi ghesuoren hadde*, cp. sy<sup>(c)</sup> in vs. 23 *ἵσχυσας ὁρκον*, he swore  
to her with an oath; cp. also Lk. i. 73 and Mt. xiv. 7.





Dar na so gheuil dat herodes hoerde de fame uan ihe Mt. 14, 1  
 suse · en wat<sup>a</sup> werke dat hi warchte en hem wonderde Mt. 14, 8  
Lk. 9, 7  
Mc. 6, 14  
 dar af om dat selke wouden seggen dat yan baptista  
 20 ware op ghestaen van der doet / en andre seiden dat he Lk. 9, 8  
Mc. 6, 15  
 lyas weder comen ware · en andre seiden dat een uan  
 din ouden profeten weder op ghestaen ware · / Doe sprak<sup>b</sup> Lk. 9, 9  
Mc. 6, 16  
 en seide · yanne baptisten<sup>c</sup> hebbic don<sup>d</sup> hoefden wie es dā  
 a) inter l. lucas — b) in mg. (prima manu) herodes — c) inter l. marc<sup>s</sup> — d) inter l. math<sup>s</sup>

befel that Herod heard the fame of / Jesus and what works he wrought  
 and he was amazed / thereat, because some would say that John the  
 20 Baptist / 20 had arisen from death; and others said that / Elijah had come  
 back; and others said that one of / the old prophets had arisen again.  
 Then he spoke / and said: John the Baptist have I beheaded; who then /

*apostles* seems to refer to John's death instead of to their own mission.  
 In sy<sup>co</sup> the paragraph ends with Mc. vi. 30 and not with vs. 29 and  
 accordingly reads the singular: *all that he* (i. e. John) *did and taught*,  
 a reading found also in ε014: *εποιησεν... εδιδασκεν*. In pal also the lection  
 ends with vs. 30 and not with vs. 29 although the plural is read. In Ta<sup>u</sup>  
 and Fuld Mt. xiv. 12<sup>b</sup> is used.

17 Mt. xiv. 1 om *tetrarcha* in Lk.: sy<sup>p</sup> <sup>codd.</sup>

18 Lk. ix. 7 *ende... warchte*, rendering Lk. ix. 7<sup>a</sup>, om *παντα*: δ5 ε370 ε1443 T;  
 for the paraphrase cp. Mc. vi. 14<sup>o</sup> and Mt. xi. 2. — *hi warchte*, i. e. add  
*υπ αυτου* p. *γινομενα*: Ta<sup>u</sup> sy<sup>p</sup> (*per manum eius*) K ε014 δ3<sup>c</sup> δ6 ε76. — *wonderde*,  
*mirabatur* for *διηπορει*, *haesitabat*: Ta<sup>u</sup> sy l; *stupebat*: a.

19 Lk. ix. 7.8 *selke... andre... andre* l. *υπο τινων... υπο τινων... αλλων δε* (cp.  
 Mc.): sy Ta<sup>u</sup> Marc<sup>text</sup> iv. vi *alii... alii... alii*; in vs. 8 *αλλοι* l. *υπο τινων*:  
 δ505 sy sah boh; *αλλοι* l. *αλλων*: δ5 ε192 ε376 (*de: alii*).

20 Lk. ix. 8 *ende* (om SH<sup>med</sup>), *et* l. *autem* (Vg: *vero*, Old-Lat.: *autem*): sy<sup>cp</sup>; in  
 Mc.: pal, om sy<sup>p</sup> Georg<sup>2A</sup> sah ε376 K.

21 *weder comen ware* l. *apparuit*; in Mc.: *venit, venerit* l. *est* (cp. Mt. xvii. 10sq.):  
*εφφ.* — *ende, et* l. *autem* in Lk.: Ta<sup>u</sup> sy<sup>p</sup> om sy<sup>a</sup> A' J; in Mc.: sy<sup>p</sup> Georg<sup>2B</sup>  
 pal, om: SH<sup>med</sup> Georg<sup>1</sup> ε371 ε260 ε386 ε1443 al.

Lk. ix. 8 *een uan din ouden profeten* l. *προφητης τις των αρχαιων*: Marc<sup>text</sup> iv. vi:  
*unum aliquem ex vet. proph.*, sy<sup>mc</sup>; add *προφητων* p. *αρχαιων*: Ta<sup>u</sup> sy<sup>p</sup> sah;  
 in Mc. add *αρχαιων* a. *προφητων*: ε377 Georg<sup>2</sup> boh; om *ouden*: SH<sup>med</sup>; om  
*προφητης* *ας*: δ5 *εφφ.* i; *τις των αρχαιων ανεστη* l. *ως... προφ.*: δ48.

22 Lk. ix. 9 *dan, εν* l. *δε*: ε207 aeth; om *autem*: SH<sup>med</sup> Ta<sup>u</sup> sy<sup>mc</sup> v<sup>8</sup> Old-Lat.  
 sah<sup>med</sup> boh<sup>med</sup>; in Mc.: arm Georg<sup>1</sup> sah<sup>mc</sup>.



# B. ZIEGENBALG'S KLEINERE SCHRIFTEN

HERAUSGEGEBEN VON

W. CALAND

VERHANDELINGEN DER KONINKLIJKE AKADEMIE  
VAN WETENSCHAPPEN TE AMSTERDAM  
AFDEELING LETTERKUNDE  
NIEUWE REEKS, DEEL XXIX, No. 2



UITGAVE VAN DE KONINKLIJKE AKADEMIE  
VAN WETENSCHAPPEN TE AMSTERDAM 1930





## EINLEITUNG

Als ich vor einigen Jahren mit der Ausgabe von Ziegenbalg's „Malabarisches Heidenthum“ beschäftigt war, brauchte ich, um zu entscheiden ob das Exemplar dieses Werkes eigenhändig von Ziegenbalg geschrieben worden war, einige originelle Schriften oder Briefe von Ziegenbalg ein zu sehen. Da sandte mir dann freundlichst Herr Geheimrat Dr. A. Nebe, Direktor der Frankeschen Stiftungen zu Halle/S., nicht nur einige Briefe von Ziegenbalg und seinen Kollegen, sondern auch ein kleines Büchlein, das mehreres enthielt: das vornehmste waren die drei kleinere Werke Ziegenbalg's, die jetzt das Licht sehen. In dem Katalog der Bibliothek der Ostindischen Missionsanstalt (1893) war das Büchlein nicht verzeichnet und es war im allgemeinen unbekannt, dass diese drei Schriften Ziegenbalg's noch vorhanden waren. Wenigstens Herr Prof. Zachariae zu Halle wusste im Jahre 1924 nichts von der Existenz dieses Büchleins. Da ich damals mit der umfangreichen Bearbeitung des Malab. Heidenthums die Hände voll hatte, übergab ich dieses Büchlein meiner Schülerin Frl. E. A. Pinke, um es abzuschreiben und später womöglich zu ihrer Doctor-dissertation zu benutzen. Es stellte sich aber heraus, dass Frl. Pinke nicht die Gelegenheit hatte die Arbeit zu vollführen und auf meine Bitte stellte sie mir ihre Kopie zur Verfügung.

Durch Ziegenbalg selber war uns bekannt, dass er diese drei Werke in das Hochdeutsche übersetzt hatte (*Bibliotheca Malabarica*, n<sup>o</sup>. 100, 102, 105) und von der „Nidiwumpa“ berichtet er (im Malab. Heidenthum, S. 36), dass er es vor drei Jahren verdeutsch nach Denemarken versandt habe. Obschon diese Traktate nicht ganz unbeachtet geblieben sind (vgl. Zachariae in den Gott. Gel. Anz. 1927, S. 330), so sind sie doch, eines ausgenommen, nie herausgegeben worden. Die Ausnahme ist die Ulaganidi, die gedruckt erschienen ist in der „Dänischen Bibliothec oder Sammlung von Alten und Neuen gelehrten Sachen aus Dänemarck“, I., S. 393—418<sup>1)</sup>. Weil diese Ausgabe sich aber darauf beschränkt den wörtlichen Text des Ziegenbalg'schen Werkes ohne die geringste Zutat abzudrucken, und weil der Leser doch gerne auch dieses Werkchen kritisch beleuchtet sehen möchte, um zu erfahren inwiefern Ziegenbalg's Text und Uebersetzung dem Original entspricht, habe ich auch die Ulaganidi aufgenommen.

Ausser diese drei kleinere Schriften und die grössere Arbeiten wie das Malabarische Heidenthum, die Genealogie der Malabarischen Götter

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<sup>1)</sup> Den Nachweis verdanke ich dem Artikel Zachariae's in den G. G. A.



und die *Grammatica Damulica*, haben noch mehr Arbeiten Ziegenbalg's bestanden und zum Teil bestehen sie noch. In der Bibliothek zu Kopenhagen, wo ich nachfragte, ist so gut wie nichts von Ziegenbalg vorhanden, aber in Halle befindet sich mehreres, an erster Stelle die *Bibliotheca Malabarica*, d. h. die Beschreibung der Tamil-bücher, welche im Besitze Ziegenbalg's waren. Sie rührt her aus aus dem Jahre 1708 und enthält vier Teile:

1. die Beschreibung der Tamil Bücher und Aufsätze von Ziegenbalg selber abgefasst;
2. die der römisch-katholischen in Tamil verfassten Schriften;
3. die der eigentlichen Tamil Bücher,
4. die der „Mohrischen oder Mahometanischen“ ins Tamil übersetzten Bücher.

Das interessanteste für uns ist n<sup>o</sup>. 3, wo Ziegenbalg einen ziemlich vollständigen Überblick über die Tamil-literatur gibt. Die *Bibl. Malab.* ist im Jahre 1880 von Germann in den *Missionsnachrichten der Ostindischen Missionsanstalt* im Jahrg. XXXII veröffentlicht<sup>1)</sup>.

Dann ist in der Bibliothek der Missionsanstalt zu Halle eine Kopie vorhanden von einer „merkwürdigen Reise, die zur Verkündigung des Evangelii 1719 auf der Küste Coromandel unter den Malabarischen Heiden gethan wurde“. Ich habe dieses Journal gelesen, es enthält manches Interessante und verdient auch einmal herausgegeben zu werden.

Die drei kleineren Schriften von der Hand Ziegenbalg's, die hier veröffentlicht werden, sind 1. *Nidiwunpa*, 2. *Kondei wénden*, 3. *Ulaganídi*.

## 1. ZUR NIDIWUNPA.

Die *Nidi-venbā*, d. h. „(100 Strophen im) *Vēṇbā* (metrum) über Moral“ soll nach Ziegenbalg ursprünglich im „*Kirendum* oder in dem Malabarischen Latein“, d. h. in *Grantha* oder Sanskrit abgefasst und später ins Malabarische, d. h. ins Tamil übersetzt worden sein. Wenn Ziegenbalg's Mitteilung, dasz das Original in Sanskrit gewesen ist, richtig ist, so ist jedenfalls dieser Sanskrit-text nicht mehr vorhanden. Es ist aber sehr wohl möglich, dasz der Tamil-text auf einem verlorenen Sanskrit-original beruht. Auf Ceylon z. B. gab es eine ähnliche Sammlung von Sprüchen, die dann und wann durch Beispiele erläutert werden, ganz in der Weise des Kommentars zur *Nidivēṇbā*. Ich meine das *Pratyāṣataka* (so!) („*Translation of Pratyāṣataka*“ by Nicholas Mendis, printed at Colombo, 1886). Die Übersetzung beruht auf der Sinhalessischen Paraphrase. Ausserdem werden einige Sprüche im *Pañcatantra* und im

<sup>1)</sup> Ich kann nicht umhin, eine Stelle aus der *Bibl. Mal.* zu zitieren (unter n<sup>o</sup>. 42, a. E.): „die jetzige Weltzeit aber nennen sie *Kaliyuga*, so da 4480 Jahre gestanden haben sol“. Nach dieser Angabe hätte das *Kaliyuga* nicht 3102, sondern 2772 v. Chr. angefangen, da das Buch 1708 geschrieben ist. Es gibt mehrere ähnliche rätselhafte Andeutungen über den Anfang des *Kaliyuga*, die noch immer nicht erklärt sind, vgl. *Drie oude portug. Verh. over het Hindoeïsme*, pag. 191 und *Twee oude fransche Verh. over het Hindoeïsme*, pag. 41.



Hitopadeśa angetroffen. Für die Beurteilung der Ziegenbalg'schen Übersetzung lag mir die Tamil Ausgabe des Textes mit dem Tamil Kommentar vor, die der Bibliothek des India Office angehört; eine Übersetzung in einer europaischen Sprache war nicht aufzutreiben. Ich habe manche Stichprobe gemacht und befunden, dass Ziegenbalg den ihm vorliegenden Text ziemlich genau wiedergegeben hat; er hat aber nicht den äusserst schwierigen Text selber, sondern vielmehr den Kommentar, die Prosa-umschreibung, als Grundlage genommen. Die Reihenfolge ist zum Teil eine andere: von 1—16 ist es die des mir vorliegenden Tamiltextes, von da ab tritt eine geringe Abweichung auf (Ziegenbalg's n<sup>o</sup>. 17 ist n<sup>o</sup>. 18 des Tamil-textes u. s. w.); Ziegenbalg's n<sup>o</sup>. 25 ist n<sup>o</sup>. 100 des Textes; von 56—61 stimmen beide überein; 65 = 96; 94 = 99; übrigens ist Ziegenbalg nicht vollständig, da er von den 100 Sprüchen nur 94 gibt.

Um zu zeigen, wie Ziegenbalg's Übersetzung sich zu dem Original verhält, mögen einige Beispiele genügen.

Die erste Strophe lautet:

tāmarei-p-pōṇ muttu sāmarei kōrōśinei pāl  
 pu-marutēṇ paṭṭu puṇū guṣavvā-tāmaṣaṇ ma-  
 řēṅgē piṛandā]-um ēllārēnallōrka  
 lēṅgē piṛandā]-um-en.

„Lotos, Gold, Perle, Yak-schwanz, gelbes Pigment, Milch, Feuer, Honig, Seide, Muskus, — obgleich das alles aus Minderwertigem entstanden ist — so verhält es sich auch mit guten Menschen, mögen sie auch in niedrigem Stande geboren sein“.

Wie man sieht, erläutert Z. alle Begriffe, die einem Europäischen Leser weniger einleuchtend sind. Dem Inhalt nach entspricht mehr oder weniger der Vers im 1. Buche des Pañcatantra anfangend: kauṣeyaṃ kṛmijam. Die Wortfolge stimmt näher überein in einem Śārdūlavikrīḍita-verse des oben erwähnten Pratyāśataka:

paṅkāt paṅkaja mṛtsnayāpi kanakaṃ  
 sūktyā tathā mauktikaṃ |  
 kṛṣṭastomarapashṭavastra vilāsaḥ  
 gobhis tu gorocanam |  
 kāsṭham agni vanena sambhavamadhuḥ  
 kastūrikarpāmṛgād |  
 utpannena mahānubhāvagaṇitaṃ  
 kiṃ janena kiṃ jāyate <sup>1)</sup>

Zu Ziegenbalg's no. 25 bemerke ich, dass der Text nur lautet: „Der Gangesstrom tilgt die Sünde, der Mond tilgt die Hitze, der Kalpabaum

<sup>1)</sup> Der Vers ist verdorben und schwer herzustellen. Der Instrumental wechselt unregelmässig mit dem zu erwartenden Ablativ; statt kāsṭham agni ist wohl kāsṭhād agnir zu lesen.

tilgt die Armut, der Beistand der Grossen vertreibt alle diese drei".

In no. 29 hat Ziegenbalg anstandshalber die Worte des Originals: *pōgattil veṣiyēi-p-pōl* durch: „im dienen soll sie sich bezeigen als eine schlatin" ersetzt.

Zu 41 lautet das Sanskrit:

*rājapatnī guroḥ patnī mitrapatnī tathaiva ca |  
patnīmātā svamātā ca pañca mātara eva tāḥ ||*

und das Tamil:

*tan nei-y-alittāḍameiyan manei kuruvin  
pan ni-y-araṣan payirevitan maneiyei-p-  
pērralivareivar pēsilavarukkum  
naṛāyar ēnri navil.*

Der Sanskrit-text zu 55 finde ich in *Pratyāṣataka* 16:

*audumbaramayaṃ puṣpaṃ śvetavarṇaś ca kākayo |  
matsyapadaṃ jale paśyen nāricittam na viśvaset ||<sup>1)</sup>*

No. 62 scheint auf *Hitopadeśa* zurückzugehen (s. z. B. Böhlingk *Sanskrit-Chrestomathie* S. 160, Z. 9).

Das Original von no. 74 hat nur:

„Gedanke Wort und Tat des Bösen, diese drei sind verschieden.  
Gedanke Wort und Tat des Edlen, diese drei sind gleich".

Das Original von no. 76 (von Bhartṛhari) findet sich in Böhlingk, *Chrest.* S. 201, Z. 13.

## 2. ZUM KONDEI WENDEN.

Diese alphabetisch geordnete Sammlung von „Lebensregeln" ist nach den Anfangsworten des einleitenden, von Ziegenbalg nicht gegebenen Verses benannt:

*kōṇṇēi vēndaṇ śēlvaṇāḍiyiṇēi  
ēṇṭum ētti-t-tōzuvōm yām-ē.*

„Let us worship and praise continually the two feet of the son of the King, who wears a garland of flowers from the kondrei (cassia) tree".

Zur Beurteilung der Ziegenbalg'schen Übersetzung stand mir eine Textausgabe, der India Office Library angehörend, mit Tamil Erklärung und eine englische Übersetzung zur Verfügung. Die meisten Sätze sind auch in Winslow's Tamil und English Dictionary passim zitiert und übersetzt, auch einige in dem Dict. Français-Tamoul. Im allgemeinen stimmt Ziegenbalg mit dem mir vorliegenden Texte überein, er hat aber viele Varianten (oder zum Teil Schreibfehler?). Einen Satz (no. 48 der Textausgabe) hat Z. übergangen, dagegen einen anderen, der die alphabetische Reihenfolge unterbricht, aufgenommen (no. 60).

<sup>1)</sup> Zum Teil verdorben: i. jedenfalls *udumbaramayaṃ*.



## 3. ZUR ULAGANĪDI.

Zur Vergleichung verfügte ich über eine der India Office Library angehörende Textausgabe. Ziegenbalg gibt 65 Sprüche, die alle mit *vēṇḍām* schliessen, welches soviel als Lat. *noli* bedeutet. Die Ausgabe der Lokaniti enthält 66 Sprüche, die nach Sechszahlen eingeteilt sind; nach jeder Sechszahl folgt ein zweiteiliger Vers, der nicht eine eigentliche Niti-regel enthält, während das Ganze mit mehreren Versen schliesst, von denen Ziegenbalg zwei mitteilt. Auch hier bietet der Missionar manche Variante.

ZU ZIEGENBALG'S TRANSCRIPTION DES TAMIL. <sup>1)</sup>

Viele Silben sind mit einem Akzent versehen, der offenbar den Nachdruck, bzw. die Länge eines Vokals andeutet.

Am Wortanfang hat Z. zuweilen die tönende statt den tonlosen: *bunniam* = *puṇiyam*; *bidā* = *pitā*.

*ś* wird meistens als *tsch* wiedergegeben, zuweilen, meistens im Inlaut, als *sch* (*vanscha*).

*z* lautet bei Z. als *r*: *eruddum* = *ēzuttum*.

*ṛ* lautet als *r*: *ari* = *aṛi*; geminiertes *ṛ* als *dd*: *baddi* = *paṛṛi*.

*ḍ* lautet meistens als *r*: *kerum* = *kēḍum*; *dēru* = *tēḍu*.

*ḷ* lautet als *l*: *kalavum* = *kaḷavum*; *kolluwer* = *kōḷḷuwar*.

*nṛ* als *nd* oder *nn*: *nandu* = *naṇṇu*, *konnu* = *kōṇṇu*.

Es ist auffallend, dass Z. geminierte tonlose Konsonanten durch geminierte tönende wiedergibt: *nidderei* = *nittirei*; *iruddel* = *iruttal*; *addam* = *attam*; *nerubba* = *nēruppu*.

<sup>1)</sup> Ich selber gebe, aus typografischen Rücksichten, die vier letzten Buchstaben des Tamil-Alphabets so wieder: *z*, *l*, *ṛ*, *n*.

1800 1800 1800



# NIDI WUNPA

ODER

## MALABARISCHE SITTEN-LEHRE

bestehende in sechs und neunzig feinen Gleichniszen und Lebens-  
Reguln, so da vor mehr als sieben hundert Jahren von  
einem Ostjndischen heyden in Malabarische versen  
geschrieben aber nunmehr von Wort zu  
Wort in die hochteutsche Sprache  
versetzt worden

von

## BARTHOLOMAEO ZIEGENBALG

SEINER KÖNIGLICHEN MAJESTAET ZU DENNEMARCK UND NORWEGEN ETC.  
VERORDNETEM MISSIONARIO IN OSTIJDNIEN  
UNTER DEN MALABARISCHEN HEIJDEN

[Dann folgt der Auftrag an die Königin Louise von Denemarken,  
worin nichts merkwürdiges enthalten ist. Die Unterschrift lautet:]

Geschrieben in Ostijndien auf der Küst C o r m a n d e l zu  
T r a n g u e b a h r 1708, den 5 Sept.

allerunterthänigster knecht und  
vorbitter bey Gott

BARTHOLOMAEUS ZIEGENBALG

diener gottl. wortes unter den heyden  
an der gemeinde zu Jerusalem.





## VORREDE

Es sind die meisten Christen in Europa von solcher meinung als wären die Malabarische heyden ein recht barbarisches volck, das da nichts wisze weder von gelehrsamkeit, noch von moralischen Sitten; aber solches alles kommt daher, weil man ihrer Sprache nicht recht kundig gewesen ist, und nur aus dem äusserlichem Ansehen diese und jene Schlüsze gemacht hat, wie ich dan selbst gestehen musz, dasz, als ich anfänglich unter diese heyden kam, ich unmöglich mir einbilden konte, dasz ihre Sprache eine rechte Regulmäsige Sprache wäre, und dasz ihr Leben ein recht Menschenleben wäre, sondern machte mir sehr viel falsche Concepte von allem ihrem thun und Laszen, gedenckende, dasz unter ihnen weder ein bürgerliches noch Moral-gesetz sej. Dahero ich diejenigen, so niemahls unter diesen heyden gewesen sind und in dergleichen irrigen Meijnung stehen, gantz leichte entschuldiget halten kan, weil ich auch selbst solcher zugethan gewesen, da ich doch schon mit diesen heyden einigen zeit umgegangen hatte: so bald aber als ich ihrer Sprache ein wenig kundig wurde, und in selbiger mit diesen heyden von diesem und jenem reden konte, wurde ich immer allmählig von dieser Einbildung befreyet, so, dasz ich von ihnen weit beszere gedancken hegen konte. Da ich endlich gäntzlich zu dem vermögen kam, dasz ich ihre eigen bücher lesen konte, und inne wurde, dasz unter ihnen eben diejenigen Philosophischen disciplinen gantz ordentlich dociret würden, die etwan in Europa unter den gelehrten möchten tractiret werden; auch dasz sie ein ordentliches aufgeschriebenes gesetz hätten, daraus alle Theologische materien müsten deriviret und demonstiret werden: So wurde ich dadurch in grosze verwunderung gesetzt und bekam eine sehr grosze begierde aus ihren eigenen schrifften von ihrem heydenthum recht gründlich unterrichtet zu werden. Schaffte mir demnach immer ein buch nach dem anderen an, und sparete hierinnen weder müsze noch unkosten, bisz ich endlich nunmehr durch das fleiszige lesen ihrer bücher und durch das stete disputiren ihrer bramanen oder priestern so weit gekommen bin, dasz ich etwas gewisses von ihnen wissen und raisonniren kan. Es bestehet aber ihr heydenthum in einer sehr groszen weitläufigkeit, so dasz wenn man etwas ausführliches davon schreiben wolte, man sehr viel zeit und grosze volumina darzu von nöthen hätte. Weil ich aber an beyden groszen mangel habe, so will ich in dieser vorrede nur dasjenige gantz kürztlich anführen, was mir von diesen heyden zu wissen, am nöthigsten und nützlichsten zu sein scheint.

Was demnach anlanget ihre Meinung von den göttern, so sol man wiszen, dasz sie allerdings nicht mehr als ein göttliches Wesen verehren, welches sie zum ursprung aller dinge setzen, und sehr subtil davon zu



schreiben wissen. Dieses nennen sie in ihrer sprache Barābarawāstu<sup>1)</sup> oder das allerhöchste wesen, nach arth des Aristoteles, der es Ens entium nennet. Von diesem sagen sie, sei alles gekommen, und zu diesen müße auch alles widergehen. Als ich aber einesmahls einen sehr wohlgelehrten Pantāren<sup>2)</sup> von diesem wesen über die maszen sehr wohl discouriren hörte, und ihn darauf fragte, warum sie gleichwohl so gar viel götter verehrten, da sie doch so vernünftlich statuireten dasz nicht mehr als nur ein einziges göttliches wesen wäre? so gab er mir hierauff folgende antwort: es würde von einem schulmeister sehr unvernünftig gehandelt seijn, wenn er demjenigen neu ankommenden Schüler so bald ein sehr schwer poetisches buch zu lernen in die hände geben wolte, dem er doch anfänglich nur das Ariwarī<sup>3)</sup> oder a. b. c buch geben solte. Ein solcher Schüler, der da von oben anfinde, würde niemahls oder doch sehr langsam, zu derjenigen wißenschafft gelangen, worzu ein solcher Schüler balde gelangen könnte, der da in gebührender ordnung von unten anfinde. Also, sagte er, verhielt es sich gleichfals mit dem erkenntnis Gottes. Wer da erstlich die kleinen Götter in ihren Eigenschafften und verrichtungen recht kennen lernete, und also von unten seinen anfang nehme, der würde immer gradatim aufsteigen können und endlich zu dem allerhöchsten wesen kommen; aber wer da diese ordnung verkehren, und so bald das alleroberste wesen erkennen wolte, der würde gefährlicher weise gestürzt werden. Ich antwortete hierauf, dasz zwar dieses gleichniß sehr fein wäre, aber gleichwohl hierzu nicht accordirete; in dem ich nicht gefraget hätte, wie Gott zu erkennen sei? welches freylich beiß einem jedweden Menschen gradatim zu ginge, sondern meine frage wäre, ob mehr als ein einziger Gott wäre, welchen sie das allerhöchste wesen nenneten? Darauf antwortete er, dasz ja freilich Barābarawāstu das allerhöchste göttliche wesen wäre, und alles ursprunglich von selbigem her käme: aber gleichwohl, weil sich dieses alleroberste wesen der Gottheit umb die niedrigen dinge in dieser und denen andern welten nicht bekümmern könnte, sondern einen über alle welten und über alle himmel hocherhabenen wohnplatz hätte, so wären von selbigen noch anderen grosze Götter erschaffen werden, von welchen alle welten und die darin befindlichen Creaturen dependireten, and durch welche alles regieret würde. Solche grose Götter hätten dann nachmahls noch viele andere kleine Götter unter sich, unter welchen ein jedweder seine sonderliche bestallung hätte. Weil denn nun wir nach befehl und verordnung des allerhöchsten Gottes, von denen unter ihm stehenden andren groszen Göttern erschaffen wären und auch durch den dinst der kleinen Götter viele wohlthaten empfangen; so wäre es ja billig, dasz man sie verehere und anbetete, zumahl weil doch alles endlich auf das höchste wesen aller wesen hinaus liefe. Indeszen aber, ob sie gleich

<sup>1)</sup> D.i. parābaravastu, „The supreme deity“, vgl. Mal. Heid. pag. 38, 172.

<sup>2)</sup> D.i. pandāran, „a religious mendicant“.

<sup>3)</sup> Tamil arivari, „the alphabet, thus called from the Hindus prefixing to it the name of Viṣṇu (Hari)“.



in ihren Pagoden und an allen andern orten und ecken viele bilder und figuren solcher groszen und kleinen Götter verehreten; so dürffe man doch keinesweges gedencken, als beteten sie das holtz oder die steine an, sondern solches alles wäre nur um der kinder und einfältigen willen, die da nicht wissen wie sie sich die Götter vorstellen solten. Was aber die verständigen und weisen Leute anlangete, so thäten sie ihre Göttliche verehrung allzeit ohne bilder. Hierauf antwortete ich ihm nach der Länge, wie solches zwar einigermaßen der thörigsten vernunft gemäsz zu seyn scheine, aber keinesweges der wahrheit, sintemahl sie hiermit zu erkennen geben, dasz sie noch niemahls etwas von der gnädigen Offenbahrung des wahrhaftigen Gottes gehört hatten, sondern um blosz nach dem duncklen lichte, der Natur von Gott und deszen wesen urtheilten; zeigte ihm also worinnen das echte erkenntnisz Gottes bestünde, und wie man darinnen wachsen und zunehmen solte, also, dasz er durch dergleichen wahrheit sehr überzeuget wurde, und mir nachmahls zu einer andern zeit, durch einen *widduwahnkischen* <sup>1)</sup> oder Poeten sagen liesz, wie er wahrhaftig glaubete, dasz nicht mehr als nur ein einziger Gott wäre, den man allein ehren und anbeten müsse. Das erkenntnisz aber, dasz bey einigen gelehrten Malabaren gefunden wird, selbiges ist nicht bey allen ins gemein an zu treffen. Dahero siehet man, dasz, ob sie gleich in ihren Schrifften einen groszen unterschied machen, zwischen dem unerschaffenen Göttlichen wesen aller wesen, und zwischen den geschaffenen Göttern, dennoch das gemeine volk alle Götter ansiehet als das höchste Göttliche wesen und selbige auch also verehret. Sie statuiren aber, dasz überhaupt auszer dem allerhöchsten Gott, drey und dreysig mahl hundert tausend Götter seyn sollen, darunter einjedweder seine sonderbahre bestallung und verordnung hat vom höchsten göttlichen wesen. Hiernebst statuiren sie auch acht und vierzig tausend *Rischi* oder grosze propheten; nachmahls setzen sie eine unaussprechliche anzahl den Engel und andererley bedienten, so da in einem noch niedrigeren stande sich finden sollen. Was anlanget den ursprung ihrer groszen Götter und den anfang alles geschöpffes, so schreiben sie folgendes hiervon: das wesen aller wesen oder der allerhöchste Gott *Arianāden* <sup>2)</sup> genannt, erschuff die ewigkeit. Aus der ewigkeit wurde *Tschiwēn* erschaffen <sup>3)</sup> (welchen sie vor einen sehr groszen Gott halten); von *Tschiwēn* wurde die göttin *Tschaddi* erschaffen; von der Göttin *Tschaddi* wurde *Putādi* oder das gantze Elementarische und sinnliche wesen erschaffen; von *Putādi* wurde der klang oder das gelaut erschaffen. Von dem gelaut wurde die natur erschaffen. Von der Natur wurde der grosze Gott *Tschatātschiwēn* erschaffen. Von *Tschatātschiwēn* wurde der grosze gott *Mageschuren* erschaffen. Von *Mageschuren*

<sup>1)</sup> Wahrs. ist Tamil *vittuvāmiān*, „a bard, a poet“ gemeint.

<sup>2)</sup> Tamil *ariyanādan*?

<sup>3)</sup> Zu dem folgenden vgl. Mal. Heid. pag. 64 fg. Nur die Bezeichnung *putādi* kommt hinzu (skt. *bhūtādi*).



wurde Ruddiren oder Ispuren erschaffen. Von Ruddiren wurde der grosze gott Wischtnum erschaffen. Von Wischtnum wurde Brúma erschaffen. Von Brúma wurde die Seele erschaffen. Von der Seele wurde der himmel oder das Spatium zwischen himmel und Erden erschaffen (Solches Spatium welches von einigen Philosophis das vacuum genennet wird, halten die Malabaren für das 5. Element oder für ein solches behältnis, darinnen die 4 Elementa erschloszen sind). Von solchem Himmel oder vacuo wurde die Lufft erschaffen. Von der Lufft wurde das feuer erschaffen. Vom feuer wurde das waszer erschaffen. Vom waszer wurde die Erde erschaffen. Die erde grünete ohne Saamen, ist unbeweglich und eine unterhaltung aller welten von dem herrn und obersten Gott, Hiernebst so haben sie auch sehr weitläufftige geschlechts-Register von denen andern Göttern und heiligen propheten, die ich aber kürze wegen übergehe. Sie statuiren dasz gleich wie alle erschaffene dinge, also auch ihre Götter insgesamt der verwandlung unterworffen wären. Dahero setzen sie einen jedweden Gott eine gewisse Zeit seines Lebens und Regierens. Wenn endlich alle bestimmte Zeiten würden verfloszen sein, so würde sich alles wiederum in das wesen aller wesen concentriren und alsdann eine andere Schöpfung und Regierung entstehen. Es sind aber solche heyden nicht einig in der verehrung ihrer abgötter, sondern haben sich in ihrer Meynung vielfältig zertrennet, also dasz einige sagen, Ispuren oder Ruddiren sey der oberste Gott, einige aber Wischtnum vor den höchsten Gott erkennen und gar zum wesen aller wesen setzen wollen. Und solchergestalt findet man fast so viel Meynungen, als köpffe gefunden werden. Sie geben vor, dasz vor alten Zeiten die Götter sehr offtmahls auff der Welt erschienen wären und wissen sehr viele Historien davon zu schreiben, die aber offtmahls sehr abgeschmackt heraus kommen. Sie statuiren vierzehn Welten, sieben unter und sieben ober welten, zwischen welchen vierzehn Meere liegen sollen. Die beschaffenheit solcher vierzehn welten wissen die Poeten sehr glaubwürdig vorzustellen als eine Sache die keines beweises vonnöthen hätte. Dahero wenn sie auch eine Lügenhafftige fabul wollen schreiben, so setzen sie alle zeit mit darbey, es seij in dieser oder jener welt geschehen, damit sie so bald selbige bewiesen haben wollen, wohl wiszende, dasz niemand dahin gehen und nachfrage halten könne. Auf solche art und weise sind die armen blinden Malabaren von ihren eigenen Poeten bezaubert worden und laszen sich immer annoch mehr bezaubern, indem solcher gestalt einjedweder Poet unter ihnen freyheit hat zu schreiben, was ihm nur in die Phantasie fallen mag; welches denn alles von dem gemeinen hauffen als lauter geheimnisze und wichtige glaubens-artickel angenommen wird, nicht eben fragende nach einigen beweis, in ansehung, weil es in einer andern welt geschehen ist. Hiervon hab ich mit ihnen viel disputirens gehabt: wenn sie aber nicht weiter kommen können, so sagen sie: Der glaube fragt nach keinen beweis und macht alle dinge wahr. Ihre religion wäre ja die älteste in der welt. Solten dann nun alle ihre Alt-väter und so viel tausend



könige und hohe leute solche thoren gewesen seijn, dasz sie solche grundsetze geglaubet hätten, wenn sie nicht solche für gewisz und wahr erkant : oder solte denn nicht in so viel tausend jahren unter der groszen menge der gelehrten und der heiligen propheten einer gewesen seijn, der solche Religion reformiret hätte wenn es eine falsche Religion wäre? Ja wie hätte es wohl Gott zulassen sollen, dasz diese Religion so lange gestanden, wenn sie eine lügenhaftige und falsche Religion wäre? Diese und andere dergleichen Praejudicia, ob sie ihnen gleich mit deutlichen und gründlichen argumenten benommen werden, so stecken sie doch so fest in ihrem gemüthe, dasz sie offtmals ungescheuet sagen dürffen, sie wolten lieber mit ihren vätern und mit ihrer Nation in der höllen seyn, als auszer ihren Vätern und auszer ihrer Nation im himmel. Die ursache aber dieser rede, ist unter andern auch diese, weil die Europaeische und geistliche Nationen diese heyden offtmahls sehr unbarmhertziger weise tractiren, und sie ins gemein für schwarze hunde halten, auch ein sehr ärgerliches leben unter ihnen führen. Dahero als ich einsmahls eben von dieser materie mit etlichen heyden redete und scharff auf ihr gewiszen trug, so antworteten sie mir mit diesen worten : so gewisz und wahrhaftig, als ihr Christen bey euren Sauffen und freszen, bey euern huren und Ehebrechen, bey euern tantzen und spielen, bey euren fluchen und schworen, und bey euren bösen sündhaftigen wandel, gedancket seelig zu werden : so gewisz und wahrhaftig gedencken auch wir seelig zu werden bey unsern stillen und eingezogenen leben, ob unser Religion gleich falsch und gantz erlogen wäre. Darüber erstaunete ich sehr und fragte ferner, was sie doch in ihren hertzen von uns Christen hiltten. Darauff wolten sie nicht eher antworten, alsz bisz ich ihnen versprochen, dasz ihnen deszwegen nichts böses wiederfahren solte. Nachdem so sprachen sie, dasz sie uns Christen biszhero für das aller dümmeste und ungelehrteste volck gehalten hätten das da so gantz keine Reflexion machte weder auf Gott noch auf das zukünfftige leben. Ich sagte : wie habt ihr doch solches gedencken können, ihr sehet ja, dasz eine kirche unter uns ist und dasz alle wochen dreymahl drinnen gesungen und geprediget wird, und dasz wir Europaeische Christen alle insgesamt dahinein gehen und unsern gottesdinst pflegen. Ja, sagten sie darauff, das können wir zwar alles sehen und hören, aber gleichwohl haben wir nicht anders gedacht, als dasz eure prediger in der kirche lehren, wie man sol saufen und fressen, spielen, huren und uns schwartzen allerley böses anthun. Ich fragte : wie habt ihr doch solches meynen können? Sie sprachen : wir verstehen eure Dänische sprache nicht, und können also von eurem gesetz nicht eben urtheilen ; aber wenn wir euer Leben ansehen, so befinden wir, dasz ihr solche dinge gleich nach der kirche thut, da haben wir dann gemeinet, euer prediger habe auch solches gelehret in der kirche, weil ihr gleich dasselbige darauff ausübet. Ich benahm ihnen endlich solchen Irrthum, und zeigete wie sie hinführo nicht so wohl auf der Christen leben, als auf ihre lehre Acht haben solten, und keines weges aus ihren bösen wandel schlüszen, als sey denn ihre lehre auch böse. Dieses geschahe



vorhero, ehe wir unser neues Jerusalem erbauet hatten ; nachdem aber, als sie über ein gantzes jahr in Malabarischer und Portugisischer sprache predigen gehöret, so haben sie nunmehr eine gantz andere Meynung ; gleichwohl aber siehet man, dasz, ob sie schon von der wahrheit unser Religion überzeugt sind, sie dennoch sich sehr aufhalten lassen durch das ärgerliche exempel der Christen. In ansehung deszen werden viele in ihrem heydnischen aberglauben nur destomehr gestärcket ; zumahl weil sie so gar auch keine liebe finden bey denjenigen zu welchen sie sich bekehren sollen. Indem es die stoltzen und hochmüthigen Christen nicht wohl über ihr hertz bringen können, dasz sie solche schwartze getauffte heyden für ihre brüder und schwestern erkennen solten. Ja, sie schämen sich wohl gar, dasz sie bey ihnen gevatter stehen sollen ; und wenn sie auch gestanden, so werden sie selbige nicht leichtlich mit einem freundlichen gesicht ansehen, geschweige denn, dasz sie ihnen sonst in etwas solten zu hülffe kommen. Dieses alles giebet eine grosze ver hindernisz an ihrer bekehrung. Ich wende mich aber wiederum zur erzählung ihrer irrthümer. Sie statuiren, dasz Gott anfänglich sechzig tausend Menschen habe erschaffen, darunter dreysichtausend teuffel geworden, dreysichtausend aber Menschen gebliben. Von selbigen, sagen sie, haben sich beydes, die teuffel als auch die Menschen, in eine unendliche Zahl vermehret. Sie wiszen so gantz nichts von dem anerschaffenen ebenbilde gottes und von dessen verlust. Sie haben auch so gantz keinen richtigen concept von der sünde und woher selbige gekommen sey. Dahero als einsmahls ein *B r a m a n e n* zu uns kam, und ich ihn fragte, woher die Sünde käme, so antwortet er mir, sie käme von essen und trincken. Dahero sähe man auch, dasz alle diejenigen, so da dem trunck und dem niedlichen und überflüssigen essen ergäben wären, gemeiniglich groszen Sünden unterworffen wären. Ich fragte ferner, woher doch die sünde bey den *B r a m a n e n* herkäme, sintemahl ja sie nichts als kreut, auch nichts andres trincketen als waszer und milch ? Er antwortete, sie wären keine Sünder, sondern wären aus göttlichere geschlachte von *B r u m a* entsprossen. Ich sagte : ein jeglicher Mensch zeuget ja seines gleichen, da sie denn nun statuireten, dasz sie von *B r u m a* gebohren worden, warum sähen sie denn nicht dem *B r u m a* ähnlich und warum hätten sie denn nicht seine gestalt ? *B r u m a* hätte ja vier köpffe und vier hände ; sie aber hätten ja nur einen kopf und zweij hände, als wir alle andere Menschen ; man sehe auch so gar nichts an ihnen dasz sie von andern menschen besonders hätten ? Darauff konte er wenig antworten. Nicht lange darnach ging ich ein wenig ins land und traf bey einer *P a g o d e* sehr viele *B r a m a n e n s* an, die sich hefftig mit einander zancketen, da besänfftigte ich sie, und zeigte ihnen wie sie gleichfals diejenigen Sünden an sich hätten, die alle andere Menschen an sich hätten ; welche aber an ihnen weit sträfflicher waren als an denen andern, weil sie nicht nur allein mit lehre sondern auch mit einem tugendwandel andern vorgehen solten. Von der Seele haben sie unterschiedene falsche meinungen. Einige unter ihnen sagen, die Seele sey Gott selbst, einige sie sey ein



theil gottes. Andere sagen, die Seele sey ewig ohne allen Anfang. Einige aber sagen, dasz da Gott die welt erschaffen habe, so habe er auch zugleich alle diejenige Seelen mit erschaffen, die da in der Menschen leiber kommen solten. Hiernebst sagen auch einige, dasz die Seele von den Eltern herkäme per traducem; andere sagen hinwiderumb, dasz sie aus den 5 elementen erschaffen würde. Einige statuiren denn gäntzlich, dasz unter der Seele des menschen und unter dem Leben der thiere kein sonderlicher unterscheid wäre. Dahero tödten sie kein lebendiges thier, eszen auch nicht von seinem Fleische. Hiernebst statuiren auch die allermeisten unter ihnen, dasz ein jedweder mensch zwey seelen hätte, eine gute und eine böse. Weszwegen als ich hiervon einsmahls mit einem wohlfahrenden gelehrten Pantáren redete, und ihn fragete, wie er es doch beweiszen könnte, dasz ein Mensch zwey Seelen hätte; so antwortete er mir, dasz wenn er in der einsamkeit wäre und betete, so wolte er gerne alle sinne zusammen ziehen, und mit seinem hertzen einzig und alleine auf Gott gerichtet sein; dieses wäre denn die gute Seele bey ihm, die da stets nach Gott seuffzete; aber hiernebst empfinde er auch grosze abhaltung von dem gebete so dasz ihm bald dieses bald jenes sündliches einfiehle; dieses wäre denn die böse Seele, die da allezeit lauter unruhe und böse begierden im gemüthe verursachete. Ich bekam eine grosze liebe zu dem Menschen, und erzehlte ihm hierauff die gantze beschaffenheit der Seele, wie sie nahmlieh anfänglich von Gott erschaffen worden sey, und wie sie in solchen verwirrenen zustand gerathen sey, auch wie sie durch Christum wiederumb könnte zum bilde Gottes erneuret werden, jedoch solchergestalt, dasz man nichts desto weniger immerdar den streit zwischen dem geist und dem fleische bey sich fühlen müsse. Er hörte solches mit verwunderung an, und reisete seinen weg mit freuden. Dasjenige was sie von den fünff Sinnen schreiben, das komt mit uns Christen sehr über ein, und ist die allererbaulichste lehre, die da noch in ihren schrifften möchte gefunden werden. Sie sagen aber, dasz zweyerley Sinnen wären, fünff äusserliche und fünff innerliche Sinne; die fünff äusserlichen Sinne halten sie für sündlich, die fünff ijnneren aber für heilig. Hiernebst statuiren sie, dasz Brúma ihr Abgott, einem jedweden ins haupt geschrieben habe, was einen die zeit des Lebens über begegnen sol. Sind also hirinnen mit allen Mahometanern und mit denen allermeisten völkern in der Welt einig, sagende, dasz so wohl die Sünde, als auch das gute von Gott erschaffen würde. Dahero wenn einer böses oder gutes thäte, so käme solches alles von seinem destinirten glücke oder unglück. Von dieser materie hab ich mit ihnen viel hundert discurse gehabt, und aus denen daraus folgenden absurditaeten ihnen gantz gründlich demonstriret, wie solche meijnung die aller greulichste lästerung gottes wäre, die ihm alle seine gerechtigkeit benehme, und auch alle sünde und tugenden in der Welt aufhübe; sintemahl diejenigen so sünde thäten für keine sträffliche sündler könnten angesehen werden, weil sie darinnen nicht ihren, sondern den willen gottes thäten, der sie darzu destiniret hätte; weszwegen denn auch ihre Sünde dermahleins nicht gerichtet sondern



belohnet werden müßte, weil sie dadurch den willen Gottes nachgekommen. Die tugend wäre denn gleichfalls keine tugend zu nennen, indem sie nicht aus freiem willen sondern aus zwang geschehen würde, vermöge des destinirten glückes, so in dem haupte geschrieben stehet. Ferner so statuiren sie auch die verwandlung der Seelen nach dem Tode. Was zwar die Seelen derjenigen anlanget, die da ein heiliges und gutes Leben geführt, von selbigen sagen sie, dasz sie so bald nach dem tode in die Seeligkeit kämen: was aber die Seelen derjenigen anlanget, die da in der Welt viel Sünde gethan haben, so sagen sie dasz sie so lange in der Welt wieder gebohren werden müßten, bisz sie endlich recht von ihren Sünden gereinigt werden, und fähig sein könnten der gemeinschaft der Götter. Wer denn nun grosze Sünde gethan, der würde oftmahls in ein giftiges oder wildes thier verwandelt, oder müste sehr armseelig in die Welt gebohren werden. Was aber diejenige anlangete, die zwar viel gutes gethan, aber gleichwohl noch nicht gäntzlich zu der gemeinschaft der götter gereinigt worden wären, die selbigen würden als hohe, gelehrte und königliche leute in der Welt gebohren. Dahero, als ich einsmahls unter einer groszen Menge *Malabaren* von dem wort Gottes redete, so sahe mich einer unter ihnen sehr scharff an, und sprach, ich müste zu den vorigen zeiten, da ich ehemahls in der welt gewesen, viel gute wercke gethan haben, dasz ich nunmehr in solchen guten stande lebete, und stets von Gott und göttlichen Sachen redete. Ich fragte ihn darauff, ob er doch schon einmahl vorhero in der welt gewesen wäre? Er sagte, sehr viel mahl. Ich fragte ferner, ob er wohl wüsste, wo er geleet hätte, und in was stande er dazumahl gestanden, auch was fata er alsdan gehabt? Als er aber sagte das wüsste er nicht, so sprach ich, dasz ich auch nicht glauben könnte, dasz er jemahls in der welt gewesen wäre, ohne dasz er nunmehr dariñne wäre, sintemahl es unmöglich sein könnte, dasz die Seele, wenn sie vom leibe scheide, so gar allen verstand verliehren und als ein unvernünfftiges thier seyn solte, ihm dabey zeigende, wie die einbildung von den vielfältigen wiedergeburtten eine rechte grosze list des teuffels sey, der sie immer an ihrer bekehrung aufzuhalten suchte. Denn weil sie sich einbildeten, es erfolge ausz der Sünde keine gröszere Straffe als dasz man oftmahls wieder müßte gebohren werden, so würde die Sünde nicht grosz aestimiret, sintemahl ein jedweder zufrieden ist, ob er auch solte immer in der welt seyn, oder gleich hundert mahl wieder gebohren werden. Sie stimmten endlich hierinnen mit mir alle ein, aber weil es gleichwohl ein sehr alter glaubensarticul wäre, so stunden sie noch in zweiffel ob sie davon abstehe solten oder nicht. Unterdeszen stund ein sehr sceptischer Poet unter ihnen auf, und fragte, ob die Seele unmaterialisch wäre? Ich sagte ja. Er fragte ferner, ob denn auch der teuffel ein unmaterialischer geist wäre? Ich antwortete ja. Darauf sprach er, wie kan doch Gott den teuffel oder eine verdammte Seele straffen weil sie unmaterialische geister wären, sie könnten ja keine straffe fühlen noch empfinden? Ich fragte ihn hierauff, ob die Seele nicht unmaterialisch sey, da sie auch noch mit dem Leibe vereinigt wäre? Er antwortete ja.



Ich fragte ferner, ob sie als dann kein leiden und straffe fühlen könnte von allerhande gewissensplage, von traurigkeit und betrübnis, von mancherleij Anfechtung und melancholischen gedanken etc. Er sagte ja. Nun, sprach ich, ist die Seele hier schon solcher plage und angst unterworffen, da sie annoch mit dem Leibe verbunden und in der Zeit der gnade stehet, was für leiden, angst und schmerzen wird sie nicht alsdan unterworffen seijn, wenn sie in der hölle mit allen teuffeln von dem Zorn gottes wird gemartert seijn. Darauf wuste er mir nicht ferner zu antworten. Es stund aber ein ander auf und fragte, wenn doch Gott diese Welt erschaffen hätte? Ich sagte, es ist nunmehr schon fünff tausend und sieben hundert Jahr verflossen. Ferner fragte er, ob auszer dieser Welt, Gott nicht vorhero einige andere Welten erschaffen hätte; ich sagte nein. Ey, sprach er, solte den Gott nicht mehr als nur vor so kurtzen jahren einige diener gehabt haben, und solche geschöpfe, die ihn erkannten und verehren? Ich sagte, diese zeit über, als lange die Welt gestanden hat, ist freylich nur als ein augenblick gegen die Ewigkeit zu rechnen, sintemahl selbige weder anfang noch ende hätte: aber gleichwohl gebührete uns nicht zu fragen, was Gott vor der schöpfung der Welt von Ewigkeit gethan hat, und wie er sey verehret worden, indem es auch nicht einmahl einem kinde anstünde, dasz es seine eltern fragen wolte, wo es gewesen ehr es gezeuget worden. Überdisz so wurde das ein sehr kleiner Gott sein, der da nach aller seiner herrlichkeit, macht und wundern von unser vernunft begriffen werden könnte. Es würde auch in der Welt kein glaube von nöthen seijn, wenn man alles mit augen sehen und mit vernunftsschlüssen demonstrieren könnte. Endlich trat wiederumb ein ander auf, und fragte, woher es doch käme, dasz in der Welt einige reich, und einige arm wären; einige im hohen, andere aber im niedrigen stande stünden? Ich sagte, ich will euch auch was fragen, antwortet ihr mir erstlich darauff, so wil ich euch auch auf eure frage antworten. Sie sprachen: was dann? Ich fragte: ist wohl der Mensch mit recht die kleine Welt zu nennen? Sie sprachen ja. Ich fragte ferner, ob nicht die kleine Welt mit der groszen einige harmonie habe, und die grosze wiederum mit der kleinen. Sie sprachen ja freylich, sonstn könnte der Mensch nicht die kleine Welt genennet werden. Darauf sagte ich, weil ihr solches selbstn gestehet, so kann ich auch gantz deutlich und gründlich auf eure frage antworten. Denn gleich wie in der kleinen Welt nemlich an dem Menschen nicht ein sondern viel glieder zu finden sind, und zwar in solcher Harmonie, dasz eines ohne dem andern nicht seine verrichtung thun kan: also gleichfalls bestehet die grosze Welt in vielerley arth Menschen, in armen und reichen, in hohen und niedrigen und zwar solchergestalt, dasz einer dem andern dinstlich und behülflich seyn musz. Dahero wie in der kleinen Welt das haupt sein müste, so wären auch in der groszen Welt die könige und Regenten von nöthen. Wie man in der kleinen Welt der Augen nicht entbehren könnte, so könnte gleichfals die grosze Welt der gelehrten leute nicht entbehren. So nöthig als in der kleinen Welt der mund und die zunge wäre, eben so nöthig wären auch in der grozen Welt lehrer



und prediger. Und wie das haupt ohne die brust nicht seijn könnte, also würde in der groszen Welt ein könig oder oberhaupt ohne waffen oder kriegsmacht nicht bestehen können. Item wie die hände zu einer jedweden leiblichen verrichtung nothwendig erfordert werden, also erforderte gleichfals die grosze Welt allerley kauffmansleute und handwercksleute zu ihrer unterhaltung. Ja wie auch der gantze leib ohne füsze nicht fortgehen könnte, also gleichfals würde es in der groszen Welt schlechten fortgang haben, wenn nicht arme, geringe und niedrige persohnen würden, die für die andern allerley dinst thäten. Daraus könnten sie also erkennen warum es Gott geordnet, dasz in der Welt nicht alle Menschen reich, hoch und eines standes wären, sondern einige arm, gering und niedrig seyn liesze, einige aber hingegen reich und hoch. Diese erklärung gefiel ihnen dermaszen wohl, dasz sie eine grosze liebe zu mir bekamen und mich fast bisz an die stadt begleiteten, da sie denn unterweges allerley fragen mir vorlegeten aus der Physica, die ich ihnen alle, nach meinen geringen vermögen so beantwortete, dasz sie darüber sehr vergnügt seijn konten. Endlich sprach ein schulmeister unter ihnen, dasz in ihren gesetze von zwey propheten wäre geweiszaget worden, die da in den letzten zeiten unter ihnen aufstehen, und ihre religion gantz verändern würden. Aber doch, sprach er, stehen alle erklärer des gesetzes in der Meynung, dasz solche zwey propheten selbst aus ihrem malabarischen geschlecht herkommen sollen. Ich fragte darauf, ob sie die wahrheit nach den personen judiciren wolten, oder nach dehren überzeugung in dem gewissen. Sie antworteten nach der überzeugung des gewissens. Nun, sprach ich, da ihr denn nun nicht nur allein in eurem gewissen überzeugt worden seydt, dasz alles was ich anjetzo mit euch geredet, wahrheit sey, sondern solches auch mit euren worten bezeuget habt, so ist es ja billig dasz ihr solches annahmet, verwahret und ausübet, uneracht dasz es auch von einem blancken gesaget worden ist, sintemahl ich gleichfals alle daszjenige anzunehmen pflegete, dasz da als eine wahrheit gebührender maszen entweder aus dem wort gottes oder aus der gesunden vernunft könnte bewiesen werden, es möchte mir solches von einem kinde oder alten, von einen schwartzen oder blancken vorgetragen werden. Darauff antwortete ein kauffmann unter ihnen und sprach <sup>1)</sup> : Umdasz wir recht gewisz erfahren möchten, ob euer oder unsere Religion wahr sey, so werffet euer gesetzbuch ins feuer, wir wollen gleichfals unser gesetzbuch ins feuer werffen ; welches nicht wird verbrennen, das wollen wir alle insgesamt für das wahre gesetz erkennen ; welches aber wird verbrennen, das soll für das falsche gesetz gehalten werden. Verbrennen sie aber beyde, so wollen wir uns beyderseits irrend bekennen und nach eine andere religion suchen. Hiermit stimmten die andern alle mit einander überein. Ich sagte darauf : Gott könnte zwar wohl wunder thun, aber gleichwohl muszte man ihn nicht versuchen, sintemahl wir durchgehende aus dem gesetz erkennen konten, dasz niemahls ein wunder gethan, wenn solches von uns menschen-

<sup>1)</sup> Das Folgende gemahnt an die im Mal. Heid. pag. 32 (unten) mitgeteilte Geschichte.



kindern wäre verlangt worden, sonder einzig und allein als denn, wenn wir Menschen an kein Wunder gedacht haben, da habe er seine grosze macht geoffenbahret. Ueberdies so hätte uns Gott ja allen insgesammt einen verstand gegeben, mit welchem wir so bald begreifen könnten, was gut oder böse, recht oder unrecht wäre. Weszwegen wolten wir also über denselbigen annoch zeichen und wunder begehren, deszen wir ja in unserem gewiszen, als einer göttlichen wahrheit überzeuget seijn könnten? Wäre es nicht thöricht gethan, wenn einer ihnen wolte zwey kisten vorsetzen, eine mit ducaten, die andere vol mit k a s <sup>1)</sup> oder kupfferpfennigen, und zwar solchergestalt, dasz sie es mit ihren eigenen augen sehen könnten ohne einzigen betrug; sie aber wolten gleichwohl nicht eher die kiste mit den ducaten annehmen als bisz man zum beweis deszen ein wunder gethan hätte? Solte derjenige, der auch solche kiste mit den ducaten verehren wolte, nicht über eure thorheit erzürnet werden und euch in eurem armuth sitzen laszen; also gleichfals, da sie nun die recht güldene lehre unseres Christenthums hörten, und sich darbey ihren küpffernen Religion erinnerten, und zwar solchergestalt, dasz die wahrheit unserer und die falschheit ihrer religion ganz deutlich in die gemüths- augen leuchtet, so wäre es ja nicht nur allein eine thorheit, sondern auch eine grosze verstockung von ihnen, dasz sie solches nicht eher wolten für wahrheit annehmen, als bisz sie zeichen und wunder darüber gesehen. Und eben durch solche list hätte der teuffel sie schon so lange in ihrer dicken finsternisz erhalten, indem er offtmahls zur stärckung ihres aberglaubens allerley gauckelwerck unter ihnen gemacht hätte, und auch annoch bisz diesen tag sie allerley zauberische künste lehrete, welche dann das einfältige volck ansehe als göttliche wunder und zeichen. Sie solten betrachten die beschaffenheiten dieser zeit, und selbige ansehen als eine zeit der gnädigen heimsuchung gottes, wo nicht, so würden sie dermahleins in zorn heimgesuchet und zur ewigen verdammnisz verurtheilet werden. Sie nahmen hierauff ihren Abschied und sprachen dasz sie von dieser materie hinführo ferner mit mir reden wolten. Solche discurse hab ich fast täglich mit ihnen zu führen und zwar nicht ohne erbauung, sintemahl sonderlich die einfältigen, die darbey stehen, und nichts dar zu reden, solches für allen andern zu hertzen nehmen; einer erzehlets denn nochmahls dem andern, sodasz auch die andern bewogen werden, mich gerne zusprechen, und zwar offtmahls nur aus curiositaet, aber gleichwohl läszts gott nicht ohne Seegen. Von Christo plegen sie immer zu fragen, warum er doch sterben müssen, da er doch wahrer Gott gewesen. Warum doch sein eigen volck die Juden ihn nicht haben für den Sohn Gottes erkennen wollen, sondern selbigen als einen mörder gecreuziget haben? etc. Solche fragen geben mir die beste gelegenheit von seinem mitler-amte zu reden. Einesmahls kam ein B r a m a n e n zu mir, und sagte: Unsere und ihre Religion wären gantz einig, nur dasz die Namen verändert wären. Wir statuireten einen dreieinigen Gott, sie sagten gleich-

1) Tamil kāsū. „several kinds of coin cash, money“, auch: „twelfth part of ananna“.



fals dasz *Ruddiren*, *Wischtnum* und *Bruma* ein einiger Gott wäre. Wir sagten, dasz *Christy* als die andere person wäre Mensch worden, und das menschliche geschlecht erlöset; sie sagten gleichfals dasz *Wischtnum* menschliche gestalt an sich genommen hätte, um die Menschen zu erlösen. Aller unterschied käme nur daher, weil sich Gott in Europa denen blancken Menschen ein wenig anders geoffenbahret hätte, als allhier in Ostijndien unter den schwartzen *Malabaren*. Und solches müszte man ansehen als ein Spielwerck Gottes, der da einen so, den andern wieder auf eine andere weise frolich machen könnte. Ich antwortete hierauf solcher gestalt: Gott ist ein einiger Gott; dahero auch sein wille ein einziger wille seyn musz; sonst könnte sein göttliches wesen in der harmonie seiner eigenschafften nicht bestehen; wie denn nun sein wille nicht zweyerley, sondern nur ein einziger wille ist, so kan er denn auch nicht mehr, als nur ein gesetz den Menschen-kindern vorgeschrieben haben zur erlangung ihrer Seeligkeit. Weil denn nun unser und ihr gesetz dermaszen unterschieden, dasz unmöglich beide von einem Gott gegeben seyn können; so musz eines von bejden falsch seyn; man wolte denn sagen, dasz Gott ein ungerechter Gott wäre und einem volck daszjenige gebiethe, das er doch andern verbothen hat; welches ohne lästerung nicht gesagt worden kan. Da denn nun ihre Religion lauter solche dinge in sich faszete, die wider die vernunft, wider die wahrheit und wider die Eigenschafften Gottes stritten, so könnte man daraus leichtlich schlieszen, dasz selbige nicht von Gott sondern durch eingebung des teuffels von ihren geirnsichtigen Poeten wäre aufgeschrieben und eingeführet worden, da hingegen alle worte unsres gesetztes gemäsz den eigenschafften Gottes, der wahrheit und der erleuchteten vernunft erkläret werden könnten. Was aber *Ruddiren*, *Wischtnum* und *Bruma* anlanget, so wäre dieses ein offenbahre Lügen, die auch von einem kinde wiederleget werden könnte. Denn nachdem einmahls zwischen *Wischtnum* und *Bruma* ein streit entstund, welcher der gröszte seyn solte, so wurde dem *Bruma* von *Ruddiren* der Kopff abgehauen. Und *Ruddiren* stiesz mit seinem gewehre dem *Wischtnum* in die Stirne. Ja als dieser sich in eine weibsgestalt verwandelte, und *Ruddiren* von seinem bettel-stabe helffen wolte, trieb dieser mit jenem gäntzlich hurerey. Wie könnten also diese hoffärtige, zänckische, tyrannische und unflätige personen götter genennt werden? Ja wie könnte man wohl von ihnen sagen, dasz sie eines Wesens wahren, da sie einander als die ärgsten feinde begegneten? Und zwar was ferner *Wischtnum* anlangete, dasz er sol mensch geworden seyn, so erinnerte ich mich annoch sehr wohl dasz ich diese historie in ihren Büchern gelesen hätte: aber ich hätte dabey nicht gelesen, dasz er um die menschen zu erlösen wäre in die Welt gekommen, sondern nur, durch betrug und list dem *Mawali*<sup>1)</sup> sein königreich zu benehmen, darbey sehr grosze sünden und bubenstücke vorgingen, die auch den aller gottlosesten Menschen nicht

<sup>1)</sup> D. i. Bali (Tamil māvali oder mayābali), vgl. Mal. Heid. pag. 47.



anstehen solten, geschweige denn dem allerheiligsten Gott. Als soiches der *Bramanen* hörte, sprach er: ich musz zwar selbst bekennen, dasz in unserem Gesetz oftmahls solche dinge geschrieben stehen, darüber man billig grosze scrupel zu machen hat, und die nicht ohne groszen widerstand der vernunft geglaubet werden können: aber gleichwohl wenn man die abgötter in ihren werth und unwerth liesze, sich allein an das höchste wesen oder an den allergrössten Gott hielte, und dabey ein tugendsames leben führte, solte man denn nicht die Seeligkeit erlangen können? Ich antwortete, ohne mitler könne man sich nicht an den allerheiligsten und gerechtigsten Gott halten, noch ein recht tugendhaftes leben führen, man möchte sich auch bemühen wie man immer wolte. Er fragte, wer doch derjenige mitler wäre. Ich sagte Jesus Christus der hochgelobte Sohn Gottes, und erzehlete ihm nach der länge, wie er das Menschliche geschlecht habe mit seinem Vater versöhnt, und wie wir von allen dingen durch sein verdienst müszten gerechtfertiget und geheiligt seyn, ehe wir ein einziges gut werck thun und verrichten könnten. Dieses hörten viele andere *Malabaren* mit an, und nahmen es weit besser an als der *Bramanen*, der da grosze einbildung von sich hatte, als sey er ein sehr weiser und gelehrter mann. Dahero erklärte ich ihnen auch dasz erste Capitel aus der Epistel Pauli an die Römer und zeigte ihm, wie gleichfals in vorigen zeiten die Griechischen und Lateinischen heyden sich vor weise hätten gehalten, aber darüber zu Narren geworden und in die aller greulichste Sünden und Abgotterey gefallen wären: welches denn auch mit ihm und seines gleichen schon geschehen wäre und noch künftigt geschehen würde. Weszwegen ich denn auch grössere hoffnung hätte von dem Einfältigen hauffe als von ihnen, sodasz sich eher 1000 arme und geringe leute zu Gott bekehren würden als dasz ein *Bramanen* sich umwenden solte: sintemahl ein groszes gewicht über sie ruhete, indem sie das einfältige volck mit ihren lügen schon so lange aufgehalten, und schon so lange viel tausend Seelen mit ihrer abgöttischen lehre zum verdammisz geführt hätten. Dieses alles hörten die andern mit an, und fingen an wider die *Bramanes* zu schelten, dasz sie eine so schlechte sorge um sie hätten, und niemahls gewissen grund von dem wege der seeligkeit ihnen zeigen wolten. Ich gab einem jedweden annoch eine hertzliche vermahnung, und liesz sie von mir. Uneracht aber, dasz ich solchergestalt unter diesen heijden mit sehr vielfältigen personen discouriret und disputiret habe, so kan ich doch nicht sagen, dasz mir unter ihnen ein einziger Atheist vorgekommen wäre, der da geleugnet, dasz ein Gott und ein zukünftiges leben wäre. Vielmehr musz ich bezeugen, dasz diese heijden eine rechte grosze bekümmernisz haben, um erlangung der zukünftigen Seeligkeit. Dahero findet man viele solche leute unter ihnen, die in ansehung des zukünftigen Lebens, alle ihre güter, hausz, hoff, weib und kinder verläugnen, und in die Wildniz gehen, umb daselbst sehr schwere büsse zu thun. Ins gemein aber sind diese *Malabarische* heyden gegen die armen sehr barmhertzig und mitleidig. Dahero findet man allenthalben sehr viele häuser gebauet, darinnen die armen und die reisende



ruhen und einige allmosen empfangen können. Nebst diesem, so haben sie gleichfals hier und dar grosze gebäude als wie klöster aufgebaut, darinnen oftmahls zu tausend armen gespeiset werden. Wie denn nur in diesem jahre eine königin gestorben, so *Mankāmahl*<sup>1)</sup> geheissen und über ein königreich, welches nicht weit von hier gelegen und *Diruwarirātschium*<sup>2)</sup> genannt wird, die königliche Regierung geführet hat: von selbiger ist mir erzehlet worden, dasz sie ein groszes Kloster für die *Bramanes* bauen laszen, und darinnen alle tage zehn tausend *Bramanes* gespeiset: hiernebst so hätte sie auch viele andere grosze gebäude aufführen laszen, darinnen sie alle pilgrimme gespeiset: und auszerdem hinwiederumb noch andere, darinnen sie alle armen gespeiset, die sich eingefunden haben. Diese anstalten werden annoch täglich nach ihrem tode von ihrer tochter unterhalten, die zwar annoch sehr jung, aber gleichwohl zur regierung schon destiniret ist. Ist als ein volck das viel von Almosen hält, so ist es gewisz dieses *Malabarisches* volck, als worinnen sie uns Christen, nebst den Juden und Mahometanern weit beschämen. Die ursache ist diese, weil sie dadurch die seeligkeit zu erlangen gedencken, indem sie aus ihren büchern unterwiesen sind, dasz oftmahls die Götter als arme personen vor sie kommen und sie prüfen wollen, ob sie auch mitleidig wären: ja sie haben auch viele historien unter sich, wie die gutthäter an denen armen, von Gott mit leib und seele in die Seeligkeit sollen aufgenommen worden seijn. Sie statuiren aber eine vierfache Seeligkeit. Die erste nennen sie *Tschalógum* oder das paradisz, welches auch von ihnen *Kailaschum* genennet wird. Die andere seeligkeit nennen sie *Tschamibum* oder diejenige seeligkeit, da man gantz nahe um dem höchsten Gott seyn kan. Die dritte seeligkeit nennen sie *Tscharúbum* oder diejenige Seeligkeit, da man Gottes ebenbild seijn kan. Die vierte seeligkeit nennen sie *Tschautschium* oder diejenige seeligkeit, da man mit dem höchsten wesen aller wesen gantz eins ist<sup>3)</sup>. Um also diese seeligkeit zu erlangen, so sind sie sehr bemühet und bestreben sich viele eines recht tugendsamen lebens sich zu befleiszigen. Wie denn eine grosze menge solcher leute unter diesen heyden gefunden werden, die da gantz keine abgötter verehren, noch als wie die andern in ihre pagoden gehen, sondern nur blosz sich der ausübung der tugend befleiszigen, auch nichts andres reden als nur von tugenden. Diese heyden bekennen sich zwar zu keiner Religion, besitzen auch wenig eigenes, aber gleichwohl siehet man vor andern an ihnen annoch etwas sonderliches und führen ein sehr strenges leben. Dahero soferne als ich mit ihnen von tugenden und von einem heiligen leben geredet habe, so haben sie in allen mit mir übereingestimmt. Aber wenn ich ihnen von Christo und von dem unterschied der Religionen etwas vorgetragen habe, so sind sie nicht darüber so content gewesen, als wenn ich sonsten von busze und ausübung der frömmigkeit mit ihnen

<sup>1)</sup> Wie der Name auf Tamil lautet, kann ich nicht ermitteln.

<sup>2)</sup> Es ist wohl *Diruwarurātschium* zu lesen: *Tiruvājūr*, vgl. *Mal. Heid.* pag. 120.

<sup>3)</sup> Vgl. *Mal. Heid.* pag. 173.



gehandelt habe. Es sind aber unter dieser secte sehr schöne moralienbücher zu finden wie ich dann auch dieses gegenwärtige büchlein von ihren händen empfangen habe. Und als ich sahe, dasz nicht unebene gleichnisze und Lebensreguln darinnen enthalten waren, so achtete ich es nicht unrathsam zu seyn, dasz ichs aus der Malabarischen Sprache in das hochteutsche versetzete: nicht zwar, als hätten wir Christen nicht moralische reguln genug in dem heyligen Wort Gottes, dasz wir selbige an den heyden erst erlernen solten: sondern einzig und allein, um daraus zu sehen, wie weit doch gleichwohl ein heyde, ohne der heyligen schrift vermöge des natürlichen lichts im erkenntnis des Moralgesetzes kommen kan, und wie diese Malabarische heyden es denen ehemahls gewesenen Lateinischen und Griechischen heyden sehr gleich thun, ja wohl selbige gänzlich hierinnen übertreffen. Wer hiervon einen weitläuftigere unterricht begehret, der lese die von mir gefertigte und anjetzo zugleich nach Europa übersendete *Bibliothecam Malabaricam*, deszgleichen auch die übrigen zwey kleine moralische Bücher, die ich aus dem Malabarischen ins Teutsche versetzt, und mit diesem zugleich überschicket habe. Dieses gegenwärtige büchlein aber ist schon vor siebenhundert und etliche virzig jahren von einem Bramanen geschrieben worden, und zwar in Kirendum oder in dem Malabarischen Latein, welches die sprache der Bramanen ist, und von keinem Malabar verstanden werden kan, es sey dann, dasz er selbige gelernet habe. Nachmahls ist dieses büchlein aus dem Kirendum von einem poeten in Malabarische verse gesetzt worden: worzu dann endlich von einem anderen poeten die erklärung gemacht worden. Die verse darinnen haben eine sonderliche melodie und werden gesungen. Ein jedweder vers faszet ein sonderliches gleichnisz oder lebensregul in sich. Ich habe alle worte gantz accurat nach den versen und nach der dabeystehenden erklärung, in das teutsche versetzt und so ich ja etwas eigenes hinzu thun müssen, so hab ich solches in Parenthesi gesetzt, aufdasz man solches von dem übrigen wohl erkennen und unterscheiden könnte. Ich weise aber alle liebhaber der tugenden und der Sittenlehre auf das heilige wort Gottes, als worinnen uns nicht nur allein alle tugenden vollkommener weise nebst ihren Früchten und wirkungen beschrieben werden, sondern darinnen uns auch zugleich diejenigen gesegneten hülfsmittel gezeigt werden vermöge welcher wir die tugenden nicht nur allein wissen, sondern auch ausüben können. Indeszen hoffe ich, dasz alle, so dieses büchlein zu lesen bekommen möchten, solchen schlusz bey sich machen werden: Siehe, sind die heyden umb die tugenden so bemühet, und haben vermöge des natürlichen lichts zu einem solchen erkenntnis gelangen können: so ist es vielmehr billig, dasz wir Christen darum bekümmert seijn und nach einem heijligen und lebendigen erkänntnis streben, zumahl weil wir nicht nur allein das geoffenbahrte wort Gottes haben, sondern auch hierinnen des sonderbahren beystandes des heyligen Geistes uns versichern können, sodasz uns vermöge der gemeinschafft des dreieinigen Gottes in einem heyligen leben ein weit



mehreres möglich sein musz, als denen blinden heyden, die da auszer Gott in ihren bloß natürlichen kräften stehen; wird der Christliche leser dieses büchleins so weit gebracht und dahin bewogen dasz er nummehr anfänget nach den regeln Jesu Christi ein tugendsames leben zu führen; so hab ich darunter meinen verlangten Endzweck erhalten; und lebe verbunden selbigem hinführo ferner zu dienen und seiner stets zu gedencken in meinem gebet vor Gott. Wie denn dieses gleichfals meine hertzliche bitte ist, dasz alle die solches lesen, meiner fleiszig beiß Gott im gebet eingedenck seyn möchten, damit ich ferner unter diesen heijden mein Ammt in Seegen führen und das wahrhaftige erkenntnis Gottes und unseres Herrn und Heylandes Jesu Christi unter ihnen anrichten könnte. Wie ich denn nicht zweifele, dasz Gott das gebet vieler gläubigen Seelen in Europa erhören werde, und zu diesen letzten Zeiten das Evangelium annoch laszen verkündiget werden in aller Welt zu einem zeugnisz aller völker und zu einer bekehrung annoch vieler irrenden. Gott aber, der sich anjetzo mit seiner gnade zu denen heyden wendet, derselbige bleibe auch mit seiner überschwenklichen gnade bey uns Christen, und walte mit seinem Seegen über das gantze beseelte Europa, sonderlich über diejenigen, so ihm darinnen von hertzen fürchten, und um die ausbreitung seiner ehre ernstlich bekümmert sind. Unter diesem hertzlichen wunsch verbleibe ich

des günstigen lesers

gegeben in Ostijndien auf der  
küste Coromandel zu Tran-  
guebahr A°. 1708 den 30 Aug.

zu gebet und liebe verbundener  
BARTHOLOMAEUS ZIEGENBALG  
diener göttlichen wortes unter den  
heyden.

# 1.

T a m a r e i <sup>1)</sup>, das ist eine teichblume von tausend blättern, die wächset aus dem Schlamme; das gold wird in der erde gebohren; die perle wird in der Muschel gebohren; S c h a b a r a m <sup>2)</sup>, das ist ein von sehr rare und kostbaren haaren zusammen geflochtener Windwedel, der wächset am Schwantze eines wilden thieres; K o r o s c h a n e i <sup>3)</sup>, das ist eine sehr köstliche und theuerbahre Medicin, die wird in dem leibe einer Kuh gebohren; die milch wird von der Kuh ihren geläuterten bluthe gebohren; die Seyde wird in der behausung des Seydenwurms gebohren; der köstliche desend <sup>4)</sup> oder wohlriechende balsam, wird aus dem heimlichen Gemäch einer Katzen gebohren; das feuer wird aus dem Stein und holtz gebohren; wie nun diese gebohrne dinge alle ins gesamt, zwar von unreinen und unfläthigen dingen herkommen, aber gleichwohl dem menschlichen leben sehr gut und zuträglich sind: also gleichfals gute, fromme und weise leute, sie mögen gebohren seyn von wem und wie sie wollen, in dem sie anders

<sup>1)</sup> Tamil tāmarei. <sup>2)</sup> Tamil śavaram (Skt. camara). <sup>3)</sup> Tamil kōrōśanei (Skt. gorocanā). <sup>4)</sup> ??



um dem menschlichen Leben zuträglich sind, werden sie allendhalben einen hellen schein und glantz von sich geben. Verachtung ist schädlich <sup>1)</sup>).

## 2.

So ferne man in des löwen seine behausung gehet, wird man Gute Elfenbeine und hellglänzende perlen erlangen können; dadurch wird man können zu hohen und groszen leuten werden; aber so ferne man in des fuchs seine behausung kreucht, wird man nichts anders als eselsschwänzte, allerley gebeine und kleine haare finden (die da sind von dem gefreszenen Raube übrig geblieben); dahero, gleich wie derjenige, so in des löwen behausung gehet, groszen nutzen und profit hat, also wird gleichfals derjenige, so da sich zu den wohlgelehrten weisen und groszen leuthen nahet, nicht nur allein sein sündliches wesen abschaffen, sondern auch die nöthige Glückseeligkeit erlangen können. Hingegen aber, gleich wie derjenige, so in des Fuchs behausung kreucht, nichts als todtengebeine findet: also gleichfals werden diejenigen, so sich zu den bösen und gottlosen leuthen in der Welt nahen, nichts anders als die hölle zu ihren lohn bekommen.

## 3.

Der weisen leuthe ihre feindschafft ist keine feindschafft. Denn gleich wie der Zuckerbaum inwendig sehr grosze lieblichkeit heget, aber auswendig lauter buschwerck und gestrippe zeigt: also ist gleichfals der wohlgelehrten und weisen leute ihre feindschafft und freundschaft; hingegen aber ist hinwiderumb der ungelehrten und unverständigen leute ihre freundschaft keine freundschaft. Denn gleich wie wenn man gift trincket, solches anfänglich sehr süsse schmäcket, aber nachmahls tödtet: also gleichfals ist der thörichten leute ihre freundschaft keine freundschaft. Hirvon wil ich annoch eine historie erzählen. Denn es ging ein prister täglich zu einem könige und redete mit ihm aus dem Calender was gutes und böses kommen solte, umb seinen auffenthalt zu haben. Als derselbige könig den prister einsmahls in der kirche sahe, wurde er in gnaden eingedenck: ey, ich habe so lange eine reflexion auf diesen prister gemacht; nahm dahero einen köstlichen edelgestein und gab ihn in die hand des pristers; als ein mensch, so in der Wildniz lebete, sahe, wie der prister solchen edelstein nahm und verwahrete, so ging er diesen prister hinter nach und da sie mitten in den busch kommen, umfaszte er den prister fragende: hast du nicht einen edelgestein, gib her, und that ihm also gewalt an. Hierauf antwortete der prister: wo soll ich ihm haben! Dasz ein edelgestein verhanden sey, solst du nicht sagen. Aber der in der Wildniz wohnende Mensch sagete, du hast ihn verschlungen. Als dann nun also einer mit dem andern stritte, siehe da kamen an denjenigen Ort da dieser beyder geschrey war, zehn diebe, und da gehöret wurde, wie sie dieser beyde ihren Leib wolten aufschneiden, sprach hierauf der in der Wildniz

<sup>1)</sup> Zum ganzen vgl. Einl. pag. 5.



wohnende Mensch ; last den prister gehen, woher solte uns der Edelgestein kommen, wir sind allein hirher gekommen umb eines kauffmans historie zu erzehlen, sagt mir doch, wo solten wir wohl einen edelgestein haben ? Da dan hierauff die zehn diebe zusammen kamen, sagende : wir wollen euch beijden den Leib aufschneiden, so antwortete der in der Wildnisz lebende Mensch : warumb wollet ihr uns beyde unrechtmäsziger weise tödten ? Schneidet meinen leib auf und sehet, ist der edelgestein in meinem leibe, so tödtet auch den prister, ist aber der edelgestein nicht in meinem leibe, so solt ihr den prister nicht unrechtmäsziger weise tödten. Die diebe meinten dasz solches wahr wäre und schnitten erstlich des in der wildnisz wohnenden menschens leib auf und besahen ihn. Aber als sie den edelgestein darin nicht funden, gedachten sie, wir haben unrechtmäsziger weise den prister zu tödten gesucht, sagten also dasz der prister seinen weg gehen solte. Deroselben, weil er sich zu einen klugen Mann genahet hatte, kam er, nehmlich der prister, endlich annoch mit dem leben davon. Was aber der thoren ihre freundschaftt anlanget, so zog einszmahls ein könig einen affen auf als wie sein eigen kind, und liesz ihm fechten lernen. Unterdeszen geschah es, dasz er, nehmlich der könig, an einem tage schlaffen wolte, reichete also dem Affen das gewehr in seine hand, und gab ihm die freyheit, dasz so ferne daselbsten oben fliegen, ameisen oder ander dergleichen geschmeisz kommen würden, er solche alsobald zerhauen solte. Als er denn nun nach solchem befehl genau aufspazete und sahe, wie über dem könige eine fliege kam und sich auf ihn setzte, sprach er : darffst du wohl kommen und dich auf den könig setzen ? Zerhieb also dieselbige fliege dermaszen, dasz zugleich der könig in zwey stücken getheilet wurde. Derothalben ist der thörigten und unverständigen leute ihre freundschaftt keine freundschaftt und der weisen und verständigen leute ihre feindschaftt ist keine feindschaftt <sup>1)</sup>).

## 4.

Wer in der Welt nach eines jedweden willen gute holdseelige und liebliche rede zu reden weisz, den werden alle Menschen für gut preisen und seine worte mit groszem vergnügen anhören. Er wird diejenige glückseeligkeit erlangen, die einem guten menschen zukomme, beydes, in dieser welt als auch in jener welt ; hieraus wird die seeligkeit entstehen. Wer aber aus hefftigen zorn und boszheit jedermans willen contraieredet, denselbigen werden alle verachten und seine feinde werden ; einem solchem kommt weder diese noch jene welt zu, sondern er gehöret zu der hölle. Hierzu wollen wir ein exempel anführen, denn ein vogel nahmens Kuil <sup>2)</sup>), so da über die maszen schön singet, der giebt kein geschenck um dasz man möchte seine stimme kauffen. (Sintemahl ein jeder solche ohne geschenck von natur wegen ihrer lieblichkeit gantz willig zu hören geneiget ist), aber das schreien des esels, ob es gleich nicht schaden veruhrsacht, so erweckt

<sup>1)</sup> Vgl. Pañcatantra I. 22. १ koil, kōgilam (kokila).



doch bey jederman einen widerwillen : also gleichfals wird die rede der gutten leute und das singen des vogels *K u i l* gantz gerne gehöret werden. Aber der bösen leute ihre rede und das geschreij des esels wird niemand gerne hören. Dahero ist zu wünschen, dasz einjeder sich möchte der frömmichkeit befleißigen.

## 5.

Wie unsere zunge mitten unter ihren feinden, nehmlich den zwey und dreiszig zähnen, ihren wohnplatz hat und solchen feinden, nehmlich den Zähnen, das vermögen giebet eine sache anzunehmen und zu käuen : auch ein jedwedens ding zu geben fordert, so dasz sie endlich den geschmack davon bekommt : also gleichfals sind die weisen und gelehrten leute mitten in dieser Welt, die ihre feindin ist, suchen aber beydes mit ihren reden, als auch mit der gütigkeit des hertzens ihre feinde zu contentiren, sodasz sie durch sie das wohlsein ihres leibes erlangen können.

## 6.

Eine frau ohne Mann, das ist eine Witwe, ob sie gleich alle daszjenige geschmeide hätte, das sie verlanget, und köstliche seidene kleidung anzihe, auch der allerschönsten und glückseeligsten gleich wäre, so ist doch solches eytel und ohne Nutzen : frömmigkeit ohne gedult ist gleichfals eytel und nicht rechter arth. Ein kind ohne mutter wird von niemand recht geliebet, welches auch eytel ist : das essen ohne zähne ist gleichfals dem leibe nicht zuträglich.

## 7.

Einer ging im busch und verlangte einen solchen *P a m p u s*-baum, der da geschickt wäre über die *P a l e g v i n* zu legen. Als er denn nun einen bequemen *P a m p u s*-baum antraf, so band er solchen mit einem bande an, machte sich grosze mühe, beugete ihn und plantzete ihn in die erde (dasz er nehmlich krum wacksen solte, umbdasz er nachmals zu der *P a l e g v i n* geschickt sein könnte) : derselbige *P a m b u s*-baum war nachmahls selbst in steter arbeit und bemühet sich seine natürliche unbändigkeit zu verlihren, so, dasz er wuchs, wie er vor selbiger person war gebeuget worden, und nachmahls über der könige krone auf steigen konte, (das ist weil er solchergestalt sich hatte beugen und zur *p a l a g v i n* geschickt machen laszen, so konte die könige mit ihren kronen unter ihn sitzen als die sich in dergleichen *P a l a g v i n* tragen laszen) : hingegen aber derjenige *P a m p u s*-baum, so sich nicht beugen läszet, sondern als die natürliche unbändigkeit gantz steiff und starr in die höhe stehet, derselbige wird von der leintantzler hände aufgefangen und aller Orten mit herumb geschlept werden, sodasz wenn dergleichen aufsteigen und tantzen wollen, er unter ihren füßen liegen und also armseeligerweise mit herumb gehen musz. Also gleichfals, wenn ein prister unter den menschenkindern einen ihm anständigen guten Menschen findet, das als ein Schüler zu ihm kommet, so bindet

er die boszheit und natürliche unbändigkeit mit seinen stricken des hertzens fest an, ist seinetwegen sehr bemühet, beuget ihn, und hält ihn in der göttlichen Weisheit sehr streng. Weil denn nun der Schüler auch von sich selbst sehr bemühet ist, und umb seine boszheijt zu verlaszen, eben also wächset als wie er ist gebeuget worden, siehe ! so wird er in der welt ein rechtes wunder werden und für allen dingen Gott nachmahls aber auch allen andern Menschen in demuth unterthänig sein ; aber ein solcher Mensch, der als wie der ungebeugte P a m p u s-baum wegen seiner boszheit nicht wil unterthänig sein, der wird siebenmahl müssen gebohren werden und allemahl lauter betrübnisz und schmerzen ausstehen müssen, und endlich doch noch zur höllischer qual gehen.

## 8.

Das stroh ist in der welt eine sehr kleine und gringe sache ; die baumwolle ist noch kleiner und gringer als das stroh, und ein armer bettler ist viel gringer denn das stroh und die baumwolle. Aber gleichwohl ist beydes, das stroh, als auch die baumwolle vermögend in die luft zu fliegen. Warumb kann denn nun der Arme nicht auch fliehen ? Vielleicht hat der wind furcht für ihn weszwegen er sich nicht zu ihm nahen wil, denn weil er nicht weisz was etwan dergleichen ins elend gerathene menschen von ihm bitten möchten, so fürchtet er sich zu ihm zu nahen (das ist : grosze und reiche leute wollen sich nicht gerne zu dem armen nahen, indem sie in sorgen stehen, dasz sie umb eine gabe möchten angesprochen werden dadurch den armen wieder möchten aufgeholffen werden).

## 9.

Einer so des tages nur einmahl iszet, der ist ein heylicher und wohlweiser Mensch ; einer so des tages zweymahl iszet, der ist ein guter haushalter ; einer so des tages dreymahl iszet, der ist ein siecher und krancker Mensch ; einer, so des tages viermahl iszet, dessen seele dencket immer, wenn sie doch endlich diesen leib verlaszen sol.

## 10.

Alles leben in der Welt, das sich beweget, hat zwey augen. Ein weiser hat ein auge der Weisheit, zu diesen die übrigen zwey gerechnet, machen drey augen. Die geber und wohlthäter haben sieben Augen. Denn die natürlichen augen sind zwey, das Auge der weisheit ist eines, der wille, der verstand, der rechtmäszige eyfer und die wilfähigkeit, sind vier augen ; diese machen zusammen sieben augen. Diejenigen aber, die durch busze und gerechtigkeit von Gott begnadigte und gelehrte leute sind, solche haben soviel augen an sich, soviel Schweiszlöcher an ihrem leibe sind.

## 11.

Fraget jemand, wem doch derjenige gleich sey, so da die frommen und weisen leute verachtet, die doch seinem leben sehr zuträglich seijn, und hin-



gegen sich allein auf sein weib und andere befreunden verläszet, gedenckende, dasz diese ihm werden schon genugsame hülffe leisten können, so dienet hierauf zur antwort, dasz er gleich sey demjenigen der da nicht wolte der kuhschwanz ergreifen und vermittelst der Kuh über dem flusz schwimmen, sondern schlug die Kuh und jagete sie weg, hingegen ergriff er an einem hunde den schwantz und wolte vermittelst des hundes über einem groszen flusz schwimmen.

## 12.

Es bekomet einer in dieser welt grosze Liebe zur erde, zum weib und zum golde. Ein solcher ist für der welt ohne Schuld (indem jeder von natur nach dergleichen trachtet); er kan auch ein guter lehrling werden (das ist, er kan noch etwas darbey lernen), aber soferne er diese lust verachtet oder verleugnet und alle dasjenige, was seinen willen gebunden hält, von sich thut, so wird er können ein oberhaupt, und der welt herr werden, sodasz er als ein heyliger und gelehrter man wird vermögende seijn, diejenigen Sünden zu laszen, die er vorhero nicht hat laszen können.

## 13.

Die Sünde eine Kuh <sup>1)</sup> todt zu schlagen, ist eben so grosz als wenn man einen *Bramanen* oder Prister todt schläge (die *Malabaren* halten die Kuh aus einem höhern geschlecht als die *Bramanes*), die Sünde einen *Bramanen* <sup>1)</sup> todt zu schlagen ist eben so grosz als wenn man ein weib todt schläge. Die Sünde hundert weiber todt zu schlagen, ist eben so grosz als wenn man ein kleines kind todt schläge. Die Sünde hundert kleine kinder todt zu schlagen ist gleich der Sünde wenn man eine lügen redet (solcher gestalt halten diese *Malabarische* heyden die lügen für groszere sünde, als die Christen thun, wie sie denn auch viele bücher hiervon geschrieben haben).

## 14.

Diejenige grosze leute, so da die zu ihnen kommende nothdürfftige leute nicht hören wollen; und ein könig so da saget, wie dasjenige vermögen, so da gesucht worden, schon genug seij, (das ist ein solcher könig, der nicht immer sucht sein reich ins aufnehmen zu bringen); wiederumb ein weib ohne treu, und huren mit treue: diese alle werden geschwächet und ins armuth gestürtzet werden.

## 15.

Diejenigen groszen leute, so alle dinge gelernet, und ohne liebe dieser welt sind, dieselbigen erkennen ihres gleichen, und wissen, was es mit den gelehrten für eine beschaffenheit habe; von andern aber (so da nemlich unverständig sind) kan der zustand der gelehrten nicht erkant worden.

<sup>1)</sup> L. „hundert Kühe“ und „hundert Bramanen“ mit dem Tamil-text (*nūfu*).

Denn eine gebährerin weisz allein umb die schmerzen, die die geburt eines Kindes mit sich führet. Aber eine unfruchtbahre kan nicht wiszen, was die geburth eines Kindes für schmerzen mit sich bringet.

## 16.

So <sup>1)</sup> ferne man einige dinge thut, ohne dasz man selbige fornen und hinten wohl erwogen hat, so wird grosze betrübnisz darauf erfolgen, sodas es wohl gar wird bisz zum leben kommen; denn vor diesen war eine *Bramanes* frau, die da lange ohne kinder gewesen, und aus liebe zu kindern eine *Sürkatze* zu ihrem kinde annahm und selbige aufzog (diese *Sürkatze* ist etwan eine halbe ellen lang aber gantz dünn und geschmeidig, sie tödtet alle schlangen, die sie ansichtig wird und kan gantz zahm gemacht werden). In ansehung dasz sie nun diese *Sürkatze* auferzog, so gebahr sie einen wohlgestalten knaben. Nachdem sie denn nun diese *Sürkatze* weit lieber als ihr eigen kind hatte auferzogen, und ihr allerley verstand und vernunft gelehret; so geschah es dasz an einem tage des *Bramanes* weib das kind in die wiegen legete und die *Sürkatze* neben der wiegen stellte, sagende dasz sie ihren bruder wohl aufpassen und bewahren solte; des *Bramanes* weib aber ging in des nachbahr's haus umb reisz zu stampfen. Zu der selbigen zeit kam eine schlange aber vom innern dach an den wiegenbande herunter gekrochen. Als die *Sürkatze* solche schlange sahe, gedachte sie wie selbige ihren Bruder beissen wolte, bisz sie also selbst zu stücken, warff sie weg und ging mit blutigen maule hin, umb solches zu verkündigen. Die *Bramanes* frau, so da reisz stampffete, ging ihr entgegen. Und als sie sahe, wie das Maul der *Sürkatze* voller blut war, sprach sie: ach hast du meinen sohn selbst erbieszen? Nahm also alsbald den reiszstampfel, schlug und tödtete sie, ging darauf hin und sahe ihren sohn. Indem sie denn nun sahe, dasz das kind in der wiegen lag und spielte, und zugleich gewahr wurde, wie die schlange auf stücken zerbieszen da lag, sprach sie: ach! ich habe unwisender weise die *Sürkatze* getödtet! Tödtete also auch zugleich ihren Sohn und nahm sich selbst gewaltsamiger weise das leben. Nachmahls kam ihr mann, sahe solches und betrübete sich sehr, bedenckende, was soll ich hinführo anfangen. Die frau ist weg, das kind ist weg, warumb solte ich ferner leben, nahm sich also gleichfals von freyen stücken das leben. Einen solchen ausgang wird demnach allezeit diejenige sache haben, die da fornen und hinten nicht wohl ist erwogen worden.

## 17.

In dieser Welt ist beij der fliege der Gifft nur im haupt; bey dem scorpion reicht der gifft nicht weiter, als bisz zum schwantze; bey der schlange ist der gifft nur allein in den zähnen; aber beij den bösen leuten ist der gifft an allen ihren gliedern und in allen ihren schweiszlöchern.

<sup>1)</sup> Zu diesem Stücke vgl. *Pañcatantra* V. 2. Erz., *Hitopadesa* IV. 13. Erz.



## 18.

Es fraget sich ob derjenige giefft, so von der schlange her kommt, der grösze sey, oder ob der gröszer sey so von bösen menschen herkomt. So ferne man nun um diesen zweifel zu heben, dergleichen in einer wagschale genau abweget, so findet man zwar, dasz sie allebeyde einander gleich sein, aber gleichwohl kommt der schlangengifft der bösen menschen ihren gifft nicht gleich. Denn der schlangen gifft kan vertrieben und gehoben werden durch hierzu verordnete gebeten und arzeneyen; aber der bösen menschen ihr gifft kan durch kein mittel benommen werden.

## 19.

So ferne wir ein wildes thier sehen das hörner hat, sollen wir fünff ellen weit von ihm entfernet stehen. Für einen pferde sollen wir zehn ellen weit entfernet gehen, von einem elephant sollen wir tausend ellen entfernet gehen, aber so ferne wir einen bösen menschen sehen, sollen wir dermaszen weit von ihm entfernet gehen, dasz er auch nicht einmahl mit unsern augen kan erkant und gesehen werden.

## 20.

Ein böser mensch, so da mit Sünden und boszheit verknüpfft ist, der mag anfangen was er immer wil: so kan er doch nicht ein verständiger und weiser man werden. Denn eben als wie der knobloch seinen gestanck nicht verlihet, ob man ihm auch gleich noch soviel geruchwerck geben möchte, so ist es auch mit einem bösen menschen beschaffen.

## 21.

Derjenige schädliche husten, so da gantz gelinde anfänget aber nachmahls immer steigt und gröszer wird, und die böse menschen, diese zweij sind gleich: denn wo diese zwey sind, so werden sie alles gute verkehren, und würdig sein zur höllen verwiesen zu werden. Denn nachdem es billig ist, dasz auf die Sünde, so ein jedweder gethan hat, ein ihr gemäszes übel erfolget, so wird es geschehen, dasz auf den husten das fieber und denen bösen menschen die strafe folgen wird.

## 22.

Es ist nicht billig, dasz man einen Bareier<sup>1)</sup> für einen Bareien ausz schießt (Bareien ist unter den Malabaren ein solcher als wie in Europa ein Schinder oder stockknecht. Er musz alle unflätige und unehrliche dinge unter diesen heyden verrichten. Dahero er denn auch für den allerverachtetsten menschen gehalten wird, der mit keinen vornehmen Malabaren reden darff, er stehe denn ferne von ihm und habe das maul zugedeckt). Einer so seinen versprechen nicht nach kömt, der ist ein Bareien und einer so da denjenigen gehen laszet, der da mit seinem

<sup>1)</sup> Tamil pafeiyan plur. pafeiyar.

munde falsch ist, aber den Bareien für einen Bareien ausschelt, der ist der allergröste und allerschändlichste Bareien.

## 23.

Fraget man mit was man diejenige wissenschaftt vergleichen kan, der da bey solchen leuten an zu treffen ist, so da ohne heyligkeit, ohne höfflichkeit, ohne liebe und ohne demuth sind, so dienet zur antwort, dasz dergleichen leute ihre wissenschaft gleich sey dem heyiligen waszer aus dem flusze Ganges, so da in eines sünders hause in Panelen <sup>1)</sup> oder andern waszer-geschürren stehet, und niemand zu gute kommet (denn dieses heylige waszer musz nach der aussage dieser heyden in reine gläser oder silberne und meszingene gefäße geschöpffet und bewahret werden, so ferne es seine heyligmachende kraft behalten und selbige zur reinigung der Sünden mittheilen solle).

## 24.

Es wollen diejenigen, die von einer guten arth und natur sind, sich nicht nahen zu denen gottlosen, die da unartige leute sind. Denn wenn ein wäscher gleich an dem orthe der nackigten Schamanergöl <sup>2)</sup> wäre, so würde er doch keinen gewin dessen haben (indem er bey solchen nackigten leuten nichts würde zu waschen haben. Diese Schamanergöl werden von den Malabaren heyden genennet, indem sie von ihrer religion gantz unterschieden sind. Sie selbstn aber wollens nicht leiden, dasz man sie heyden nennet, uneracht dasz sie mit den Schamanergöl in gleicher blindheit einhergehen), also gleichfals sollen sich die gut geartheten nicht nahen zu den unartigen leuten (sintemahl sie keinen gewinst davon haben werden).

## 25.

So ferne man sich in dem flusz Ganges badet, so wird man groszer Sünden losz werden. Der volle mond wird den durst benehmen und eine kühlung geben. Der baum Kadbagawiruschtam <sup>3)</sup> genant, wird das armuth tilgen und groszen reichthum geben (dieser baum ist nicht auf erden, sondern im paradise, soll aber nach dieser heyden aussage dem coccors-baum ähnlich seyn). Unter diesen drey dingen hat ein jedwedes nicht mehr als nur eine natur (sodasz der Ganges nicht vermag was der volle mond vermag und dieser nicht dasjenige geben kan was der gemelte baum geben kan), aber so ferne man sich zu den weysen und gelehrten leuten nahet, so kan man alle diese drey arthen zusammen erlangen (nämlich man kan so wohl vergebung der Sünden, als auch kühlung in allen anfechtungen und alles wohl seijn in armuth erlangen).

<sup>1)</sup> Vgl. Fussnote auf S. 140 der Ausg. des Mal. Heidenthums.

<sup>2)</sup> Der Tamil-text hat śamagar, d. h. jainas.

<sup>3)</sup> D. h. kaṭṭagavirutsāma; Skt. kaṭṭavṛkṣa.



## 26.

Die elphenbeine und die kostbaren haare von dem berühmten thiere *kawariman*<sup>1)</sup> genant, so sich in der wildnis aufhält, deszgleichen auch die klauen des thiergethiers und die wohlgelehrten und hochansehnlichen leute, ob sie ihr vaterland verlassen und in ein fremdes land kommen, so erlangen sie doch allenthalben ehre und hochschätzung.

## 27.

Die haare aufm haupt und die nägels am finger und die zähne im munde, so ferne diese drey denjenigen ort verlassen da sie gewesen waren, so werden sie nichts estemiret, also gleichfalls wenn die bösen leute ihren wohnplatz verlassen so werden sie nicht estemiret werden.

## 28.

Des tapfferen tigerthiers seine klauen und des *kawarimans* seine haare und des elephantens hörner, diese drey werden nicht nur allein estemiret weil sie noch an ihrem natürlichen orte sein, sondern man hält sie auch als denn noch in groszen werth, wenn sie ihren natürlichen orth verlassen haben und anderwärtlich gebracht worden sind.

## 29.

Fraget man wie doch ein weib beschaffen seyn soll, so dienet zur antwort, dasz wen sie ihren mann essen geben wil, sie eben als wie seine rechte mutter seyn soll, im dienen soll sie sich bezeigen als eine schlatin, an schöne sol sie sein als wie die gottin *Letschumi*<sup>2)</sup> (die unter allen göttinnen die schönste ist), an der gedult soll sie sein wie die göttin der Erden (als über welche man mit füssen zu gehen pfleget), am verstande sol sie sein, eben als wie ein *Cantceller*<sup>3)</sup>.

## 30.

Wenn ein weib redet, so ists als wenn die erde erschittern wolte, wenn zwey zusammen kommen, so ists als wenn die sterne abfallen wollen, wenn ihrer drey zusammen kommen, so ists als wenn das meer auszutrocknen wolte, wenn unterschiedliche zusammen kommen, so weisz ich nicht wo alsdann geschehen möchte (hiermit wird das unverständige geschwinde und zornige reden der weibspersonen bestraft, wie denn dergleichen in diesem lande dermaszen hurtig reden und schreien können, dasz einem die ohren darvon wehthun möchten).

## 31.

In der ersten welt kam das verderben von einem weibe eines prophetens *Renugade [bi] vi*<sup>4)</sup> genant, in der andern welt kam das verderben

<sup>1)</sup> Tamil kavari (Skt. gaurī) oder kavarimāg, der Yak. <sup>2)</sup> Tamil hier pūmagal i. e. bhūmidevi. <sup>3)</sup> Tamil mandiri. <sup>4)</sup> L. Renugadevi, Tamil Reṇugei (Reṇukā).

von Tschider <sup>1)</sup> des Rams seinem weibe, in der dritten welt kam das verderben von Turobadei <sup>2)</sup> eines keyzers weibe. In dieser vierten welt ist ein haus des andern hauses verderben (weil nehmlich in einem jeglichen hause unterschiedliche böse weiber gefunden werden).

## 32.

Der kampfper ist dem Meersaltze an der farbe gantz ähnlich: aber gleichwohl komt das saltz an preise dem kampfper nicht gleich. Also gleichfals, obgleich alle menschen insgesamt nur finger <sup>3)</sup> haben, so kommen doch die Sünder den tugendsamen menschen nicht gleich.

## 33.

Wenn die einfaltigen und unhöflichen leute höfliche und weise leute sehen und selbige gleich hart anreden, so ist doch der weisen leute ihre natur so beschaffen, dasz sie solche worte reden die alsdann zur selbigen zeit am allergeschicksten sein und suchen also demjenigen, der sie also hart angeredet hat dermassen zu entgehen, dasz sein hertz dadurch nicht verläßt wird, welches der weissen leute ihre eigenschafft ist.

## 34.

Wasz anlanget die natur unweisen menschen, so soll man wissen, dasz so ferne man an ein von meszing gemachtes becken schläget, so kan man solches sehr ferne hören, wenn man aber an ein von gold gemachtes becken schläget, so höret man keinen klang.

## 35.

So ferne reichthum vorhanden ist, so ist es gut dasz man almosen gebe, kommt armuth, was kan man alsdann wohl thun? Denn da das grosze meer, so da dann wolcken das waszer geben musz, in des Agestien <sup>4)</sup> bauch eingeschloszen war, was konte es dier alsdan wohl geben? (Agestien wird von den Malabaren für einen heyligen propheten erkant, so annoch im leben und sich in einem berge aufhalten soll Bodiamamalei genant. Selbiger, sagen sie, habe einsmahls alle sieben meere in seinem bauch eingenommen indem selbigen wider den abgott Wischnum trotziglich sich erwiesen hatte).

## 36.

Wenn die unweisen leute im wege entgegen kommen, so werden die heyligen und weysen leute ihnen aus dem wege gehen. Denn ein elephant, wenn es ein schwein siehet das dreck frist, so weicht er aus dem wege, uneracht, dasz er in seinem grimm stehet.

<sup>1)</sup> Sitā (Tamil-text: Śāṅgāḥ = Jānakī). <sup>2)</sup> Turōbadei = Draupadī. <sup>3)</sup> L. „nur eine Figur“, vgl. den Tamil-text: adupōla-p-pāvigaḥ uruvattil punniyarei-p-pōl irundāḥ u. a. w. <sup>4)</sup> Zu Agastya und dem Berge Bodiamamalei vgl. Malab. Heidenthum, pag. 81, und pag. 269 a. f.



37.

Die glaubensformule, das göttliche wesen, die medicin, des pristers mittel (wodurch er nehmlich die Sünden vergiebet und andere wercke der Seelen verrichtet) und das heyilige gesetz, diese dinge alle insgesammt, so ferne man sie für wahr erkennet, so werden sie auch wahr sein; wo ferne man sie aber nicht glaubet, sondern für falsch erkennet, so werden sie auch falsch sein (Diese heyden schreiben dem glaube sehr viel zu, sagende dasz so ferne man sich nur fast einbildete, dieses oder jenes sey Gott, so wäre es denn auch wahrhaftig Gott; aus dieser einbildung sind unter ihnen viele irrthümer entstanden).

38.

Wenn man für Gott stehet, so hat man freijheit zu reden. Wenn man aber für Gottes jünger stehet, so ists nicht allezeit gut zu reden (denn sündigen wir etwas für Gott, so finden wir sobald gnade; irren wir aber in unsren Worten für den jüngerem Gottes, so finden wir nicht so bald perdon, sondern ziehen uns offtmahls groszen schaden aufm haltz), denn für der sonnen, die in ihrem glantz fein temporiret ist, kan man stehen, aber in dem von der sonnenhitze heisz gemachten sande lässt sich nicht alzuwohl stehen.

39.

Ob zwar Gott allenthalben gegenwärtig ist, so ist er doch auf sonderbahrer hochglänzender art bey seinen schüllern zugegen. Denn ob schon das feur sich über etwas entzündet und hoch aufbrennet, so giebt doch nicht einen groszen glantz, aber in der lampen scheints recht lichte und helle.

40.

Eine jungfrau, eine wittwe, eines andern mannes weib, eine hur, eine schclavin, diese persohnen sollen fromme leute nicht anrühren.

41.

Die mutter von welcher man gebohren ist, des elsten bruders sein weib, des pristers weib, des königes weib, dasjenige weib, davon seine eigene frau gebohren worden, diese fünffe soll man für seine mutter erkennen <sup>1)</sup>).

42.

Das brunnen-waszer, der Schatten von den lündenbaum <sup>2)</sup>, ein Oberlufft Schlaffhaus und die frauens brüste, diese vier werden im winter warm und im sommer kalt sein.

43.

Einer der sein empfangenes amt nicht verläszt, sondern selbigen treulich fürstehet, dem stöszt kein armuth zu. Einer der des morgens frühe unab-

<sup>1)</sup> Vgl. Einl. pag. 6. <sup>2)</sup> Tamil *vaḍa*. Skt. *vaṣa*. Zum Worte „Luntenbaum“ vgl. Zachariae in G. G. A. 1927, S. 332 fg.

lässig sich wäschet und sein gebet thut, dem stösset keine sünde zu. Denjenigen weisen leuten, so sich des stillschweigens befleiszigten, stösset kein streit zu. Denjenigen leuten, so da die unsterblichkeit erlanget haben, stösset keine furcht zu.

## 44.

So ferne man die königliche gelder ausgiebet, so saget der Canceler : man müsse je geld haben, wenn etwan sich etwas böses ereignete. Darauf antwortet der könig : so ferne das glück vorhanden ist, so wird sich nichts böses ereignen. Hierzu saget abermahl der Canceler : wird auch wohl das Glücke immer beständig bleiben ? Dazu saget endlich der könig : so ferne das glück weggehet, wird dan auch nicht zugleich das geld und der reichthum weggehen ?

## 45.

Stets reichthum mit ännigster begierde suchen, ist mühe und plage. Selbigen zu verwahren, ist mühe und plage. Selbigen aus zu geben, ist mühe und plage. Selbigen jemandem entlehnen und verliehren, ist mühe und plage.

## 46.

Durch diejenige sünde, die man selbst gethan hat, wird das gutte getödtet, so dasz es auch zur sünde wird, und ob man auch schon hundert mahl tausend jahr in allen wohlseyn leben solte, so ferne man anders sünde begeheth, so wird sie nicht von einem weichen.

## 47.

Bey einem frommen menschen ist die sünde unverständlich. Hundert mahl hundert tausend medicin komt nicht gleich dem anschauen des vogels Keruden <sup>1)</sup> (dieser ist unter den Malabaren ein sehr heyliger vogel, so da von ihnen verehret und angebeten wird. Sein wohnplatz aber ist nicht auf erden, sondern im himmel). Das frische fleisch mag vor dem feur nicht bestehen. Die beschnittene haben keine gesundheit.

## 48.

Einer so in der ehe lebet und erst denen unterschiedlichen vättern, göttern armer frembdligen und freunden mit theilet, ehe er selbst iszet und sich versorget, so ist dieses eingeben wohlthat. So ferne man aber diese vier arthen aus der acht läßt und sich nur selbst versorgen wil, so ist man gleich einem fischreger, der da fische fängt und sich nur selbst versorget, ohne dasz er seinem freunde etwas davon giebet.

## 49.

Ob zwar die sonne allenthalben hell scheint, praesentirt sie doch sonder-

<sup>1)</sup> Tamil karuḍaḡ, Skt. garuḍa.



lich ihre natur in dem sonnenglasze und scheint sehr helle. Gott, der da hat die sonne und den mond zu seinen zweij augen angenommen, ob er zwar allenthalben gegenwärtig ist, so wird er doch sonderlich bey denjenigen auf kräftige weise gegenwärtig sein, die da heylige augen erlanget haben.

## 50.

Das sagen der welt von des *Witschnums* leben haben wir gehört; wie er seij in die welt gebohren worden und auch wieder gestorben, haben wir gesehen; dahero so ferne wir unsres leibes pflegen wollen, so würden wir keinen Nützen haben. Gott aber anbeten ist die Seeligkeit.

## 51.

Diejenige so mit groszen schmerzen gebohren sind, die gehen herumb und sehen in der andren leuthen ihr maul, darbey vergessende alle gebet, glaubens- und lebensformeln, die dergleichen persohnen zu unterweisen pflegen, so darzu verordnet sind. Diejenigen so da gelehrt sind und viel wissen, die sehen nur auf den leib und vergessen das leben. Diejenigen so annoch einige gute wercke thun, die gedencken immer an dem umgang der frauenspersohnen und vergessen dabey die gottesfurcht und dasjenige, was sie gott schuldig sind. Dahero können diese alle den weg zur hollen nicht übergehen.

## 52.

Es ist beszer nur ein kind gebohren, das da voller weisheit und gedult ist als viel solche kinder gebähren, die da dum sind, und von der weisheit und gelehrsamkeit nichts verstehen; hierzu wil ich ein exempel anführen; denn es ist beszer dasz der elephant nur einen jungen elephanten gebühret, alsz dasz ein hund viel junge gebühret.

## 53.

Es ist bekant, dasz dieser unser leib eben also fallen wird, als wie die waszertropffen von den spietzigen blättern des Königsbaum fallen. Diejenigen nun, so Gott nicht anrufen und daszjenige nicht erwerben, was zu erwerben nöthig gewesen ist, die werden ihre zeit vergeblich zubringen und verlohren gehen; was sol ich wohl sagen von der vernunft solcher leute?

## 54.

Die lügen kan die wahrheit nicht überwinden; der zorn kan die gedult nicht überwinden; die sünde kan die gute wercke nicht überwinden, eben als wie diejenigen, so *Rawana* zugehören, *Wischtnum* nicht überwinden können (*Rawana*, ein zehnköpffiger und mächtiger riese, hat mit dem abgott *Wischtnum* lange kriege geführt, aber ihn gleich-

wohl nicht überwinden können, darum weil er eine böse und unrechtmässige sache hatte).

## 55.

Ob man schon des Addimarams<sup>1)</sup> seine blumen sehen sollte (Addimaram ist ein baum ohne blumen); ob man auch einen weissen Raben sehen sollte: ja ob man auch schon füsze eines im Waszer schwimmenden fisches sehen sollte: so kan doch der weiber ihr sinn nicht besehen werden auch kaum von Buramaschiben<sup>2)</sup> (dieser ist ein Malabarischer abgott).

## 56.

Keruden (ein vogel so bei den Malabaren sehr heylig gehalten wird) kan auch von der allervergieftigsten schlange nicht gebunden (oder getödtet) werden. Ein groszes feur, so in seiner glut stehet, kan mit stricken nicht gebunden werden. Also gleichfals kan ein gottsfürchtiger heiliger mensch von derjenigen liebe nicht gebunden werden, so da aus der sünde in die fünff sinne gefallen ist.

## 57.

Einjeder kan in der welt einen guten verstand, gedult und seeligkeit überkommen. Aber dergleichen kommt nicht her von der sünde, sondern von denjenigen guten wercken, die man ehemahls gethan hat. Hiervon wollen wir ein exempel anführen. Ein gewächs von saamen pflaget zu grünen, eben als wenns eine pflegemutter hätte, aber solches grünen komt nicht vom feuer, sondern nur allein vom waszer.

## 58.

Man weisz nicht, was sich wohl in dieser falschen welt zutragen möchte. Denenjenigen weisen leuten, ob die alles aufschlieszen und wiszen, wie diese welt lauter betrübnis sey, auch gute lehre hören und nach dem sinn gottes wandeln, denselbigen folget allezeit Parbadi und Baramesuren nach, und gehen allezeit gleichsam mit sie herum (Parwadi ist die oberste göttin unter den göttinnen. Baramesuren ist der gröszte abgott nebenst dem allerhöchsten wesen aller wesen, welches die Malabaren Barabara wastu nennen). Denn gleich wie eine kuh ihr kalb niemahls verlaszet, sondern allezeit selbigem nach folget und mit herum gehet, also ists auch hierinnen beschaffen.

## 59.

Böse, sündliche und gottlose menschen, ob sie schon selbst kein allmosen geben, so verbitten sie dennoch solches zu thun denjenigen, so da

<sup>1)</sup> Tamil Attimaram, *Bauhinia racemosa*.

<sup>2)</sup> Tamil paramasivag.



allmosen zu geben pflegen. Eben als wie *K a r a w e l* <sup>1)</sup> (ein kantzigter und dornigter baum) nicht nur allein selbst niemand einige reife frucht giebet, sondern auch die andern bäume mit seinen dornen und stacheln dermaszen umgiebet und gebunden hält, dasz sie keine frucht geben können.

## 60.

Das betteln ist für jederman böse in der welt, jedoch soferne man betteln musz und man fraget, wie man doch die allmosen annehmen solle, so sol man wissen, dasz gleich wie *W a n d a* <sup>2)</sup> (ein fliegender Wurm) auf eine honigblume fället und ohne dasz er selbige verderbet, daran richet und das honig an sich ziehet, ohne dasz er derselbigen blume ihre schöne und geruch benimmt, also gleichfals ist dasjenige allein ein allmosen, das ein bettler dem geber ohne wehthuung seines willens entzogen hat. Hingegen aber, wenn man einem etwas entziehet, das ihm ein wehethat verursachen kan, so ist man gleich wie ein krichender wurm, der auf die grünen blätter steigt und dermaszen frieszet und darinnen herumbehet, dasz den grünen blättern schmerzzen und verderben zugefüget wird. Solches ist kein allmosen.

## 61.

So ferne die natürliche mutter stürbet, so mangelt dem kinde der gemack in der zungen. So ferne der vater stürbet, so sind diesem kinde drey welten lauter finsternisz. Wenn dasjenige kind stürbet, das unter allen andern das vornehmste und liebste gewesen, so ists eben als wenn in des vatters haupt ein donnerkeil gefallen wäre. So ferne das weib stürbet, so ists für den mann eben als wenn sein haupt wäre auf stücken gesprungen.

## 62.

Ob einer in dieser welt gleich viele unverständige, unvernünfftige und thörigte kinder gebühre, davon man nichts mehres als nur allenthalben einen glantz und schönheit sehen kan, so kommt solches doch lange noch nicht demjenigen gleich, wenn einer nur ein kind gebühret, das da nach dem gesetz lebet und wandelt. Denn eben als wie zwar am himmel viele sterne scheinen und gläntzen, aber doch nicht dem monde gleich kommen, also ist es auch herinnen beschaffen.

## 63.

So bald als man denjenigen reichthum siehet, davon viel Rühmens gemacht wirdt, also bald wird man von der liebe und begierde desselbigen eingenommen. So bald als man die ungerechten sündler nur siehet, also bald wird in uns die sünde verursacht. So bald man eine gute blume ansichtig wird, also bald überkommt man auch einen guten geruch : also gleichfals, so bald man nur grosze und weise leute ansichtig wird, so folget gleich daraus die seeligkeit.

<sup>1)</sup> Viell. Tamil *kāravalli*. <sup>2)</sup> Tamil *vaṇḍu*, „beetle“.

## 64.

Derjenige reichthum, den die sündler in dieser welt gesucht haben, der ist lauter strafgold. Denn dieses komt allein zu nutz dem feuer, den dieben, denen feinden, der kranckheit, dem teuffel, denen tänzern und tänzern, und also solchen leuten, die also arbeiten und nichts als sünde ausüben. Nicht aber komt dergleichen zu nutze denjenigen weisen und verständigen leuten, die voller gnade Gottes, voller gelaszenheit, voller guten arth und voller liebe seijn.

## 65.

Tchentamarei<sup>1)</sup>, eine rothe waszerblume von tausend blättern, die wartet immer wenn die sonne aufgehet (sintemahl sie alsdann allein blühet, hingegen aber beij untergang der sonnen wieder zufället); Kuwaleiana<sup>2)</sup>, eine blaue blume, die wartet immer wenn der monden aufgehet (in dem sie alsdann aufblühet, und mit dem schein des mondes alsdan wieder zublühet); die fliegende würme warten immer, wenn doch endlich die blumen aufblühen werden (sintemahl sie aus selbigen ihre nahrung saugen); also sollen gleichfals die schüler Gottes immer warten und hoffen, wenn ihnen die gnade gottes endlich aufgehen wird.

## 66.

Ob man das gold auch noch so sehr schlagen martern und auf kleine stücken hauen sollte, so verlierts doch nicht seine natur. Ob man den zuckerbaum<sup>3)</sup> auch auf noch so kleine stücken zerhauen und in die zuckermühle werfen sollte, so verliehret er doch ebenfals nicht seine natur. Wenn man das sandelholtz<sup>4)</sup> auch gleich auf noch so viele kleinen stücken zertheilete, so verliehrets dennoch nicht seine natur. Wenn man die milch auch noch so sehr einsüden liesze, so verliert sie dennoch nicht ihre lieblichkeit. Wie nun diese dinge ihre natur nicht verlieren, ohneracht dasz übel mit ihnen verfahren wird: also gleichfals verliehren die weisen und wohlgelehrten leute ihre gute arth und natur nicht, uneracht dasz sie auch in das allergrösste elend gerathen solten.

## 67.

Die schöne an dem wohlsingenden vogel Kuil ist seine stimme. Der weiber ihre schöne ist, wenn sie ihren mann an gottes stelle zu seijn erkennen, und nach keinen andern mannspersonen sich umbsehen. Der wohlgelehrten und weisen leute ihre schöne ist, wenn sie gegen Gott eine hertzliche liebe hegen: derjenigen leute ihre schöne, so da in der verlaumung<sup>5)</sup> stehen (oder so da ohne liebe sind gegen das zeitliche) ist die geduld.

<sup>1)</sup> Tamil *śen-tāmarei*, „the red lotos“. <sup>2)</sup> Der Tamil-text hat *alli*, *Nymphaca rubra*; *kuvalaya* ist der blaue Lotos. <sup>3)</sup> *karambu*, zuckerrohr. <sup>4)</sup> *śandagam*. <sup>5)</sup> unsicher!



## 68.

Es ist nicht gut, dasz die guten weisen leute in der welt diesen und jenen etwas guttes oder böses sagen, jedoch so ferne sie dergleichen sagen müssen, so haben sie folgende historie hierbei zu mercken. Denn als ehemahls vordiesem der könig über die küste *Comandé*<sup>1)</sup> sahe, wie alles fluszwasser als ein wirbel sich in den abgrund hinunter drehete, wurde er sehr bekümmert, gedenckende dasz seinem lande wohl eine grosze theuerzeit zustoszen würde. Befohl demnach, dasz seine räthe möchten zurathe gehen, und sagen wie er dergleichen abhelffen könnte. Selbige seine räthe gedachten hin und her, sagende dasz irgends an einem orte ein vornahmer prophet und heylicher mann wäre, welche man hören müszte. Dieses hielte der könig für wahr, ging hin zu selbigen propheten, faltete die hände und bätete ihn an, und gab demüthiger weise selbige worte zu erkennen. Derselbige heyliche prophet sagete: so ferne in dergleichen flusz entweder ein solcher mensch springe, der da haarzopffen hätte, oder einer, so einen kronenkopf hätte, so würde er gestopfft werden. Als das der könig hörte und an seine gerechtigkeit gedachte, so verordnete er alles wohl in seinem lande, betete die gotttheit an am strande desselbigen fluszes, und sprang selbst in denjenigen schlund, der sich gantz im abgrund herunter drehete. Der heyliche prophet gedachte, ist dieses nicht durch mich hergekommen, dasz er dahin gesprungen sey, sprang also zugleich selbst hinunter, sodasz alle beyden starben. An demselbigen orte wuchs nachmahls das zeichen gottes in die höhe. Derselbige ort ist alsdan nachmahls *Diruwala nt schuri*<sup>2)</sup> genennet, und gottes ort geworden: daher ist es nicht gut dasz man einen allezeit gutes oder böses entdecke.

## 69.

Diejenige erlernte wissenschaft, so in dieser welt bey frommen leuten angetroffen wird, dieselbige lernet sie meiden alle unzucht und hurerey und verursacht bey ihnen gute holdseeligkeit, gerechtigkeit, wohlgeartete natur, geduld und eine liebe zu alle dem, was das leben hat, auch lehret sie ihnen unterscheiden den innerlichen leib von dem leben, so dasz sie in diesen die gottseeligkeit ausüben, wodurch ihnen denn ein unzehliges wohlseyn und gute heyrath wiederfahren wird, daraus endlich die seeligkeit entstehen wird. Hingegen aber die erlernte wissenschaft, so da bey dem bösen und gottlosen angetroffen wird, dieselbige verursacht bey ihnen lauter unreinigkeit und hurerey, wodurch alle jetzt erzählte güter verlohren werden, sodasz sie in allerley greuliche unzucht fallen, und endlich zur höllen gehen werden.

## 70.

Obschon bey den bösen leuten in der welt grosze wissenschaft ist, so kan man doch nicht sagen, dasz sie weise leute seyn, noch sich zu ihnen

<sup>1)</sup> Der Tamil Text hat *śōṣarāśap*. <sup>2)</sup> Tamil: *tiruvāṇśūṣi*, „the name of a town on the Kāveri, from a whirlpool in the river; the subject of a legend“: *vāṇśūṣi* bed. nämlich „a curl to the right“: ein wirbel.

nahen. Denn obgleich an dem ort der mit gifft angefüllten höllen auch ein noch so guter und kostbahrer edelgestein zu finden wäre, so wird sich doch niemand getrauen dahin zu gehen um selbigen zu hollen. Also ist auch mit einer gottlosen wissenschaft beschaffen.

## 71.

In dem walde der vielen städte und der welt, und der gedancken, sind die augen der weibspersohnen als wie die giftigen dornen, die allenthalben gantz dichte beysammen häufig angetroffen werden: welche arth dornen, soferne sie stechen, ist kein vermögen mehr zu leben. Dahero musz einer, der da zu seinen jahren gekommen ist, und in ernstlicher bestrebung stehet, dieses wohl überlegen: und weil es ja wegen des fells unsers fleisches nicht anders sein kan als dasz man von solchen dornen gestochen werden musz, so soll er vermöge eines pristers diesen leib, durch weisheit eben also abfehlen, als wie eine Schlange ihre haut abzuziehen pfleget, und in der weisheit standhaftig sein, sodasz er nachmahls in dieser weisheit dergleichen fell nicht wieder anlege, sondern stets fürsichtig wandle.

## 72.

Diejenigen, so da gantz und gar mit begierde zum reichthum eingenommen sind, die haben keinen prister, sie haben keine freunde und auch keine eltern, ja, sie haben auch für ihren groszen hunger keine wohlschmeckende gerichte. Ein tichter und poet hat keine gesundheit und auch keinen schlaff, diejenigen so sich auf die hurerey legen, haben keine furcht.

## 73.

Es geziehmet sich nicht, dasz man in dieser welt denjenigen bösen leuten platz und raum vergönnet, so da von keinen guten wege wissen. Soferne man ihnen aber ja einen raum und platz verstattet, so wird hirdurch dem priester, seinen nahen anverwandten und ihm selbst grossen betriebsz wiederfahren. Hierzu wil ich eine historie erzehlen, denn vor diesem wahren auf einem berge sehr viel A n n a s-vögel <sup>1)</sup> (diese vögel halten die M a l a b a r e n sehr heylig, wie wohl sie keinen in der welt antreffen, sondern halten dafür, dasz sie allein im paradisz seyn, darbey sagende, dasz B r u m m a ihr abgott, auf einem solchen vogel als auf einem wagen zu fahren pflege), die dahin gekommen umb ihre nahrung zu suchen und verweilten auf selbigem berge oft bisz in die späte nacht hinein: auf demselbigen berge konte niemand steigen. Eben zu selbiger zeit hatte einsmahls eine krehe zu abend ihre zeit verseumet und kam an denjenigen ort, allwo die A n n a s-vögel wahren und zwar des nachts um zehn uhr, die A n n a s-vögel bittende, dasz sie ihr daselbst einen platz vergönnten solten. Unter selbigen war denn ein wohlverständiger A n n a s vogel, der da sagete, dasz

<sup>1)</sup> Tamil aggam, Schwan.



alhier kein platz für sie wäre. Hierzu antworteten die andern A n n a s vögel wie es ja nunmehr schon in der zehnden stunde wäre, dahero sie wohl bleiben könnte. Hierauf sagete der verständige A n n a s vögel: es geziehet sich nicht, dasz man den bieszen<sup>1)</sup> leuten raum verstattet. Aber alle A n n a s vögel sageten, dasz die kreh bleiben solte. Dieselbige kreh, als sie dazumahl des nachts schlaffen gehen wolte und von der frucht des lundenbaumes gegessen hatte, so schmeisz sie ihren koth davon in eine spalte desselbigen berges und floh davon; der saame von dem koth ging auf, wurde zu einem groszen baume, der da seine wurtzel hinunter schlug, sodasz einer so da im walde wohnte, offtmahls sahe, wie dasz dergleichen fest in der erde stünde und ein gutes hülfsmittel für ihm wäre. Stieg dahero an denselbigen wurtzeln hinauf und fing alle diejenigen A n n a s vögel welchen er nur duhnen stellte. Dahero, weil sie nicht des weisen rede gehöret hatten, so musten alle A n n a s vögel ihr leben verlihren: also gleichfals weil man weisz, dasz so ferne man den bösen und gottlosen leuten platz und raum vergönnet, es wohl gar bisz zum leben kommen kan, so soll dann auch niemand ihnen raum oder einigen platz verstatten. Was anlanget den verstand und meinung dieser erzehlung, so ist selbige diese, dasz man sich nicht sol zu den bösen leuten nahen, sondern der weisen leute ihre rede hören. Soferne aber die guten leute sich zu den bösen gesellen, so werde unglück darauff erfolgen.

## 74.

Was anlanget der bösen falschen leute ihre natur, so gedencken sie eines im hertzen, das ander reden sie mit dem munde und in ihren wercken thun sie wiederumb etwas anders, sodasz solchergestalt ihre natur dreyfach ist. Was aber anlanget der frommen leute ihre natur, so gedencken sie eines im hertzen und reden auch dasselbige mit dem munde und übens auch aus in ihren verrichtungen, sodasz sie auszer dem im gringsten nicht anders meynen<sup>2)</sup>).

## 75.

Ein köstlicher edelgestein für die wohl erleuchtete versamlung unterschiedlicher persohnen sind die weisen und klugen leute. Die schöne des groszen und sehr weiten himmels ist die Sonne. Die schöne des bettlagers für die männer ist eine wohlgestalte wohlgearthete und tugendsame frau und der edelgestein eines hauses sind die weisen und verständige kinder.

## 76.

Es<sup>3)</sup> kam das waszer bey sehr guter Milch in verwahrung. Als denn solche milch zum waszer sagete, es solte sich nicht fürchten, und es zu sich einnahm, sodasz selbiges insgesamt sein eigen würde, da nam man die

1) D. h. „bösen“. 2) S. Einleitung, S. 6. 3) S. Bhartṛhari II. 67, Böhtlingk, Chrestomathie, S. 201, Z. 13.

selbige milch, sätzte sie ins feur und kochte sie; als dan kochte das wasser gantz ein; welches die milch wuste, bey sich gedenckende: sol ich wohl dasjenige tödten, das zu mir in die verwahrung kommen ist, wurde dahero erzörnet, sagende: ich will zur stunde das feur verderben, stieg also auf und als es übersod, so dämpfften sie wiederumb die dabey stehende leute mit dem alten waszer. Da gedachte die milch: es ist der meinige wiedergekommen, gab sich also zufrieden und sung wieder. Also gleichfals, wenn sich einer wegen seines elenden zustandes, bey frommen und guten leuten in verwahrung begiebet, so werden solche gute leute zu ihm sagen, dasz er sich keinesweges fürchten solte, und ihn zu ihrer seiten nehmen, sodasz, ob ihm gleich einiges böses zustoszen möchte, er sich doch deszen nicht zu fürchten habe, sintemahl sie ihn werden helffen, wenn es auch ihr leben kosten solte.

## 77.

O! Ihr sündler! Ihr solt wissen, dasz das hertz der schüler Gottes, so da die drey hoffärtige gottesverächter nahmens *Mubbura drigöl*<sup>1)</sup> schadlicher sey als das in der Glut stehende feur (i.e. wenn man den schüllern Gottes was böses anthut, so wird ihr seuffzen für gott denjenigen ein brennendes feur sein, die solches böses ihnen angethan haben); denn das in der glut stehende feur, so ferne man ein wenig davon entfernt ist, kan es einen nicht verbrennen, aber das feur, so da im hertzen der schüller gottes ist, dasz leufft allezeit hinten nach, man mag gehen, in welche welt man will und sich verstäcken, wo man auch immer wil, dermaszen brennende, das dieses leben stets aehtzen und seuffzen musz, Dahero geziemet sichs nicht, dasz man dem hertzen der weisen leute einige betrübnisz verursache.

## 78.

Soferne sich die heiligen und unschuldigen leute zu denen verachteten menschen machen, so werden sie ihrer verachtung mit theilhaftig werden. Denn ob man gleich unter dem Palmenbaum milch trincken wolte, so würde es doch daselbst kein guter platz sein (sintemahl einjeder bedencken würde, *Sijer* von selbigem baume trincke, und lust hätte sich voll zu saufen); dahero wird man auch nicht sagen können, dasz es milch sey gewesen (darumb, weil es unter einem solchen baum ist getruncken worden, darunter sonst die starcke *Sijer* pfleget getruncken zu werden, welcher tranck der farbe nach wie mulcken aussieheth, und fast einen geschmack hat als wie wein.)

<sup>1)</sup> Tamil *muppurāḍigal*: „Die Beherrscher der drei Städte“: „the three cities or castles of iron, silver, and gold, floating in the sky one above another; destroyed by Śiva for embracing the Jaina tenets“. Ihre Namen sind *Kamalaṅ*, *Kamalāṣṭaṅ*, *Viśṣuvamālī* (Winslow).



## 79.

Diejenigen sündhafftigen böse leute, deren leib von dem fette der sünden gleichsam schmilztet, die mögen die heyliche erklärung des gesetzes, so da eine tugend-Lienie ist, lernen wie sie ijimmer wollen; so werden sie doch das gringste nicht in sich behalten können, sondern alles wieder ausgeben. Denn eben wie ein hund, wenn er gute frische kuhbutter eintrincket, solche nicht verdauen und bey sich behalten kan, sondern wieder ausspeigen musz, also ist es auch mit denen sündhafftigen bösen menschen.

## 80.

Wenn von einem bürger ein mädgen gebohren wird, so gedencket der vatter dasselbige mädgen einem guten künstler zur heyrath zu geben. Die freunde und nahe anverwandten gedencken selbiges einem solchen zu übergeben, der auß einem guten geschlecht ist. Dasselbige mädgen aber ist begierig eines schönen mannes frau zu seyn.

## 81.

Die fliege flieget in der welt stets herumb und suchet reife beulen, schwäre oder schaden am leibe. Ein könig gehet herum, und suchet, wo er reichthum möchte finden. Diejenigen dummen leute, so müszig einher gehen und die weisheit des gesetzes nicht gelernet haben, die stehen in steter begierde, unruhe und aufruhr anzurichten; die groszen gelehrten leute stehen in steter liebe, freundschaft und liebe anzurichten.

## 82.

Sobald eine jungfer mit schönen vollen haaren nur ein kind gebühret, so ist ihre schöne weg; also gleichfals wenn diejenigen weisen leute, so alle gelehrsamkeit gelehret und sich selbst erkennen haben, nur etwan von einem etwas verlangen (nehmlich unbilliger und sündlicher weise), so ist ihre gehabte heiligkeit verlohren.

## 83.

Soferne man bey einer schlavin schläfft, so wird man beydes die zucht als auch sein gut geschlecht verliehren. Soferne man bey einer gemeinen hure schläfft so wird man das glück und auch den reichthum verlieren. Soferne man etwan eine witwe anrühret, so wird man sich das leben verkürzten, und soferne man eines andern mannes weib anrühret, so werden alle güter eine andere herberge nehmen.

## 84.

Die bosheit dieser zeit ist also beschaffen, dasz soferne etwan einige wollen die wahrheit sagen, so sind sie jederman verhaszt und feindlich,

ihre worte werden auch nicht gehört. Hingegen aber wer unwahrheit und lügen redet, dasselbige ist güldig und ein solcher wird jedermans freund werden, man wird auch seine rede mit einer groszen annehmlichkeit anhören. Hierzu wil ich ein exempel anführen. Denn die süsse Kuhmilch und büffelmilch, soferne man sie verkauffen wil, musz man von hause zu hause herum gehen. Hingegen aber dasjenige starcke geträncke, das einen recht toll und voll macht, und die S ü r vom Palmenbaum, solche mögen in einem winckel sein, wo sie immer wollen, so weisz man doch dahien zu gehen und selbige selbst zu suchen und zu erlangen.

## 85.

Die gutten und frommen leute sollen sich nicht nahen zu denjenigen bösen leuten, die ohne zwiern der heyligkeit und ohne zucht sind. Soferne sie sich aber zu ihnen nahen müssen, so sollen sie sich nicht also zu ihnen nahen, dasz sie zugleich ihrer unreinigkeit und bosheit mit theilhaftig werden. Den wenn des nachts mitten im lahe des schlangennestes ein strick von strohe lieget, so wird man meinen, dasz selbiger strick eine schlange sey und sich hefftig davier entsetzen. Also gleichfals sol man gedencken wenn man bey bösen leuten ist.

## 86.

In dieser welt wandeln so wohl weise und gelehrte als auch unweise und ungelehrte leute : wenn man diese zweyerley arten so oben ansieht, so scheinen sie eines zu sein. Diese können an der guten beschaffenheit des leibes nicht erkant werden, auch vermag man nicht einem jedweden gebührende ehre zu erweisen, es sey denn dasz wir auf ihre worte und auf ihr leben wohl acht haben und selbiges recht einsehen lernen. Hierzu wil ich ein exempel sagen. Denn die krehe und der wohlsingende vogel Ku il sind an der farbe einander gantz ähnlich, aber den unterscheid musz man an der stimme erkennen lernen.

## 87.

Gleich wie man demjenigen löwen, so da den in der wildnisz lebende elephanten frisset, eine falle leget, ihn fanget, an einen gewissen ort führet und anbindet, auch von den hunden beissen lässt, also gleichfals wird oftmahls in der wildnisz dieser welt derjenige, so da recht herrische löwenarth an sich hat, von den augen der weibespersohnen gleich wie mit einem netze überdeckt und gefangen und mit dem strick der liebe an einen gewissen ort recht fest angebunden, und nachmahls von weibe, kindern, freunden und eltern gleichsam als wie von hunden gebiesen. O wehe, siehestu das wohl, o du Sünder !

## 88.

Wenn einer dasjenige mittheilet, was er vermag ehe als er von jemand darumb gebethen wird, so ist dieses ein vornehmes allmosen. Solches ist gut



wenn einer etwas mittheilet : nachdem ihn einer gebehten hat, so ist solches nicht gut. Wenn einer kommt und manchen tag schon gebeten hat, es aber immer aufschiebet mit den worten : ich wil es geben, und es endlich lange hernach giebet, so ist solches sünde.

## 89.

Wer aus liebe zu seinem prister diese drey dinge thut, nemlich dasz er ihm erzeige geldhülffe, mündliche hülffe und hülffe am leibe, der ist ein guter und frommer mensch. Wer ihm aber nur hülffe leistet an gelde und mit dem munde, der ist ein unverständiger mensch. Wer aber ihm nur blosz und alleine hülffe am gelde erweist, der ist ein sünder. Also wird in dem gesetz gottes gesaget.

## 90.

Wenn ein frommer mensch einigen etwas geben wil, so giebt er eben so, als wie der Palmeerbaum zu geben pflaget. Ein einfältiger giebt eben, als wie ein kockersbaum zu geben pflaget. Ein sünder giebt eben, als wie ein feigenbaum zu geben pflaget.

## 91.

Die groszen weysen leute sollen niemahls etwas von eines hand annehmen, selbstn aber stets einen jedweden geben und mittheilen. Denn gleich wie der baum *K a d b a g a d a r u* <sup>1)</sup> (ist im paradiese und giebet alles was man nur begehret) und der teich *T s c h a n k a n i d i* <sup>2)</sup> (welches gleichfals in der andern welt ist und lauter erwünschte glückseeligkeit geben soll) und die welcken stets jederman geben und von niemand etwas nehmen: also gleichfals soll es auch mit denen groszen weissen leuten beschaffen seyn.

## 92.

Der sonnenschein in dieser welt brennet sehr hefftig, das feur brennet noch hefftiger als der sonnenschein. Die rede derjenigen thoren und dummen leute, so nichts vermögen, brennet noch viel hefftiger und schädlicher, als der sonnenschein und das feur.

## 93.

Der mond, so da von einer gar angenehmen natur ist, führet in der welt eine kühle mit sich. Das friesche grüne abgehauene sandelholtz ist noch kühler als der mond. Fraget man aber was noch kühler sey als diese zwey, so sol man wissen, dasz diejenigen guten und frommen leute, so da voller lieblichen weisheit sind, eine weit groszere kühlung mit sich führen als der mond und als das grüne friesche sandelholtz.

<sup>1)</sup> Tamil *kaṭṭapadaru* (Skt. *kalpataru*), vgl. no. 25.

<sup>2)</sup> Tamil *śaṅganidi* „Gold of the figure of chanks, one of the nine treasures of Kuvera or of Indra's world“.

## 94.

Alle diejenigen bäume, so sich zu dem sandelbaume nahen, werden des sandelbaums geruch erlangen. Es wird auch der P a m p u s baum, so da nahe bey diesem sandelbaum stehet, dessen geruch erlangen, wo er ihn aber nicht annimt, sondern nur müszig und vergeblich daselbsten ist, so werden die andern sich mit ihm quetschen und reiben, sodasz hierdurch von sich selbstn feuer entstehet, das da nicht nur allein ihn selbstn wird verbrennen, sondern auch den nahe beystehenden sandelbaum und alle übrige bäume alle insgesambt, und wird alles wüste machen und verherren. Also gleichfals gehen mit den weisen groszen leuten beydes fromme als auch böse leute umb; in diesem umgang aber bekommen die frommen leute den geruch der weisen und wohlgelehrten leute und werden gleichfals solche leute; aber diejenigen sündhaftige und dumme leute, so da den geruch der weysen und gelehrten leute nicht wollen annehmen, sondern nur vergeblich und müszig da stehen, die werden von den andern, so nicht müszig sein können, gequetschet und gerieben, sodasz dadurch ein zorniges feuer entstehet, das da zanck zwietracht und schlagereyen erwecket, dadurch sie nicht nur allein selbstn verderbet werden, sondern auch diejenigen frommen leute, die nahe bey ihm wahren, sammt allen andern, sodasz alles verwüstet und verheret wird, daher sol man nicht nahe bey den thörichten und dummen leuten stehen.



# KÓNDEI WÉNDEN

ODER

## MALABARISCHE MORALIA

so da nach aussage der Malabarischen Poeten vor 750  
jahren von der göttin der weisheit Auwiar genant, aufge-  
schrieben seijn sollen, bestehende in neuntzig versen oder  
sittenlehren aus der Malabarischen sprache im hoch-  
teutsche versetzt von

## BARTHOLOMAEO ZIEGENBALG

seiner königl. Majestät zu Dennemarck und Norwegen etc.: verordneten  
Missionario unter den heyden in Ostijndien auf der küste  
Cormandel zu Tranquebahr

(Darauf folgt der Auftrag an den Kronprinzen von Denemarken,  
datiert 4 Sept. 1708).





## VORREDE

Ich erinnere mich annoch dasz ich in meiner jugend die heydnischen bücher auf schulen mit sehr groszen verdrusz gelesen habe, stets umgehende mit der heiligen schrift, als darinnen ich auch weit gröszere und höhere weisheit angetroffen, als in allen heidnischen schriftten, habe auch aus selbigen weit gröszere gelegenheit gehabt die wahre ethica und phisica zu lernen als etwan aus des Senecae oder Aristotelis praecepten hat geschehen können. Daher scheint es fast wider meinen vorigen eifer zu seyn, dasz ich nunmehr selbst einige heydnische bücher ans tagelicht bringe, die doch noch niemahls unter den Christen bekant gewesen sind, aber nachdem man biszhero gemeinet, als wären diese Malabarische heyden ein recht barbarisches volck und machten so gantz keine reflexion auf die ausübung der tugenden; so hab ich dieses kleine büchlein aus ihrer sprache ins teutsche übersetzen wollen, um zu zeigen, wie diese heyden in ihrem leben oftmahls die allermeisten Christen zu beschämen pflegen. Es wird aber dieses büchlein in den schulen von den kleinen kindern auswendig gelernet, welches wenn es geschehen, so haben sie nachmahls noch weit höhere lebensreguln zu lernen, bisz sie endlich tüchtig sind in den reguln der weisheit und der vielfältigen disciplinen unterrichtet zu werden. Ihre poeten geben vor, dasz dieses büchlein nebst annoch viel andern, die ich auch in meiner bibliothec habe, von der göttin der weisheit sol gemacht seyn, die sie Auwiar nennen. Solches, sagen sie, sey geschehen vor 750 jahren, da diese göttin sich unter den menschen wegen eines gewissen verbrechens halben hat aufhalten müssen. Ob man aber schon solch fabelwerck nicht zu glauben hat, so musz man doch gestehen, dasz die reguln in diesem büchlein nicht eben wider die natürliche billigkeit streiten. Daher ich mich auch nicht befürchten darff, dasz diejenigen werden einigen schaden leiden in ihrem Christenthum, die selbige lesen möchten, sondern vielmehr zum tugendwandel dadurch aufgemuntert werden, aufdasz dermahleins an jenem gerichtstage die heyden sie nicht beschämen möchten. Hiermit ergeb ich den geneigten leser göttliche gnade und verbleibe seyn zu gebet und liebe verbundener

AUTOR.





1. Anneium bitáwum munnari dévam.

Vater und mutter sind für den ersten Gott zu erkennen i.e. weil kinder nach der Malabaren ihre meynung zum erkenntnis des allerhöchsten gottes in ihrer jugend annoch gantz untüchtig wären, so sollen sie ihre eltern so fürchten, lieben und ihnen gehorchen, als wenn sie gott für sich hätten.

(annei-y-um pidā-v-u mun-ṇ-āri tēyvam.

„The first objects of adoration are the father and mother”.

„Our mother and father are the first known deities”).

2. Āleiām dōruwadēi šalāwu nāndu.

Alle tage dreymal in die Kirche gehen und den gottesdienst abwarten, das ist sehr wohl.

(ālayan tōžu-v-ādu šala-v-u naṇṇu.

„To worship in a temple is pre-eminently good”).

3. Īllaramālladu nāllaramālla.

In einem frembden hause ohne seinen eigenen ist nicht gut wohnen.

(illaṭam alladu nallaṭam aṇṇu.

„That which is not domestic virtue, is not proper virtue” aber Ziegenbalg hat andere Lesart am Ende).

4. Jār déddel tiar kolluwer.

Alle dasjenige was neidische und geitzige leute erwerben, das wird von bösen leuten beraubt werden (darumb weil sie davon ihren armen nechsten nichts gutes gethan haben).

(iyār tēṭṭei-t-tiyār kōlluvar.

„What misers have hoarded, the wicked will consume”).

5. Ūṇḍi tschurūnkudel bāṇḍikkāragu.

Dem leibe nach gantz wenig eszen, das ist sehr gut für den magen.

(uṇḍi suruṇḡudal pēṇḍirkkāragu.

„It is becoming in a woman to eat little”.

„Moderation in food is an ornament to women”.

Ziegenbalg hat die variante paṇḍi: „magen”).

6. Urundēn bageickil wērunden kerūm.

So ferne man sich allenthalben im gantzen lande feindschaft macht, so wird man gänzlich mit den wurtzeln auszgerottet werden.

(ūr-udaṇ pageikkil vēr-udaṇ kēdum.

„One who lives contentiously with his fellow citizens shall be rooted out“.

„To hate one's fellow citizens brings complete ruin“).

7. Ennum erúddum könnenáddagum.

Rechnen und schreiben ist den menschen eben als ein auge.

(ēṇ-ṇ-um ēzuttuṇ kaṇ-ṇ-ēṇa-t-tagum.

„Arithmetic and grammar may be regarded as eyes“.

„It is proper to call numbers and letters two eyes“).

8. Ewámakkōl mūwamarundu.

Leute so da nichts von der hührerey wissen, deren natur ist als eine schöne milch, so niemahls sauer wird.

(ēvā makkaḷ mūvā marundu.

„Sons who need not be directed (by their parents) are a continuous comfort to them“.

„Children who do not require to be directed (by their parents) are like unfailing ambrosia“).

Ziegenbalg weicht ab (marundu bed. auch „Nektar“).

9. Aijam būkkum tschéiwana tsché.

Ob man auch betteln gehen sollte, so musz man doch allzeit guttes thun.

(eiyampugiṇ-uṇ śēyvaneḷ śēy.

„Though yo go a begging, perform your duties“

„Though you are reduced to beggary, do your duty“).

10. Ōruwenēḷ bāddi ōragāddiru.

Ein weib sol nur einem vertrauet sein und im hause bleiben.

(ōruvaneḷ-p-paṭṭi-y-ōr-agattiru.

„Rely on one man and stay in one place“).

11. Odelinānde wēdier korukkam.

Lesen, predigen, beten und dergleichen dinge verrichten, das ist rechte geschicklichkeit von Bramanen und pristern.

(ōdaligaṇṭē vēdiyarkkōzukkam.

„Virtuous conduct in a brahman is better than the recitation of the vedas“).

12. Aúwiam pēschudēḷ ākkāddukkariwū.

Böse und schädliche rede verursachen verlust des geldes.

(auviyam pēsudal ākkattiṭṭakāṭivu

„Envious talk brings destruction to one's wealth“).



13. Akkamum kâschum tschikkēna deru.  
Gold und edelgesteine solt du mit billigkeit verdienen.  
(aḥkam-uñ kaśuñ śikkēna-t-tēḍu.  
„Seek corn and money carefully”).
14. Kādbēna bāduwadu tschōddirampāmel.  
Rede nicht zweyerley und verkehre auch nicht dasjenige, was du  
einmahl geredet hast.  
(kaṭpēṇa-p-paḍuvadu śōṭṭirampāmei.  
„It is considered becoming in a wife not to disobey her husband”).  
Z. weicht ab.
15. Kawel tāne pāweierkkāruḡu.  
Die schöne der weiber ist, wenn sie ihren männern unterthänig sind.  
(kāval tāṇē pāveiyarkkaḡaḡu.  
„The preservation (of their chastity) is the ornament of women”),
16. Kiddorāgilum weddena marā.  
Dasjenige was man nicht bekommen kan, das sol man bald aus dem  
gedächtnis laszen.  
(kiṭṭatāgil vēṭṭēṇa maḡa.  
„Renounce at once what is difficult of attainment”).
17. Kiroragilum tārawurei.  
Ob man gleich gantz niedrige und gringe leute für sich haben solte,  
so musz man doch demüthig gegen sie reden.  
(kiḡōr āyinuṇ<sup>1)</sup> tāḡa-v-urei.  
„Though they be inferiors, speak gently to them”).
18. Kūddam parkil tsuddamillēi.  
So ferne man alles so genau nehmen wil, so wird man keine freund-  
schafft haben.  
(kuṭṭam pākkīṭ suṭṭam illei.  
„If you are censorious, you will gain no friends”).
19. Kūrienāgilum wiriam pēschen.  
Ob einer auch der mächtigste und gelehrteste seyn solte, so sol er  
sich doch nicht selbstēn rühmen.  
(kūrampāyilum vīriyam pēsēl.  
„Though your arrow be sharp, do not boast of your valour”).  
Ziegenbalg weicht ab.

<sup>1)</sup> Var. āgiluṇ.

20. Kēduwadū tschēil wūduwada karum.  
Wenn man böses zu thun vermögende ist, und gleichwohl selbiges unterlässet, so ist solches eine wohlthat oder gut werck.  
(kēduvadu šēyyin viḍuvadu karumam.  
„If your friend behave badly, it is your duty to abandon him“).  
Z. stimmt nicht ganz.
21. Kerdālūrudi kuddamirāmel.  
Wenn man etwas peynliches will reden, so musz man nicht einen hauffen leute zusammen kommen laszen.  
(kēṭṭil uḑuḍi kūṭṭum uḑeimeḷ.  
„Courage in adversity recovers lost property“).  
Ziegenbalg hat eine abweichende Lesart.
22. Kēiporūl dānnil mei porūl kālwi.  
Wissenschafft ist ein weit bessere und wahrhafftiger reichthum, so man in händen oder kasten hat.  
(keip-p-pōruḍ-annin mey-p-pōruḷ kalvi.  
„Learning is better than money in hand“).
23. Koddawēn aridēl ūddiraddudawi.  
Soferne man dem Könige getreu und aufrichtig dienet, so wird man zu seiner zeit gute beförderung haben.  
(kōṭṭavan aḑidal uḑḑattudavi.  
„Acquaintance with the king is a great help in time of trouble“).
24. Kōl tscholli kurali kāddadanērūbbu.  
Ein fuchsschwāntzer übel-angeber ist eben als der wind gegen das feuer.  
(kōṭṭšēvi-k-kuṭaneḷ kāṭṭudan ēruppu.  
„Scandal into the ear of a scandal-monger is wind to fire“).  
Ziegenbalg scheint eine abweichende Lesart zu bieten.
25. Kāuwwei tscholli ewwerum bagēi.  
Soferne man einem die wahrheit saget, umb ihn von bösen abzumachen, so wird man jedermans feind sein.  
(kauvei šōllin ēvvarukkum pagei.  
„Speak of faults and be hateful to all“).
26. Tschāndadikkārugu wandu tscheiāmel.  
Der kinder schönheit ist, wenn sie ihren eltern gehorsam sind und das böse unterlaszen.  
(śandadikkaṣagu vandiseiyāmeḷ.  
„It is an ornament to a family that there be no case of barrenness in it“).  
Ziegenbalg hat abweichende Lesart vor sich gehabt.



27. Tschantörén kei intorkáragū.  
Diejenigen so da weise und gelehrt sind, dieselbigen sind denen  
eltern eine rechte ehre.  
(sāñfor ěnkei-y-ĩñörkkazagu.  
„Calling a child learned is an honor to its parents”.  
„The report that we are noble is an honour to our parents”).
28. Tschúnaddei póni dáwaddúkkáragu.  
Die schöne oder das beste theil der busze ist, wenn man von der  
bosheit abläset.  
(šivattei-p-pēñĩřavattiřkazagu.  
„The beauty of penance is to secure eternal bliss”).  
Ziegenbalg's rezenſion muſſ irrig ſein, da jedenfalls der Vers mit  
ſi- anfangen ſoll; vielleicht liegt Schreibfehler vor und iſt tſchi-  
waddei am Anf. zu leſen.
29. Tſchireiddéri éreiddéru.  
Nachdem man reichthum erlanget hat, ſo ſol man auch ſeine  
freunde bedencken.  
(širei-t-tēđĩñērei-t-tēđu.  
„If you ſeek to live comfortably, ſeek the plough”).  
Ziegenbalg weicht ab.
30. Tſchúddaddukkáragu tſchúrawiriddel.  
Die ſchöne und vortrefflichkeit der freunde iſt, wenn ſie in unglück  
mit aushalten.  
(šũřattikkazagu šũžāv-iruttal.  
„It is beautiful for relations to dwell together”).
31. Tſchúdum wadum wédanei tſchéum.  
Doppeln<sup>1)</sup> und haddern verurſachet ſchmertzen.  
(šūdum vādum vēđanei šěyyum  
„Gambling and diſputing cauſe trouble”).
32. Tſchéidawām marandāl kéidawamālum.  
Soferne man ſeine tägliche busze vergiſzet, ſo wird man ſich alles  
ſeines habes und gutes verluſtig machen.  
(šěydavamařandāř kéidavam ālum.  
„If you ceaſe to praſtiſe religioſ aſterities, you will be under the  
power of illuſion”).
33. Tſchémam búkkum jámmaddurānku.  
Des tages ſchlaffen iſt nicht gut, wil man aber des nachts ſchlaffen,  
ſo ſol man in einem gemach verwahret werden.

<sup>1)</sup> D. i. würfeln, holl. dobbelen!

(śēmaṃ puginaṃ śāmatṭuraṅgu.  
„Though you be in prison, sleep only three hours“).  
Z. scheint abweichende Lesart zu bieten.

34. Tschēiena dirindum āyamittūn.  
Ob man auch auf den bergen oder in der einöde seine wohnung habe, so soll man doch nicht vergessen almosen zu geben.  
(śei-y-ōttirundāl eiyam iṭṭuṇ.  
„If you possess wealth, give alms, than eat“).  
Z. hat abweichende Lesart.

35. Tschókker énber áddam podiwer.  
Leute die zwar immer von der seeligkeit reden, und darnach fragen, auch andere darzu vermahnen, aber gleichwohl ihr hab und gut verwahren und niemand nichts mittheilen wollen, dieselbigen werden niemahls die seeligkeit-erlangen.  
(śókkar ěnbavar attam pēṭuvar.  
„The pure will obtain golden benefits“  
„The pure-minded will attain the right way“  
„Ceux qui sont bons, obtiendront des richesses“).  
Hat Z. dieselbe Lesart vorgelegen?

36. Tschómper énber enkidiriwer.  
Die faulen und trägen gehen stets herumb mit ächzen und klagen.  
(śōmbar ěnbavar tēmbi-t-tirivar.  
„Lazy people will be wandering about in distress“).

37. Dāndei tschòl mikka māndiramillei.  
Es ist kein grözteres und verbindlicheres gebot, als des vaters wort und rede.  
(tandeiśōṅ mikka māndiram illei.  
„No precept is better than that of a father“).

38. Taijēi tschirānda kōilumillei.  
Es ist keine vornehmere Pagode oder kirche als wohl die mutter sein mag (i. e. kinder wenn sie ihrer mutter gehorsam sein, können weit mehres lernen als wenn sie gleich immer in die kirche gingen, aber gleichwohl in ihrem ungehorsam verharreten).  
(tāyif śirandōru kōyil-um illei.  
„No word is like that of a mother“; anders Z. aber vielleicht hat er zum Teil recht, da kōyil = ālayam ist).

39. Direikadēlōrium dirawiam dēru.  
Reise über das wilde Meer und suche reichthum (i. e. laß dirs recht sauer werden soferne du etwas für dir bringen wilt).



(tīreigaḍal-ōḍiyum tiravyam tēḍu.  
„Obtain riches even by going on the tossing sea”).

40. Tirá kōbam páramurium.  
Soferne man stets zornig ist, wird man sich groszen schaden verursachen.  
(tīrā-k-kōbam pōrā muḍiyum.  
„Implacable anger will end in a fight”).
41. Dudiá pontir madiil nerubbu.  
Eine böse frau ist eben als wie feuer im busen.  
(tuḍiyā-p-pēṇḍir maḍiyi(l) nēruppu.  
„The wife who feels no sympathy for her husband, is like a fire hidden in his clothes”).
42. Túddum pontir kūddenaddāgum.  
Eine frau so ihrem manne übel nachredet, ist eben als der abgott Emen (der beim sterben die seelen abholet und für gericht führet).  
(tūffum pēṇḍir kūffēnattagum.  
„The wife slandering her husband, is like Yama”).
43. Devam tschirikeidawamālum.  
Soferne man so lebet, dasz gott erzürnet wird, so ist das opfern und alle euszerliche busze vergeblich.  
(tēyvañ sōfiṭ keidavamālum.  
„When the god is angry, the penance is nullified”).
44. Derá darikkil paramudium.  
Steds verthun und verzehren, und nichts erwerben, ziehet groszes armuth nach sich.  
(tēḍāḍazikkil pāḍā muḍiyum.  
„If you spend what you have earned, you will suffer”.  
„Squandering without gaining will end in ruin”).
45. Dēium māschiūm weiakadduranku.  
In Januario und Februario sol man in dem hause schlaffen (sintemahl alsdann des nachts ein ungesunder thau fällt).  
(tei-y-um māsi-y-um vei-y-agattufangu.  
„In the months of January and February sleep in a house thatched with straw”).
46. Tōru tūn tschúweilūru tūnninidu.  
Es ist weit besser seine nahrung durch den ackerbau suchen, als durch dinst groszer herrn.  
(tōḍudūṇ šuveiyiṇ uḍudūṇ inidu.  
„Sweeter is food obtained by ploughing than by serving”).

47. Toranóduméramei peschen.  
Man sol keine klage führen über seinen gringen zustand auch nicht einmahl bey seinen besten bekanten und Cammraten <sup>1)</sup>.  
(tōḏagōḏum ēḏeimeī pēsēl.  
„Disclose not your weakness even to your friend”).
48. Nádenkum wára ketōnnumilei.  
Soferne das gantze land in gute flor und wohlseyn stehet, so hat jederman deszen nutzen.  
(nāḏēṅgum vāḥa-k-kēḏōṇrum illei.  
„If all the country prospers, there is no indigence”).
49. Niddakkaddēl tschóddirampámel.  
Ob man gleich alle tage betete, lesete und dergleichen heylige verrichtungen ausübete, so musz man doch nicht gedencken als thäte man zu viel, und als könnte man es wohl auch ein wenig unterlaszen und seines fleisches bequemlichkeit gebrauchen.  
(nīḥka-k-kaḥḥal šōḥḥitām pāmei.  
„To learn to purpose is not to fall in speech”).
50. Nīragām porūndia āragāddīru.  
Lasz deine wohnung an denjenigen ort seyn wo stets pfleget das fluszwasser zu kommen (dadurch die feldfrüchte ihre erfrischung und wachsthum bekommen).  
(nīr-agam pōrundiya-v-uragattīru.  
„Reside in a place where there is plenty of water”).
51. Nūnnia kárumāmēnniddūni.  
Ehe man eine wichtige sache thun wil, sol man selbige von hinten und fornen wohl erwegen.  
(nūṇṇiya karumam ēṇṇi-t-t-uṇi.  
„In entering upon a delicate affair, reflect well”).
52. Nūlbālawarīndu tschileigaddōrugū.  
Soferne man allerley wissenschafft des gesetzes gelernet hat, wird man tugendhaftig leben können.  
(nūṅmufēi tērīndu śīlattōḏugū.  
„Search the books on morals and walk accordingly”).
53. Nēnschei olīdda wānschagomillei.  
Es ist kein betrug noch falschheit, davon das hertz nichts wisze (i. e. alle laster kommen aus dem hertzen).

<sup>1)</sup> Z. hat hier einen Spruch übergangen:

nal-l-ṭṭakkam alladallāḥ paḏuttum.

„Friendship that is not good will lead to trouble”.



(nēñsēi-y-ōñittōru<sup>1)</sup> vañśagam illei.  
„There is no fraud in which the heart is not concerned”).

54. Nēra nonbu tśhira gādu.  
Das fasten ohne wehethuung des leibes hat keinen Nutzen.  
(nērā nōṅbu śir āgādu.  
„Vows, if not duly performed, will be of no use”).
55. Neiorāgilum nōiaurēi.  
Ob man gleich ein noch so groszer herr wäre, so soll man doch gantz demüthige rede führen.  
(neibavar ēṇiṅ-um nōyya-v-ureiyēl.  
„Speak not harshly even to a beggar”).
56. Noiōrēn bawēr wēiōr āwer.  
Diejenigen so für schlecht und gring gehalten werden, sind nicht allezeit wircklich schlecht und gring; sondern diejenigen, so böses thun, sind in der that schlecht und gring.  
(nōyyavar ēṇbavar vēyyavar āvar.  
„The weak may become strong”).
57. Nōn badēnbadu konnu dirināmel.  
Das wird ein fasten genent, wenn man nichts lebendiges tödtet noch iszet.  
(nōṅbēṇbadu kōṇfu tinṇāmei.  
„To fast is to abstain from animal food”).
58. Bānnia bāirilbūnniām derium.  
In dem da aufgrünender sat kan man erkennen die tugend deszen, der da gesäet hat.  
(paṇṇiyapayiril puṇṇiyam tēriyum.  
„The merit of one is known by the growth of his grain”).
59. Pālorāgilum kālamarindun.  
Ob man gleich gute milch und andere niedliche speise empfangen kan, so musz man doch eher nicht davon essen, als bisz die rechte zeit des eszens gekommen ist.  
(pāl-ōḍāyinuṇ kālam aṭindun.  
„Though you eat with milk, eat at the proper time”).
60. Borēрманēi pogā warāmēnaddāgum.  
Wenn man sich von der begierde des nechsten weib enthält, so ist solches eben so viel als hätte man ein groszes allmoszen gethan.  
(Nicht im Tamil-texte; gehört auch nicht hierher).

<sup>1)</sup> L. vielleicht ōñittōra (ōñittu-ōru).

61. Píram póni páram tánkum.  
Wer die wahre weisheit erlanget hat, demselbigen kommt nichts schwer an.  
(píram pēpi páram tāngum.  
„Take a load to suit your strength”).  
Z. hat abweichende Lesart.
62. Búleiūm kúleiūm kálawūm dawir.  
Mit hurerey, mordereij und dieben sol man nichts zu schaffen haben.  
(pulei-y-uñ kōlei-y-uñ ka|avun tavir.  
„Avoid lying, murder and theft”).
63. Púriorkkilei tschíriawórúkkam.  
Bey denen liederlichen leuten ist keine zucht noch erbarkeit zu finden.  
(pūriyōrkilei śiriya-v-ōžukkam.  
„Low people do not possess good manners”).
64. Bettokkilei tachóddirampámel.  
Ein wohl begabter mensch wird niemahls in seinen reden falschheit gebrauchen.  
(pēffōrkilei śuffam-uñ śinam-um.  
„Ascetics neither regard their friends nor hate their enemies”).  
Z. weicht gänzlich ab.
65. Bédamei énbadu máderkanigalam.  
Die lust der frauenspersohnen kan nicht ausgegründet werden.  
(pēdeimei-y-ēnbadu mādarkkanigalam.  
„Simplicity is an ornament of women”).  
Z.'s Übersetzung scheint unrichtig zu sein.
66. Beia tschéndu weia danku.  
Dasjenige so man mit weile und bedacht thut, wird lange dauern und beständig sein.  
(peiya-ś-śēñfāl veiyan tāngum.  
„Walk gently, and the world will support you”).  
Z. stimmt nicht ganz.
67. Pollá dēndiwēi ellān dawir.  
Alle dasjenige, was da böse mag genent werden, musz man verlaszen.  
(pōllāñgēnbavei ēllān tavir.  
„Avoid all that is called evil”).
68. Pónagōmēnbadu gnānāwarambu.  
Das ordentliche essen ist eine mauer der weisheit.



(pōṇagam eṇbadu tāṇ-uṇanduṇḍal.

„Food is that which is eaten gladly”.

„Food is that which is gained by labor”).

Bei Z. stimmt nur die erste Hälfte, die zweite ist 78. b.

69. Marúntorágilum wiruntórum.

Ob man auch gleich das allerköstlichste essen haben sollte, so muß man doch davon seinen nächsten etwas mittheilen.

(marundē-y-āyīṇum virundōḍuṇ.

„Eat in company, though it be of ambrosia”).

70. Māriālladu wāriālla.

Sofern es in der regenzeit nicht so starck regnet, dasz alles mit waszer überschwemmet stehet, so ist es keine regenzeit zu nennen.

(māri-y-alladu kāriyam illeṇ.

„Without rain nothing will prosper”).

Z. weicht ab.

71. Mīnnukkellām bīnnukkumārei.

So lange es allenthalben starck wetterleuchtet, so ist solches ein anzeigen, dasz starcker regen kommen werde.

(mīnnukkēllām pīṇṇuku māṇēi.

„Rain follows lightning”).

72. Mīgāmnilla marakkalamoradu.

Ein schiff ohne steuerman kan nicht fortseegeln.

(mīgamaṇ illā marakkalam oḍādu.

„The ship sails not without a pilot”).

73. Mūdbara tschéida báire néndu.

Was man frühzeitig säet gehet wohl auf.

(mūtpagal śēyyiṇ pītpagal vīṇēiyum.

„You will reap the fruit hereafter of whatever you do”).

Ziegenbalg's Text weicht ab.

74. Mūddawer tschonnawarthei amūrdam.

Der alten leute ihre rede ist als wie die köstlichste susze milch.

(mūttōr-śōl-vārtteiy-amīrdam.

„The advice given by seniors is nectar”).

75. Méddana bāruddēl nīddireikkaragu.

Des schlaffes schöne oder beste ist, wenn man sich langsam niederleget (sintemahl man als dann, wenn der leib recht ermüdet ist, am allerbesten schlaffen kan).

(metteiyi<sup>1)</sup>) paḍuttal nittireikkazagu.  
„A soft bed promotes sleep“).

76. Mōritschēlvum kōreibarādu.  
Die nahrung vom ackerbau wird niemahls ins Armuth gerathen.  
(mēzi-s-sēlvān kōzei paḍādu.  
„The wealth of the plough is unfailing“).  
In Z. ist mēri<sup>o</sup> zu lesen.
77. Meiwuriār dānnēi keiagāndōrugū.  
Mit frauenspersohnen soll man weder mit den gedancken noch mit dem leibe umgang haben.  
(mei-viži-yā| tannēi-k-keiyakagōžūgu.  
„Keep yourself far from the woman who blackens her eye-brows and lower eye-lids“.  
„Eloigne toi de celle qui se noircit les paupières, et marche dans le chemin de la vertue“).  
In Z. ist jedenfalls meiwiriār herzustellen.
78. Mōriwadumārakkil ōriaradūkārumām.  
Man sol sich lieber das leben nehmen laszen als die wahrheit in lügen verwandeln.  
(mōživadu maḥukkin aḥivadu karumam.  
„If the words of the ancients be forgotten, the business will not succeed“.  
„If you neglect the advice given by the great, you will be ruined“).  
Z. stimmt nicht dazu. Variante?
79. Mōgom dannei munīndu urīdu.  
Die unzüchtige liebe sol man mit allen ernst ablegen.  
(mōgam ēḡbadu nāḡavarambu.  
„Silent meditation is the way of wisdom“).  
Z. weicht gänzlich ab.
80. Wāla wenāgilum mālawarīndariddēl.  
Wenn einer auch noch so vermögende wäre, so musz er doch nicht mehr verthun als seine einnahme mit sich bringet.  
(vaḷavan āyīnum aḷavaḥindaḥittuḡ.  
„Although you are as rich as the Chola princes, know the amount of your income, than spend and eat“).  
Z. weicht am Schlusze ab.
81. Wānam tschurūnka tānum tschurūnkum.  
So der himmel eingeschrunkn ist, so ist aller leben krafft einge-

<sup>1)</sup> mēttēga Winslow, welches besser zu sein scheint.



schruncken (i. e. wenn es nicht regnet, so verliehret alles seine krafft).  
 (vāṇaṇ śuruṅgiṭṭāṇaṇ śuruṅgum.  
 „If the heavens be shut up (if there be no rain), charity is diminished”).

82. Wirúndiórkkillei dirúndia orukkam.  
 Böse leute, wenn sie auch ihr lebtage lerneten, können sie doch  
 niemahls zu einer heiligen zucht kommen.  
 (virundilórkkillei pörundiya őžukkam.  
 „Those who are not hospitable to guests, possess no good manners”).  
 Z. weicht zum Teil ab.

83. Wíren kénmei kurumpágum.  
 Das gehör eines tapffern soldatens ist als wie ein spitziger pfeil  
 (i. e. er kan nichts vertragen, das da seine ehre vergringern wil,  
 sondern suchet sobald revange).  
 (vīraṇ-kēṇmei kūr-ambāgum.  
 „The friendship of a hero may become a sharp arrow (to our enemies”).

84. Urawórenkei irawadirúddel.  
 Ein tapfferer soldate wird niemahls Betteln gehen.  
 (uravōr ēṅgei-y-iravādiruttal.  
 „Great men are those who never ask a favour”).

85. Úkkamūdamei jákkaddukkáragu.  
 Wenn einer einigen gewinst erlangen wil, musz er stete gedanken  
 auf seinen handel haben.  
 (úkkam uḍeimei-y-ākkattiṭṭagaṇagu.  
 „Perseverance is preferable to riches”.  
 „Perseverance in business is an ornament to wealth (the sure way  
 to acquire wealth”).

86. Wēlleikkilei kállatschindei.  
 Bey denen unschuldigen sind keine schelmische anschlüge zu finden.  
 (vē||eikkilei ka||a-ś-śindei.  
 „A pure mind is free from fraud”).

87. Wénden tschiril anduneiillēi.  
 Wenn ein könig über einen erzürnet wird, so hat man nirgends  
 keinen beystand.  
 (vēndaṇ śiṭiṇ-ān-duṇey-illei.  
 „If the king be angry, there is no deliverance”).

88. Weīam tórum déiwam tóru.  
 Alle welt sol das göttliche wesen oder die gottheit verehren.  
 (veīyan tōṭun tēyvan tōṇu.  
 „Worship God in every place”).

89. Oddawiraddil niddirei tschéi.

Man sol schlaffen an demjenigen ort, der einem am bequemsten ist.

(ötta-v-idattu nittirei köl.

„Sleep in a suitable place“.

90. Odatárkillei unërudëio rukkam.

Leute die nicht lernen wollen, erlangen nicht der weise leute zucht und erbarkeit.

(ödādārkillei unarvöðum öžukkam.

„Those who are not accustomed to read good books, possess neither knowledge nor good manners“).

beschluss.

Auweiār arulitschéidanīditsool kondei-wenden  
murindadu muddum.

Ende von dem büchlein Kondawénden, so da in sich faszet die sit-  
tenrede des Auwiars, die da eine göttin der Weisheit ist.

(Dieser Schluss, den ich nirgends erwähnt finde, liesse sich so her-  
stellen: auwiyār arulīšëydanīdisöl köngfeivēndān muñfin-  
dadu. - muñfum).



# ULAGA NÍDI

ODER

## WELTLICHE GERECHTIGKEIT,

bestehende in fünf und sechzig lebensreguln, so da vor sehr langen jahren von einem heydnischen poeten, der sich Ulaga Náden genennet hat, in Malabarischen versen aufgeschrieben worden, nunmehr in die hochteutsche sprache versetzt von

## BARTHOLOMAEO ZIEGENBALG,

seiner Königlichen Majestät zu Dennemarck und Norwegen etc. verordneten Missionario unter den heyden in Ostindien auf der küste Cormandel zu Tranquebar.

(Darauf folgt der Auftrag „an Printz Carl zu Dennemarck“ etc.,  
datiert 3 Sept. 1708).





## VORREDE

Dieses gegenwärtige kleine büchlein ist von einem Malabarischen Poeten, der sich Ulaganáden genennet hat, in einer sehr leichten versarth geschrieben worden. Nach aussage der Malabaren sol es über tausend jahr alt seyn. Es faszet in sich sehr feine Moralia und zeigt, welchergestalt diese heyden auf ein sehr tugendsames leben tringen; jedoch sind alle die darinnen befindliche reguln nur bloß aus der natur genommen und gehen lange noch nicht auf ein solch innerlich Christliches leben und heiligen wandel, als uns das geoffenbahrete wort gottes zeigt sowohl im Alten als sonderlich im Neuen Testamente. Damit aber die Christen wissen möchten, wie weit gleichwohl die heyden vermöge des natürlichen liches in denen tugenden gekommen sind, so hab ich dieses Büchlein aus den Malabarischen versen in das teutsche versetzen wollen, in hoffnung dasz es dem geneigten leser nicht miszfallen wäre. Ich bin mir aber nichts anders bewust, als dasz ich alle Malabarische worte gantz accurat in meine muttersprache versetzt habe, ohne dasz ich fast bey einer jedweder regul eine kurtze erklärang geschrieben, so als wie selbige mir von demjenigen Malabarischen poeten ist gesagt worden, den ich dazumahl bey mir hatte. Es wird dieses büchlein in den Malabarischen schulen von der jugend auswendig gelernet, aber doch so, dasz es oftmahls nicht einmahl von denen schulmeistern recht verstanden wird, geschweige denn von den schülern. Dahero, wenn ich dann und wann in ihre schule gekommen und sie aus diesen und andern büchlein examiniret habe, so haben sie mir das allergringste nicht antworten können, sagende, dasz es ihnen nicht erkläret würde. Nebst diesen sind annoch sehr viele moralische bücher unter diesen heyden zu finden, davon ich einige gelesen, einige aber noch nicht überkommen habe. Wil der geneigte leser hiervon etwas mehrs wissen, so kan ihm meine anjetzo überschickte Bibliotheca malabarica nebst zwey andern moralischen büchlein, hierzu einige anleitung geben. Wird indeszen der geneigte leser fleiszig vor mich bitten, dasz ich länger in gesundheit mein ambt unter diesen heyden führen kan, so dörfte vielleicht annoch dieses und jenes ans tagelicht kommen, was bishero von diesen heyden aus ihren eigenen büchern noch nicht hat können berichtet werden. Hiermit ergebe ich dem geliebten leser göttlicher gnade und verbleibe

allen liebhabern der tugenden zu gebet und liebe verbundener

geschrieben in Ostijndien auf der  
küst Cormandel zu Tranque-  
bar 1708 den 3. Sept.

BARTHOLOMAEUS ZIEGENBALO,  
diener des wortes Gottes  
unter den heyden.





1.

Otāmel ōrunālum irukka wentām.

Sey niemahls ohne lernen.

i.e. Du solt allezeit beten, lesen, hören und etwas verrichten, das zu dem Gottesdienst gehöret, damit du immer im lernen begriffen seyst.

(ōdāmal orunā]-um irukka vēṇḍām).

2.

Ōruwereiūm pollānku tschōlla wentām.

Rede von niemand nichts böses.

(ōravarei-y-um pōllāngu-s-sōlla vēṇḍām).

3.

Mādawei orukālam egischa wentām.

Niemahls verachte deine mutter.

n.b. Diese heyden dringen sehr auf verehrung und hochachtung der mutter, weil sie wissen, dasz die mutter von den kindern viel leichter kan verachtet werden als der vatter, darumb, weil die mutter ihnen weit gemeiner als der vater ist.

(mādāvei-y-ōrunā]-um maṭakka vēṇḍām).

Z. hat zwei varianten; egischa wird iḡaṣa („verachten“) sein.

4.

Wānschaneigōl tschēiwarōrinānka wentām.

Mit leuthen so da fälschlich handeln gehe nicht umb.

(vaṇśaneiga] śēyvārōḍiṇaṅga vēṇḍām).

5.

Pogāda wirāndanil pōga wentām.

An dem ort, da du nicht kommen solst, solstu auch nicht gehen,

i.e. gehe nicht an verbotene örter, da man etwan saufft, frist, huret, stiehlet oder ander böse dinge verrichtet.

(pōgāda-v-iḍandanilē pōga vēṇḍām).

## 6.

Pōga wuddu borān tšchōlli dīria wentām.  
 Kommst du von einem, so gehe nicht herumb und rede üfels von ihm.  
 (pōgaviṭṭu-p-puṭaṇ śōlli-tiriya vēṇḍām).

## 7.

Manām pōna wākkellām pōga wentām.  
 Gehe nicht allezeit dahin, wo dich dein wille hinführet,  
 i. e. folge nicht deinen gedanken und begierden, die dir so ungefehr  
 einfallen.  
 (maṇam pōna pōkkellām pōga vēṇḍām).

## 8.

Māddanei urawēnnu nāmba wentām).  
 Glaube nicht dasz dein feind, dein freund sey,  
 i. e. ehe du deinem feind zum freunde wieder annimmst, must du ihn  
 wohl grüßen.  
 (māṭṭānei-y-uravēṇṇu nāmba vēṇḍām).

## 9.

Danāmdēri unnāmel budēikka wentām.  
 Suche nicht reichthum, umb selbigen zu vergraben ohne dasz du selbst  
 davon iszest,  
 i. e. Thue dir gutes von demjenigen, was du erlanget hast, und gibst  
 nicht denen würmern zur speise.  
 (tanān tēḍi-y-uṇṇāmaṭ pudeikka vēṇḍām).

## 10.

Danmaddēi orunālum nēgira wentām).  
 Werde niemahls müde allmosen zu geben.  
 (tarumattei-y-ōrunālum māṭakka vēṇḍām).  
 Z. hat nēgira statt māṭakka: nēgiṭa „to forsake“; statt dan-  
 maddei ist wohl darmattei zu lesen; darmam = tarman und  
 tarumam (skt. dharma), das auch „charity“ bedeutet.

## 11.

Tschinām dēra illālei dera wentām.  
 Eine hausfrau, so nach bösheit trachtet, soltu nicht suchen.  
 i. e. du solt kein boshafftiges weib nehmen.



(śinan tēdī-y-allalei-y-un tēḍa vēṇḍām).  
Z. weicht ab.

## 12.

Tschinaddiruntār wāschel daniltschēlla wentām.  
Nahe dich nicht zu der thüre desjenigen so dir feind ist.  
(śinattirundār vāsallaḷik śēra vēṇḍām).  
Z. hat Varianten.

## 13.

Karutāmel karumāṅgōl murikka wentām.  
Verrichte deine sache nicht ohne rath,  
i. e. überlege die sache wohl mit dir selbst und auch mit andern  
weisen leuten, ehe du sie zu thun anfängst.  
(karudāmaḥ karumaṅgaḥ muḍikka vēṇḍām).

## 14.

Kanākkariwū ōrunālum tschōlla wentām.  
Rede niemahls anders als wie sich die sache verhält,  
i. e. Du solt weder die sache verbeszern noch verschlimmern, sondern  
wie du sie gelesen, gehöret oder gethan hast, also soltu sie auch reden.  
(kaṇakkaḷivu-y-ōrunā|-um pēsa vēṇḍām).  
Variante.

## 15.

Pōrudawār pōrkaladdil pōga wentām.  
Gehe nicht an den ort, wo krieg gehalten wird,  
i. e. stürze dich nicht muthwillig in gefahr.  
(pōruvārtam pōrkaḷattir pōga vēṇḍām).

## 16.

Pōduniladdil ōrunālum irukka wentām.  
Sey niemahls an demjenigen orte oder landschaft, so da wüste lieget  
und keinem zugehöret,  
i. e. begieb dich nicht an einen solchen ort, da dich keiner besitzen  
kan, sintemahl du leicht daselbst umbs leben kommen kanst, da denn  
niemand sich deiner annehmen würde.  
(pōdunilattil ōrunā|-um-m-irukka vēṇḍām).

## 17.

Eliārei edirriddu kolla wentām.  
Gegen arme leute soltu keinen streid anfangen,

i. e. Obschon arme leute etwas sündliches wider dich reden oder handelten, soltu ihnen dennoch nicht wieder böses anthun, in erwegung weil sie vorhero schon durch ihre armuth genugsam geschlagen seind.

(ē|iyārei-y-ēdirīṭṭu-k-kō||a vēṇḍām).

## 18.

Irumanēiḷ pontirrōninānka wentām.

Habe nichts zu schaffen mit einem weibe, das verheyrathet ist.

i. e. Hüte dich mit allem ernst für alle hurerey, unzucht und ehebruch.

(In der Textausgabe findet sich nichts entsprechendes; es ist etwa herzustellen:

irumaneī-y-il pēṇḍirōḍinaṅga vēṇḍām (?))

## 19.

Nenschāra pōi dānnei tshōlla wentām.

Du solst dasjenige nicht für lügen ausgeben, was du doch in deinem hertzen für wahr helst,

i. e. du solt nicht anders reden, als du im hertzen meijnest.

(nēṇsāra-p-pōy tannei-ś-śōlla vēṇḍām).

## 20.

Ni lēi illā kariaddēi nīrudda wentām.

Bringe keine neue gewohnheiten auf,

i. e. Diejenigen dinge, so biszhero nicht gewesen, soltu nicht aufbringen, es sey in weltlichen oder geistlichen dingen.

(nilei-y-illā-k-kāriyattei nīfutta vēṇḍām).

## 21.

Anschāmel dāniwariē pōga wentām.

Du solt nicht einen weg ohne furcht allein gehen,

i. e. wenn du allein gehest oder reiseest, solt du niemahls sicher seyn, sondern gedencken, dasz dir leicht etwas gefährliches begegnen könne.

(aṇśāmaṭ-taṇi vaṇiyē pōga vēṇḍām).

## 22.

Aruddārei ōrunālum kerukka wentām.

Dennen freunden thue niemahls kein leid an,

i. e. suche nicht gelegenheit durch etwas böses die freundschaft zu vermindern, oder gänztlich zu zerstören.

(aḍuttavareī-y-ōrunā|-uṇ kēḍukka vēṇḍām).



## 23.

Nanschóre orunálum báraga wentām.

Mit der schlange soltu niemahls freundschaft haben.

i. e. Lasz dich nicht bethören durch die freundlichheit und das liebliche ansehen der schlangen, dasz du dich in erwegung deszen freundlich zu ihr halten wollest, nicht bedenckende dasz sie ohnvermuthet einen mit ihrem gifft zu tödten pflaget. Dieses sprichwort wird unter den Malabaren von alle demjenigen gebraucht, was da lieblich und angenehm scheint, aber gleichwohl uns unversehens zu tödten und ins verderben zu stürzen pflaget.

(nañśudāṇē-y-ōrunā)-um paṛaga vēṇḍām).

## 24.

Nállinákkamillārōrinanka wentām.

Mit denjenigen leuten, so gegen dir kein wohlgeneigtes gemüth haben, soltu nicht umgehen.

(nallinakkamallārōḍinaṅga vēṇḍām).

## 25.

Tscherāda wirāndanil tschéra wentām.

An dem ort wo thieger wohnen soltu dich nicht nahen.

i. e. Du solst nicht dahin gehen, wo sie gottlosen und sündhafftigen menschen zu seín pflegen, da dir leichtlich was böses wiederfahren kan entweder am leibe oder an der seelen.

(śērāda-v-iḍandanilē śēra vēṇḍām;

woher Z. die Tiger hat, ist unersichtlich).

## 26.

Tschéida nannī orunálum kūnna wentām.

Die dir erzeugte wohlthat solt du niemahls gring halten.

i. e. was auch für guttes dir angethan wird, das solt du niemahls verachten, noch gring davon reden, oder gänztlich aus der acht stellen.

(śēydanāñfi-y-ōrunāl-umaṛakka vēṇḍām.

Z. hat kūnna (ī) statt maṛakka oder aṛakka).

## 27.

Urōdu kūndanīai diria wentām.

Du solt nicht herumb gehen und die landeseinwohner fälschlich verraten,

i. e. du solt nicht die bedienten eines herrn oder einer stadt bey den-

jenigen fälschlicher weise angeben, von welchen sie nachmahls unschuldiger weise ihres amtes entsetzt werden möchten.

(ūr-ōḍuṇ kuṇḍuṇiyāy-t-tiriya vēṇḍām).

## 28.

Utāschinīdda uttārei nadda wentām.

Deinen verwandten so alles tadelt und verwirft, soltu wenig estimiren, i. e. Du solst mit einem solchen freunde, der da in einen frechen seim einher gehet, und in keiner sache die vernunft zu rathe ziehet, gantz keinen familiaren umgang haben, noch ihm folgen oder glauben beymeszen.

(ēśal-iṭṭa-v-uffārei natta vēṇḍām)

Z. hat am Anfang etwas anderes.

## 29.

Barāmel ōruwereium pēscha wentām.

Du solst von niemand nichts reden, du habst denn erstlich selbigen gesehen und wohl erkant,

i. e. Ehe du mit einem geredet und aus seiner rede und umgang die beschaffenheit seines gemüths recht wohl erkant hast, soltu von ihm weder guttes noch böses sagen.

(Fehlt in der Textausgabe. Etwa so herzustellen:

pār-āmal ōravarei-y-um pēśa vēṇḍām).

## 30.

Pawī éndu udamberūddudirā wentām.

Suche nicht einen leib anzunehmen umb zu sündigen.

i. e. Verlange nicht in der welt zu seyn, umbdasz du sündigen möchtest. Diese Malabarische heyden statuiren, dass wenn einer gestorben, so nehme die seele also bald wiederumb einen andern leib an sich. Da wird denn nun hiermit verbothen, dasz man nicht umb deszwegen wieder einen leib an sich nehmen und in der welt gebohren werden solle, damit man dadurch möchte gelegenheit haben zu sündigen und allerley böses aus zu üben; sondern dasz man mochte heylig, gerecht und nach den reguln des gesetzes wandeln.

(Fehlt in der Textausgabe. Etwa so herzustellen:

pāvi-y-ēṇṇudambēduṭṭu tiṭṭa vēṇḍām.

## 31.

Kuddamillā dorukūrjiēi kerūkka wentām.

Einen einwohner, so da keine schuld hat, suche nicht zu verterben.



i. e. Hege keinen neid gegen demjenigen, so da unter den einwohnern sich suchet ehrlich zu ernehren, sodasz ihm an seiner nahrung oder wohlseyn von dir kein schade oder verderben unschuldiger weise möchten zugefüget werden.

(kūṭākki-y-ōrugudiyei-k-kēḍukka vēṇḍām).

Z. abweichend.

32.

Kandēimēl pūtschēnda murikka wentām.

Du solst nicht blumen nehmen und in deinen haar-zopf binden,

i. e. Du solst deinen im hertzen verborgenen hoffarth durch äusserlich haupt-geschmeide nicht thörigter weise offenbahr machen und in demjenigen dinge ehre suchen, dasz dir doch bey den leuten eitel schande verursacht.

(kōṇḍei mēl pū-t-tēḍi muḍikka vēṇḍām).

33.

Kāddawerēi orunālum barikka wentām

Einen gelehrten menschen soltu niemahls verspotten,

i. e. Du solst niemahls von gelehrten leuten hönisch reden, oder sie tadeln und verkleinern, indem dir dadurch viel guttes und erbauliches entzogen wird, wenn du gegen gelehrte leute ein übel gesintes gemüthe hegest.

(kaḍḍavareṭi-y-ōrunālum paḍikka vēṇḍām).

Z. hätte schreib-sollen: „Gelehrte menschen“ u. s. w.

34.

Kādbudēiamānkeirēi karuda wentām.

Eine keusche ehefrau soltu nicht unzucht begehren.

(kaḍḍudēiya mānkeiyareṭi-k-karuda vēṇḍām).

In Z. ist „unzucht“ wohl zu streichen.

35.

Kōdda wenōrerumāru pēscha wentām.

Mit dem könige oder der hohen landes-obrigkeit solt du nicht hochmüthig reden,

i. e. Wenn du bey königen, fürsten oder andern dergleichen hohen potentaten bist, solstu nicht hoffärtige, hochtrabende, lügenhaftige complimenten und stoltze worte gebrauchen noch dich bewegen laszen, aus zorn etwas wider deine unterthänige pflicht zu reden.

(kōḍḍavan-ōḍedir māṭu pēsa vēṇḍām).

## 36.

Kóilla ūril kūrri irúcca wentām.

In demselbigen lande, da keine Pagode oder kirche ist, solst du dich nicht zu wohnen begeben,

i. e. Wenn du dir eine stadt oder flecken zu wohnen erwehlest, so siehe nicht bloß allein auf die gute beschaffenheit des ortes, und dasz du daselbsten deine nahrung zu treiben schöne gelegenheit hast, sondern bekümmere dich fürnehmlich, ob auch daselbsten gelegenheit sei des gottesdienstes zu pflügen, und die wohlfahrth deiner seelen zu warten; findest da dieses nicht, solstu alles andere wenig achten.

(kōyil-illā-v-ūril kuḍi-y-irukka vēṇḍām).

## 37.

Warāmel pōnnei vēiddu dīria wentām.

Gehe nicht hie und da herumb um dein weib ohne versorgung zu hause allein zu laszen,

i. e. Gehe du nicht einen weg und lasz dein weib nicht den andern weg gehen, umdasz solchergestalt euer beide hertzen zertrennet würden und du andern weybern nach liefest und dein weib ohne versorgung allein sitzen lieszest.

(vaṣāmaṭ pēṇnei vēittu-t-tiriya vēṇḍām).

## 38.

Maneialukkūddadōnnutscholla wentām.

Eine heimliche sache vertraue nicht deiner hausfrau,

i. e. So du etwas geheimes zu thun vorhast, so endecke es nicht sobald deinem weibe, als von welcher es nachmahls bald unter die leute kommen möchte.

(maneiyā|ōḍuṣṣadōṇṭuṇ śōlla vēṇḍām).

## 39.

Wurāda bārūkūriil wūra wentām.

In diejenige grosze grube, da sonst niemand leichtlich zu fallen pfleget, solst du nicht muthwilliger weise fallen,

i. e. Stürzte dich nicht freventlicher weise in diejenige gefahr, deren doch alle vernünftige menschen entgehen können.

(vīṭādapaḍu kuṣi-y-il vīṭa vēṇḍām).

## 40.

Wēnschamaril boran korūddu mūla wentām.



Wenn du mit zu felde ziehest, solst du dem feind nicht den Rücken zukehren und wieder davon lauffen.

i. e. wenn du unter der armé stehst, solst du nicht so bald deinen platz verlassen und aus furcht für den feinden fliehen.

(vēṇṣamarīṭ puṭaṇ kōḍuttu miḷa vēṇḍām).

## 41.

Tarwāga ōruwereiūm tschōlla wentām.

Du solst niemand vernichten.

i. e. Wenn dir gleich noch so sehr gringe, arme und elende persohnen unter die augen kommen, solt du ihnen dennoch nicht ihr elend vorwerffen und sie umb deszwillen verachten.

(ōravarei-y-um śōlla vēṇḍām).

(Fehlt in der Textausgabe).

## 42.

Dāndei tāi manām tschalikkanaṛākka wentām.

Lebe nicht so, dasz sich dein vatter und mutter deinetwegen im hertzen betrüben müszten.

i. e. Sey nicht ein ungerathener sohn oder tochter, damit du deinen eltern kein betribnißz verursachen möchtest.

(Nicht in der Textausgabe. Etwa so herzustellen:

tāndei tāy maṇam śalikka naḍakka vēṇḍām).

## 43.

Aiaddēi doril ennu diria wentām.

Suche nicht das ammt eines zöllners,

i. e. Weil die zöllner sich schwerlich für sünden und diebstahl hüten können, auch jederman verhasst sind, indem sie alles so genau visitiren und untersuchen, so solstu dergleichen ammt nicht verlangen.

(Nicht in der ausgabe. Etwa: eiyattei tōḷil ēṇṭu tiriya vēṇḍām, aber die Bedeutung passt nicht ganz!)

## 44.

Ambaladdil aniaiam tscheija wentām.

Thue kein unrecht in der welt.

i. e. Ob du schon mannigfältige gelegenheit hast deinen nechsten zu befortheilen und beydes mit worten und wercken in der welt unrecht zu handeln, solst du dennoch solches auf keinerley weise thun noch ausüben.

(Nicht in der Textausgabe. Es ist herzustellen:

ambalattil aniyāyaṇ śēyya vēṇḍām).

## 45.

Kaīaddēi mēi ēnnunāmba wentām.

Verlasze dich nicht auf deinen leib, als auf etwas wahres oder beständiges, i. e. Glaube nicht, dasz an diesem irdischen leibe die wahre glückseeligkeit hänge, und wir in selbigen das wahre beständige wesen besitzen können, oder dasjenige ding, so zu dem leibe gehören, als allerley fleischliche wohllüste, die können ein recht beständiges vergnügen geben, denn in solcher meynung wirst du dich sehr betrogen finden, und endlich wider deinen willen gewahr werden, dasz der leib und alles leibliche vergänglich sei.

(Fehlt in der Textausgabe. Ich stelle so her:

(kāyattei mēy-y-ēṇṇu namba vēṇḍām).

## 46.

Kāruṇēi ūlla dēschigenēi marukka wentām.

Den gnädigen Gott solt du nicht vergessen,

i. e. Gott, der dir auf so vielfältige arth und weise, gnade, liebe, güte und barmhertzigkeit zu erzeugen pflaget, solt du niemals vergessen, weder in gutten noch in bösen tagen.

(Fehlt in der Textausgabe. karuṇēi-y-ulla dēsigāṇēi marukka vēṇḍām).

## 47.

Nēschaddēi kōṇdu binnurēla wentām.

Hast du mit jemand freundschaft gemacht, so solt du nachmahls nicht wieder zurücktreten,

i. e. So du dich dem gemüthe nach mit einem in der liebe verbunden hast, so lasz solches band der liebe nicht so bald wieder getrennet werden.

(Ich bin nicht sicher über den Tamil-text: nēsarṭṭēi kōṇḍu vēṇḍām).

## 48.

Nīnkāda berūmbariṇēi nīnka wentām.

Diejenige grosze übelthat, so da nicht ohne straffe frey gelassen werden kan, soltu auch nicht so frey dahin gehen laszen,

d. i. Dasjenige böse, so da nach dem rath aller welt musz gestraft werden, soltu nicht verhölen und verbergen, sodasz es nicht nach recht und billigkeit gestraffet werden kan, als es wohl solte.

(Fehlt ebenfalls; ich vermute: nīṅkāda pērumbaḍiṇēi nīṅka vēṇḍām).



49.

Maiaddēi méi énnu námba wentām.

Bilde dir nicht ein, dasz das vergängliche wesen dieser welt etwas wahrhaftiges oder beständiges sey,

i. e. Glaube nicht, dasz die unter der sonnen befindlichen dinge, als gesunder und wohlgeschickter leib, geld, guth, hoheit, kunst und allerley wohlüste, dir eine wahre beständige glückseeligkeit geben können.

(Fehlt in der Ausgabe: māyattei mēy-ēntu námba vēṇḍām).

50.

Wārdei tscholwār wai páddu dēria wentām.

Du solt nicht herum gehen und denen plaudern ins maul sehen,

i. e. du solst denjenigen kein gehör geben, so da nur unnitze und liederliche dinge zu reden pflegen.

(vārttei-śōlvār vāy pārttu-t-tiriya vēṇḍām).

51.

Wāribariddu diriwarórinánka wentām.

Mit den straszen-räubern habe keinen umgang.

(vaṇipattitu-t-tirivār-ōḍinaṅga vēṇḍām).

52.

Mūddōr tscholwārdei danēimarakka wentām.

Der alten leute ihre reden solt du nicht vergessen.

i. e. Die heylsamen lehren und erbaulichen worte, so du aus dem munde der alten hörest, solstu nicht aus der acht laszen.

(mūttōr-śōlvārttei taneī mafakka vēṇḍām).

53.

Mūñnilār dāmmudanē pēscha wentām.

Mit leuten, so nicht zugegen stehen, solst du nicht reden.

i. e. Von abwesenden persohnen solst du nicht dasjenige reden, dessen du dich in ihrer gegenwart zu reden schämen würdest.

(Fehlt in der Textausgabe: muṇ-illar                      uḍaṇē pēśa vēṇḍām).

## 54.

Kāddatōru kānawēn tschōl karākka wentām.

Ein mann, die dich besitzt, dessen rede solstu nicht übertreten.

i. e. Hast du einen mann, der dich liebet und versorget, auch ein stets wachendes auge über dich hat, dasz du nicht möchtest wieder die eheliche liebe handeln, deszselbigen worte und gute vermahnungen solstu nicht verachten noch selbigen entgegen leben.

(Nicht in der Textausgabe. Etwa: kaṭṭat oḍu kaṇavāṇ śōl kaḍakka vēṇḍām).

## 55.

Kāriaddēi ēlimēi ēnnu ēnna wentām.

Halte diejenige sache, so du thun wilt, nicht für schlecht und gringe,

d. i. Was du unter händen hast, es mag auch gleich noch so schlecht und gring sein, das thue ohne gringschätzung, aufdasz du nicht dergleichen nachlässiger weise treiben und in die einbildung kommen möchtest, als seiestu von dir selbst zu allem tüchtig und geschickt ohne dasz du ursache hättest die sache vorhero ein wenig zu erwegen.

(Fehlt: kāriyattei-y-ēṇimeiy-enfu enna vēṇḍām).

## 56.

Wārināraddil mūllu dānei pōra wentām.

Auf den weg, da man gehen sol, solstu keine dornen streuen.

i. e. Du solst keinem hinderlich und schädlich sein in dem lauf seines weges. Wenn du einem schüler den weg zur weisheit zeigen wilt, solstu solchen weg nicht mit dornen, das ist mit unnützen und an der weisheit hinderlichen Disciplinen anfallen, dadurch dergleichen schüler lauter dornichte stacheln in kopff bekommen und auf dem wege zur weisheit aufgehalten und gehindert werden.

(Fehlt; etwa: vaṇṇattil mu|-uḍaṇē pōḍa vēṇḍām).

## 57.

Wārwei nambi pērumēi daneipēscha wentām.

Traue deinem leben nicht und rede nicht hoffärtig davon.

i. e. Glaube nicht, dasz dein leben ein immer wehrendes leben sein wird und gerathe nicht auf die thorheit, dasz du solches rühmen und bey andern hoch preisen woltest, sintemahl du und alle deine herrlichkeit in einem augenblick vergehen kan.

(Fehlt; etwa: varvei nambi pērumēidaneipēsa vēṇḍām).



## 58.

Kōillidu pūschei danēi kuréikka wentām.

Das kirchenopfer solstu nicht schwächen oder vergringern.

i. e. Wenn du entweder Gott oder seinen dienern ein opfer bringen wilt, so handle darunten nicht betruglich. und suche hierinnen dasjenige nicht zu vermindern oder abzubringen, was doch vor langen zeiten hierzu verordnet worden ist.

(Fehlt; etwa: kōvil-l-idu pūseidaneī kufeikka vēṇḍām).

## 59.

Kūnneri mannóram tschólla wentām.

Wenn du auf das richthaus gehst, solstu nicht unechts reden.

i. e. es sey entweder, dasz du über eine sache selbst richten solst, oder dem richter eine sache verbringen wilt, so solst du nichts urtheilen und reden, was wider die wahrheit ist.

(Fehlt: sōlla vēṇḍām).

## 60.

Kulāngōl dānnei orunālum durkka wentām.

Die Teiche solt du niemahls zuschütten oder zufüllen.

i. e. Dasjenige was Gott zum gemeinen Nutz gegeben hat, solt du nicht stohren noch hindern. Dieses heydnische land ist ein sehr hitziges land, daher erkennen dergleichen einwohner es für eine grosze wohlthat, wenn sie hier und dar allgemeine teiche haben können umb sich darinnen zu waschen, wie denn ihre seelen-reinigung der einfältigen und unwisenden leute fürnehmlich in dergleichen waschen bestehet, so da mit unterschiedlichen ceremonien verrichtet wird.

(Tamil etwa: kūlāngaldanneī ōrunāl-um tūrkkā vēṇḍām).

## 61.

Tarwāna kūladdūdane pēścha wentām.

Mit leuten von gringen geschlecht solt du nicht reden.

i. e. Diese Malabarische heyden haben unterschiedliche stamme unter sich, als wie ehemahls unter dem volck Israel gewesen, und nachdem sie wie alle andere menschen von natur ein sehr hofärtiges und stoltzes gemüth haben, so achten es diejenigen, so aus hohen geschlechtern sind, für eine schande, wenn sie mit leuten (von) gringen geschlecht reden. Oder soferne diese gringen ja mit den hohen reden sollen, so müssen sie alsdan die hand fürs maul halten zum zeugnusz ihrer unwirdichkeit.

(tāzvaṇakulattudanē sēra vēṇḍām).

Z. hat eine Variante.

## 62.

Talāndawerēi pollāṅku tschōlla wentām.

Von einen, der da aus seinem hohen stande in einen gringen stand gekommen ist, solst du nichts böses reden,

i. e. Soferne einer von deinesgleichen oder aus deinem geschlechte ins armuth gerathen, so solt du nicht boshafftiger weise über ihn richten.

(tāṇḍavareṭi-p-pōllāṅgu sōlla vēṇḍām).

## 63.

Tschūddaddār manām kūṇṇa wāra wentām.

Lebe nicht so, dasz deine befreundte verdrusz an dir haben,

i. e. Wenn du aus einem guten geschlecht bist, und siehest dasz alle deine freunde ein schickliches leben führen, so solt du nicht etwan ihnen einen schandfleck machen oder so leben, dasz sie sich deiner schämen müssen.

(Fehlt)

## 64.

Tschutāriddiri wārōrināṅka wentām.

Mit den spielern solt du keine gemeinschaft haben,

i. e. Diejenigen so den spielen ergeben sind, suche nicht zu deinen freunden zu erwehlen noch ihren handwerck zuzusehen, damit du nicht von ihnen zu gleicher sünde verführet werden (möchtest).

(Fehlt; etwa: sūdaḍi-t-tirivarōḍinaṅga vēṇḍām).

## 65.

Ānschu pōr kūli dāṇṇei kōlla wentām.

Fünff persohnen soltu ihren verdinten lohn nicht enthalten,

nemlich 1. den lohn des schulmeisters, weil er deinetwegen grosze mühe und arbeit haben musz; 2. den lohn des balbieres, weil du ihn stets zur reinigung deines hauptes und gesichtes nöthig hast; 3. den lohn des wäschers, weil du ihm gleichfals niemahls zur reinigung deines leibes entrathen kanst; 4. den lohn der kinder mütter, und endlich 5. den lohn des medici, weil du seiner ebenfals zur unterhaltung des leibes nöthig hast. Diese 5 persohnen, weil sie schlechterdings zu dem wohlseyn dieses lebens erfordert werden, so halten dergleichen Malabarische heyden sie auch für die nöthigsten und nützlichsten leute, welchen man ihren lohn nicht enthalten müsse.

(āṇṣu pēr kūli kei-k-kōlla vēṇḍām).

Beschluss.



Ōdiwidda waschagattāl ūlaganāden unmeiaī pari-  
widda ulaganīdi.

Derjenige so dieses büchlein zu singen gelehret hat, ist in der wahrheit  
odiwidda waschagattāl ūlaganāden, i. e. ein solcher der  
da die wahrheit gelehret und der welt heyland ist.

N. B. ulaganaden ist ein name so Gott selbst zu kommt.

(ōduvittavāśagattāl ulaganādan  
unmeiyāy-p-pāḍiveitta ulaganīdi).

Pūdaladdil miga wāra porulūm dēri pūlogamma-  
dīrndīrawe wārwa tāme.

Damit du in der welt wohl leben möchtest, solstu reichthum (nemlich  
an der weisheit) suchen und selbst so leben, dasz sich die welt für  
dich fürchte.

i. e. dasz jederman in der welt sich deiner verwundern musz und für  
dir eine demüthige ehrerbiethigkeit haben.

(pōdamuṭṭu miga vāzndu pugazun dēḍi-p-pūlōgam  
uḷḷavum vāzvar tāme. In Ziegenbalg abweichend).

M u d d u m

(m u ṭ ṭ u m)

Das Ende.





# GRIEKSCHE SCHENKINGSOORKONDE UIT ZUID-ITALIË VAN HET JAAR 1127/8

DOOR

U. PH. BOISSEVAIN

VERHANDELINGEN DER KONINKLIJKE AKADEMIE  
VAN WETENSCHAPPEN TE AMSTERDAM  
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VAN WETENSCHAPPEN TE AMSTERDAM 1930





GRIEKSCHE SCHENKINGSOORKONDE UIT ZUID-ITALIË  
VAN HET JAAR 1127/8

De schenkingsacte, die hier voor het eerst wordt gepubliceerd, werd mij ter hand gesteld door Dr. P. J. M. van Gils, te Roermond, die mij vergunde haar uit te geven, waarvoor hem ook hier dank zij gezegd.

Hoe dit dokument, waarbij een paar stukken lands, dicht bij Stylo in Zuid-Italië gelegen, aan het Basiliaansche klooster van den H. Johannes den Maaier, werden geschonken, naar ons land is gekomen, is mij niet bekend. Maar het wordt eenigszins begrijpelijk als men weet hoe het na de opheffing der Basiliaansche kloosters met hunne archivalia is gegaan. „*Den meisten dieser Klöster*“, zegt Battifol, *Röm. Quartalschrift* 2 p. 37, *waren vor ihrer Aufhebung zu Ende des XVIII. Jahrhunderts seit vielen Menschenaltern von den Commendatar-Aebten ihre Handschriften und Archivalien entführt worden, oder letztere waren gänzlich verkommen durch die Sorglosigkeit der Mönche. Am Ende des XVII. Jahrhunderts fand sich endlich ein Mann, welcher eifrig zu retten und zu erhalten suchte was noch an Urkunden und Codices übrig geblieben war: Menniti, General der Basilianer.*” Twee plaatsen werden toen voor de bewaring van het Archief der Orde in Italië bestemd: Rome en Messina. Maar, lezen wij verder bij Battifol, „*das Archiv von S. Salvatore in Messina besteht heute nicht mehr* [verdwenen bij de aardbeving van 1783?]. *Der Inhalt des Klosterarchivs von S. Basilio in Rom wurde ganz zerstreut, nur einige wenige Stücke habe ich im Vaticanischen Archiv wiedergefunden.*”

Hetzij in vroegeren of in lateren tijd is vermoedelijk onze acte door een geestelijke, die Italië bezocht, ergens veronachtzaamd gevonden en medegenomen. Waaraan dan waarschijnlijk te danken is dat zij is bewaard

gebleven. Hoewel vele dergelijke oorkonden over zijn <sup>1)</sup>, zou het verlies van deze acte om twee redenen zeer te betreuren zijn geweest. In de eerste plaats omdat zij een eigenaardigheid vertoont, die bij zoo goed als geen der overige, voor zoover ik heb kunnen vinden, voorkomt, en dan omdat juist van het genoemde klooster zoo uiterst weinig oorkonden bekend zijn.

Het dokument, een vel dik perkament hoog 36—40 1/2 c.M., breed ± 28 c.M., bevat twee schenkingen <sup>2)</sup>: de eerste acte telt 15 regels, de tweede 17. Dan volgen de namen der getuigen en de datum in tezamen 5 regels. Een ruimte van 6—8 c.M. is onbeschreven <sup>3)</sup>.

## TEKST

### I

- 1 † σίγνον χειρὸς νικολ(αου) ἀρδαβάστου· † σίγνον χειρὸς ιω(αννου) <sup>4)</sup> ἀδε(λφου) αὐτοῦ· † σίγνον χειρὸς βασιλ(είου) ἀρδαβάστου ἀδε(λφου) αὐ(ου)
- 2 † σίγνον χειρὸς οὐρσου ἀρδαβάστου· ἡμεῖς οἱ ἀνότεροι γεγραμ(μ)ένοι· οἱ τοῦς τιμίους (καὶ) ζῳῳποιοῦς στ(αυ)ρου
- 3 καθυπογράψαντ(εσ)· φενώμεθα ἡμεῖς ἀμφιερόννω(ν)τ(α)· <sup>5)</sup> χωράφιον εἰς τὸν ναὸν τοῦ δαίου π(ατ)ρ(ὸ)ς ἡμῶν ιω(αννου) τοῦ
- 4 θεριστοῦ· (καὶ) εἰς τὸν κυ(ριον) καθυγούμε(νον) παγχούμιον (καὶ) εἰς τοῦς δε λυποῦς ἀδε(λφου)ς· περὶ ψυχῆς μασ σ(ωτ)ηρίας

1) Uitgegeven door F. Trinchera, *Syllabus graecarum membranarum etc.*, Napels 1865, S. Cusa, *I diplom greci ed arabi di Sicilia pubblicati nel testo originale etc.*, vol. I, 1. 2, Palermo 1868. 1882, G. Spata, *Le pergamene greche esistenti nel grande archivio di Palermo*, Palermo 1864, G. Spata, *Diplomi greci inediti ricavati da alcuni manoscritti della biblioteca comunale di Palermo* in de *Miscellanea di storia italiana*, Torino, IX en XII.

2) Van twee schenkingen op één dokument heb ik bij Trinchera geen voorbeeld gevonden. Het is overigens hier zeer begrijpelijk daar beiden aan hetzelfde klooster gedaan zijn en van de schenkers één in beiden voorkomt.

3) Vgl. het facsimile, waarop het onderste stuk van den onbeschreven, vrij ongelijk afgesneden rand niet is gekomen. Het is iets kleiner dan het origineel. Schaal 7:9.

4) Vreemd dat achter ιω(αννου) niet ἀρδαβάστου volgt, zooals na βασιλ(είου).

5) ἀμφιερόννω(ν)τ(α) is de juiste schrijfwijze, evenals ἀμφιερόννοντ(α) II, 3, niet -τ(εσ). In het onmiddellijk voorafgaande καθυπογράψαντ(εσ) heeft de τ boven de ν een aanhangsel ter aanduiding van het weggelaten -εσ. φαίνομαι (het Latijnsche *manifestus sum*) in den singularis heeft meestal het daarbij behoorend participium in den versteenden vorm op α: φαίνομαι ποιοῦντα, πιπράσκοντα, ἀμφιερόνοντα enz. (Byz. Arch. 4 p. 42 v.). Op dezelfde plaats (p. 43) geeft Ferrari voor den pluralis de vormen φαινόμεθα ἀμφιερόννοντες, πιπράσκοντες enz., maar ook φαινόμεθα πιπράσκοντα, χαρίζοντα. In de oorkonden zal de laatste syllabe in den regel afgekort zijn. Zonder autopsie is niet uit te maken of de uitgevers de syllaben juist hebben aangevuld. — Voor deze en andere vragen het Middeleeuwsch en Nieuw Grieksch betreffende heb ik veel gehad aan den steun van ons medelid Dr. D. C. Hesseling.



- 5 (καί) τῶν γονέων μας· τὸ οντι(α) (καί) διάκειμενον εἰς τόπον ἐπιλέγόμενον<sup>1)</sup> εἰς τὸ βουνικ(όν)<sup>2)</sup> πρὸς ἀνατωλὰς τοῦ  
 6 ναοῦ τοῦ ἁγίου ιω(αννου) τοῦ θεριστῆ· τὸ ἐπιλάγχάνω μας μέρος τῶν ἀρδαβάστονων· ἀπὸ τὸ μέρος τοῦ ἀτζουπ(ου)·  
 7 τὸ μέσον τοῦ μακέδου (καί) τοῦ ραβιουῦσου· εἰς τελίαν (καί) πληρεστίτην ἀμφιέρωσιν· ἀμετάτρεπτον  
 8 (καί) ἀμετα[μετα]μέλυτον· ἀπολάβαμεν δε ἡμεῖς ἀνταμνηβὴν ἀπὸ τὰς χειρὰς κυ(ριου) παγχουμίου κα(ί) καθ(η)-  
 9 γουμε(νου) εἰς τὰς ἐμὰς χεῖρας ταρ(ια). δ. εἰς τελίαν (καί) πληρεσ-  
 10 τῆ(την) ἀμφιέρωσιν· τὸ ἔχην ἐξουσίαν ἡ ἁγία  
 11 τοῦ θ(εο)ῦ ἐκκλησί(α) ποι(εῖν)ῶ βούλη(ι)<sup>3)</sup>· μὴ ἐνοχλούμενος μὴ ἐνποδιζώμε(νος) παρὰ τινος· ἀλλ' ἐν<sup>4)</sup> ποτὲ καί  
 12 ῥῶ(ι) φανούμεν ἡμεῖς οἱ προγεγρα(μμενοι) ἡ ἐκ τοῦς ἰδίους μας (καί) κληρωνώμους ἡ ζήτησιν κύνησιν αγωγὴν ποι-  
 13 ῆσιν πρὸς τὴν τηαῦτην (καί) καθαρὰν μας ἀμφιέρωσιν· ἵνα<sup>5)</sup> στίκωμεν (καί) διφενδεύωμεν· ἴδου μὴ  
 14 ἐκδικήσωμεν (καί) ἴδου διφενδεύσωμεν. ἀλλὰ πρὸς διάστροφὴν πυραθ(ωμεν) ἵνα μὴ ἡσακούοντι(αι)·  
 15 ἀλλ' ἐν προτ(οισ) σχῆ(ι) τὸ ἀναθ(ημα) παρὰ π(ατ)ρ(ο)ς (καί) υἱοῦ (καί) ἁγίου πν(ευματο)ς (καί) τῶν ἱε(ρ)ῶν θεοφόρων π(ατ)ρ(ων)· ζημιούσθω  
 16 (καί) εἰς το δεμόσιον νομισματα) λς· (καί) ἡθ ουτ(ω) στέργ(ειν) (καί) ε(μ)μένην τὴν τήαυτην (καί) καθαρὰν μας ἀμφιέρωσιν<sup>6)</sup>·

1) Meer gewoon is *λεγόμενον*, maar met de praepositie ook *εἰς τόπον ἐπιλεγόμενον* *λαρδαρίαν* Trinchera p. 95 (a. 1110), vgl. *οἱμιοι χειρὸς νικητοῦ μοναχοῦ καὶ τυφλοῦ δ ἐπιλεγόμενος*... Trinchera p. 15 (a. 1015), en elders.

2) Vgl. *χωράφιον καὶ ορος λεγόμενον εἰς τὸ ναδον μαλου* Trinchera p. 100, *χωράφιον*... *τὸν λεγόμενόν εἰς τὴν στράτα κοιτίνα* p. 71.

3) *ποιῶ βούλη* en II, 12 *ἡτηδὴν ποιῆσαι* op de gelijke plaats zijn voorbeelden van de verwording en versteening van de vast voorkomende formules in deze oorkonden. Vollediger en zeer gevarieerde vormen van deze bepaling: *ἵνα ἐχέτω ὁ ἀγωραστής ἐξουσίαν τὸ χωράφιον πωλεῖν χαρίζειν ἀνταλλάττειν καὶ ποιεῖν ὅσα βούλεται* Trinchera p. 196, *τοῦ ἔχειν αὐτοὺς οἰγούμενοι ἐξουσία καλουργάζει ἀνταλλάττει καὶ ποιῆσαι ὅς ἂν βούλονται διὰ τὸ κέρδος δια τὴν ἁγίαν τοῦ θεοῦ ἐκκλησία* p. 136, *τοῦ ἔχειν ο ῥιθεις καθηγουμενος τα τιαυτα χωραφια του νῦν και εις τους απαντας και διηνεκοῖς χρόνους ἐόντας ἐώνων ἡς ἐξουσιαν αὐτῶν ὡς ἰδιος αὐθεντης ποιησαι ὡς δαν θέλει καὶ βούλεται* p. 61, *τοῦ ἀπὸ τοῦ παρόντος καὶ εἰς τοὺς ἐξεις καὶ διηνέκεις χρόνους ἐπεξουσιως ἔχειν τὴν τηαῦτη ἁγία μονή εἰς τα τοιαῦτα χωράφι ποιεῖ τι θελήσει καὶ βούλεται* p. 160, *τοῦ ἔχειν σε αὐτὰ ἀπὸ τὴν σημερον ἡμεραν τε καὶ ὦραν εἰς ἰδίαν ἐξουσίαν καὶ κυριότητα τέκνα τεκνῶν σου ποιεῖν εἰς αὐτὰ εἰ τι καὶ βούλεσαι* p. 173, *καὶ ἀπὸ τοῦ νῦν ἐστωσαν τα τοιαῦτα χωραφια εἰς τὴν ἐξουσίαν καὶ ἁγίας μονης του ὀλοκοπίσαι καὶ γεωργησαι καὶ πράττειν ἡ τι δαν θέλουν καὶ βούλονται* p. 105, *τοῦ ἔχην σε αὐτὰ*... *ποιῆν σε εἰς αὐτὰ ἡ τη καὶ βούλεσε* p. 161, enz.

4) Hier en II, 13 is *ἐν* foutief voor *ἐάν*, zooals overal elders gevonden wordt in deze formule, Trinchera, p. 34. 71. 72. 75. 95. 107. 112. 118. 122. 136. 143. 154. 155. 170. 175 enz., wanneer niet *εἰ* (*ι η υ οι*) gebruikt wordt p. 13. 43. 61. 64. 82. 84. 94. 101. 117. 119. 131. 133. 145. 147. 149. 157. 159. 164. 174. 176 enz. Vgl. p. 15.

5) Zie p. 15.

6) Zie p. 15.



- 1 † σίγνον χειρὸς θύρσου τοῦ ἀρδαβάστου ἀπὸ το μέρον τοῦ βιλλημί·  
 2 † σίγνον χειρὸς λε(οντος) βιλλημί· ἡμεῖς οἱ ἀνώτεροι γεγραμμένοι ἀναλαμβάνόμενοι· (καὶ) τὸν ἐξάδε(λφον) μας  
 3 τον ιω(αννην) τὸν ἐγγον(ον) τοῦ βιλλημί· φενώμεθα ἡμεῖς οἱ ἀνωτέρω γεγρα(μμενοι) ἀμφιεροννοντι(α) τὸ χωράφιον τοῦ βοννίου·  
 4 τὸ ἀμπελώτοπον τοῦ πάππου μας τοῦ βιλλημί· ἀπὸ τὸν τράχειλον τοῦ πετροχειλιδονίων τοῦ ἐκγρεμνοῦ  
 5 ὡσσυκκλήων<sup>1)</sup> ἰδύο μούχρον(η?) τοῦ ἐγκρεμνοῦ ἕως το σύνορον τοῦ πορτάρι (καὶ) τοῦ χαμιλλά<sup>2)</sup>· τὸ ἀπεράμ  
 6 (καὶ) ἀμφιέρωσεν ὁ παπα(σ) δρόσος ὁ χαμιλλὰς· εἰς τὴν αὐτὴν μονὴν· τοῦτον τὸ ἀμπέλιον· γύνεται μέρι δ.  
 7 μέρον νικολ(αοσ) ὁ βιλλημῆς (καὶ) μέρον λε(ων) ὁ ἀνιψύος αὐτοῦ· (καὶ) μέρον ὁ ιω(αννης) ὁ υἱὸς θεόδω(ρου) τοῦ βιλλημί· τοῦτον  
 8 δὲ τὸν ιω(αννην) ἀντιλαβόθη αὐτὸν ὁ λε(ων) ὁ ἐξάδε(λφος) αὐτοῦ· (καὶ) τὸ ἔταιρον μέρον τοῦ οὔρσου τοῦ ἀρδαβάστου (καὶ) τοῦ ἀδε(λφου)  
 9 αὐτοῦ νικολάου· τοῦτον τὸ χωράφιον σὺν τῶν ἀπιδίων· τὰ τρία μέρι ἀμφιερώωνμεν αὐτὰ εἰς τὸν ἁ  
 10 γιον ιω(αννην) τὸν θεωριστὴν· ὑπερ ψυχῆς μας σ(ωτη)ρίας καὶ τῶν ἐμῶν γονέων· ἀπολάβαμεν δὲ ἡμεῖς αν(τ)α  
 11 μῆβιν ἀπὸ τὰς χεῖρας κυ(ριου) παγχουμίου κα(ι) καθ(η)γουμε(νου) ταρ(ια)· δ ἡμισὴ· εἰς τελείαν (καὶ) πληρεσιάν ἀμ-  
 12 φιερώσιν· τὸ ἔχειν ἐξουσίαν ἢ ἀγία τοῦ θ(εο)υ ἐκκλησία ἡτηδὴν ποιήσε μέχρι τερμα των αἰῶνων μι ε-  
 13 νοχλούμε(νος) μὴ ἐμποδίζώμε(νος) παρὰ τινος· ἀλλ ἐν ποτὲ καιρῶ(ι) φανή(ι) τῆς ἐκ τῶν κατ' ἐμῶν<sup>3)</sup> μερῶν  
 14 εἴτε(?) ἡμεῖς οἱ προγεγρα(μμενοι) ἢ ἐκ τοῦς ἐμὰς ἰδίους (καὶ) κληρωνόμους ἢ ζήτησιν κύνησιν ἀγωγὴν ποιήσιν·  
 15 πρὸς τὴν τηαύτην ἀμφιέρωσιν· ἵνα στήκωμ(εν) (καὶ) διφενδεύωμ(εν) αὐτ(ην)· ἰδοῦ μὴ ἐκδωήσωμ(εν) (καὶ) οὐ μ(η) διφενδεύσωμ(εν)

1) ὡς συγκλείων of wellicht ὁ συγκλείων of ὡς συγκλεῖον. De opsomming der grenzen van de grondstukken wordt in deze oorkonden veelal besloten met de woorden καὶ συγκλήει (συγκλή p. 264. 270, σινκλή p. 172, συγκλή p. 164, σύνκλήη p. 129. 258. 261. 263), of korter καὶ κλείει p. 146 (κλήη p. 50). Soms uitvoeriger: καὶ κλείει τὸ χωράφιον ἀπὸ πασίου μερος p. 112, καὶ σὴνκλή ἥς τὸ ἀμπελιον τὸν ἐρεμυτιόν p. 165, σὺνκλεί εἰς τὴν προγραφισσαν σαγγριμιλιαν p. 81. Hetzelfde wordt aangeduid p. 117 door ὅπου καὶ οἱ ἀρχὶ ἐγένετο.

Hier is het eenigszins anders gebruikt.

2) Indien τοῦ χαμιλλὰ zou opgevat moeten worden als „van de vlakke“ kon τὸ ἀπεράμ (= ἀπέραντον?) daarbij behooren en „de uitgestrektheid“ beteekenen, maar men verwacht dan toch τοῦ ἀπεράμ. Als het bij het volgende behoort, en het leesteeke voor τὸ maakt dit aannemelijk, dan beteekent het wellicht „lang geleden“, eigenlijk „oneindig lang geleden“. Vgl. p. 8, 2.

3) Schrijffout voor κατ' ἐμῶν?



16 ἀλλὰ (καὶ) πρὸς διάστροφὴν πυρασθ(ωμεν) ἵνα μὴ ἡσυχονώμεθ(α)  
 ἀλλ' ἐν προτ(οῖς) σὺν τῷ αναθ(ήμα) παρὰ π(ατ)ρ(ος) (καὶ) ὕλοῦ  
 (καὶ) ἀγίου πνεύματος

17 <καὶ> τῶν τ' ἁγίων θεοφόρων π(ατ)ρῶν ζημιούσθω (καὶ) εἰς το  
 δεμόσιον νομισματα) ᾧ ἐν παρουσίᾳ(ι) μ(α)ρ(τυρῶν)·

1 †<sup>1)</sup> λεοντήος νηκηφορου του πορτοπαπα του φηλορι μ(αρτυρ)  
 υπ(εγραψα)

2 † νικδ(λαος) κασίροιον μ(αρτυρ) υπ(εγραψα) των τειμιον σι(αυ)ρον  
 † βασιλ(ειος) πρε(σβυτερος) χαμιλλ(ας) υπ(ε)γρ(αψ)α ἱκν(αι) χύρ(ι)  
 † παγκράτης αδελφος αυτου μ(αρτυρ) υπ(εγραψα) των τίμ(ιον)  
 σι(αῦ)ρον<sup>2)</sup>

3 † νικολ(αος) χαλμεύς μ(αρτυρ) υπ(εγραψα) τὸν τίμιον σι(αυ)ρον  
 † κωνστ(αντινος) κατ(ηχητησ) τοῦ σελιμά μ(αρτυρ) υπ(εγραψα)  
 τον τιμιον σι(αυ)ρον

4 † παπα(σ) ουρσ(ι)κτι(ιος) του χαγγεμου μ(αρτυρ) υπ(εγραψα) εἰκίαν<sup>3)</sup>  
 μου χιρι † βασιλ(ειος) βουκουτίας μ(αρτυρ) υπ(εγραψα) τὸν  
 τίμιον σι(αυ)ρον

5 † εγρ(αφ)η χειρὶ εμοῦ παπα νικηφο(ρου) του επονιμία τοῦ μουν-  
 δούφα· ετ(ους) ̅ζ̅ ̅χ̅ ̅λ̅ ̅ς̅ ινδ(ικτιωνος) ̅ς̅

## VERTALING

## I

† Handteekening van Nicolaus Ardabastus.

† Handteekening van Johannes zijn broeder.

† Handteekening van Basilius Ardabastus zijn broeder.

† Handteekening van Ursus Ardabastus.

Wij de hierboven geschrevenen, die de eerwaardige en levenwekkende kruizen onderteekend hebben, wij wijden (blijken wijdende) een stuk gronds aan de kerk van onzen H. vader Johannes den Maaier (Theristes) en aan den heer abt Panchumius en de overige broederen, voor ons zieleheil | en dat onzer ouders, zijnde gelegen ter plaatse 5 genaamd Tenberg, ten oosten van de kerk van den H. Johannes den Maaier, het ons competeerende deel van de goederen der Ardabasti, van de portie van Atzupo, tusschen <het goed van> Macedo en Rabiosus, tot een volkomen en volledige wijding, onveranderlijk en onberouwelijk. En wij hebben uit de handen van den heer abt Panchumius in onze handen als vergoeding ontvangen 4 tariën, tot volkomen en volledige

1) De kruizen zijn alle verschillend van vorm. Vgl. het facsimile.

2) αυτου-σι(αῦ)ρον op de derde regel aan het eind.

3) Misschien τείκίαν.

- 10 wijding, opdat de | H. Kerk Gods de macht hebbe er mede te doen  
 wat men wil, niet lastig gevallen niet verhinderd door iemand. Maar  
 indien te eeniger tijd wij de bovengeschrevenen of een van onze ver-  
 wanten (kinderen) en erfgenamen zullen blijken kwestie, geding of  
 actie te beginnen over onze zoodanige onvoorwaardelijke wijding, dan  
 zullen wij er voor staan en haar verdedigen. Indien wij niet zouden  
 vrijwaren en niet zouden verdedigen maar naar verandering (ver-  
 draaiing) zouden trachten, dat zij dan niet gehoord worden en kome  
 over hen in de eerste plaats de vloek van Vader, Zoon en Heiligen  
 Geest <en> van de driehonderd door God geïnspireerde Heilige  
 15 Vaders; en moet hij ook beboet worden | met 36 nummi ten profijte  
 van den fiscus. En zoo zij en blijve vast deze onze onvoorwaardelijke  
 wijding.

## II

† Handteekening van Ursus (Thyrsus *cod.*) Ardabastus van het deel  
 van Billimis.

† Handteekening van Leo Billimis.

Wij de hierboven geschrevenen, ook met ons nemende (optredende  
 voor) onzen neef (cousin) Johannes, den kleinzoon van Billimis, wij  
 de boven geschrevenen wijden (blijken wijdende) een stuk gronds van  
 het bergland, den grond van den wijngaard van onzen grootvader Bil-  
 5 limis, van de kam (hals) van het ravijn der rotszwaluwen | omvattend  
 de twee . . . . .<sup>1)</sup> van het ravijn tot aan de grens van Portarius en  
 Chamillas<sup>2)</sup>. En lang geleden (?) heeft de presbyter Drosos, de nederige,  
 aan hetzelfde klooster<sup>3)</sup> dezen wijngaard gegeven. Het zijn 4 deelen:  
 een deel Nicolaus Billimis, en een deel Leo zijn neef, en een deel  
 Johannes de zoon van Theodorus, den zoon van Billimis; dezen  
 Johannes, voor hem optredend Leo zijn neef (cousin). En het andere  
 deel van Ursus Ardabastus en zijn broeder Nicolaus.

Dit terrein met de pereboomen, de drie deelen, wijden wij ze aan  
 10 den H. | Johannes den Maaier, voor ons zieleheil en dat onzer ouders.  
 En wij hebben uit de handen van den heer abt Panchumius als ver-  
 goeding ontvangen  $4\frac{1}{2}$  tariën, tot volkomen en volledige wijding,  
 opdat de Heilige Kerk Gods de macht hebbe wat ook (er mede) te  
 doen tot aan het einde der eeuwen, niet lastig gevallen en niet ver-

1) Het woord *μούχρονη*, *μουσχρονη* of *μουνχρονη*, want er schijnt een letter  
 tusschen *μου* en *χρονη* te zijn ingevoegd, is niet bekend, evenmin *χρονη*,  
 indien men *μού χρονη* zou willen lezen, hetgeen daar twee de schenking doen,  
 moeilijk is aan te nemen. Is de *χ* zeker? Wellicht *ου*?

2) Men zou ook aan poort (*πορτάριον*) en vlakte (*χαμillas*) kunnen denken.  
 Vgl. echter *ης το σίγαρον κυρου θωμα*, Trinchera p. 206.

3) Wien de schenking geldt wordt expressis verbis eerst later (r. 10) gezegd  
 maar blijkt reeds terstond omdat deze acte op hetzelfde perkament als de eerste staat.



hinderd door iemand. Maar indien te eeniger tijd iemand van mijn deelen blijke, hetzij wij de boven geschrevenen of van onze verwanten (kinderen) en erfenamen, kwestie, geding of actie te beginnen over de zoodanige schenking dan zullen wij er voor staan en haar verdedigen. Indien wij niet zouden vrijwaren en niet zouden verdedigen maar ook naar verandering (verdraaiing) zouden trachten dan moeten wij niet gehoord worden maar dan treffe ons in de eerste plaats de vloek van Vader, Zoon en Heiligen Geest en van de driehonderd door God geïnspireerde Heilige Vaders; en ook worde hij beboet met 36 nummi ten profijte van den fiscus.

In tegenwoordigheid van getuigen.

† Ik, Leontius, zoon van den archipresbyter Nicephorus Filori, getuige, heb onderteekend.

† Ik, Nicolaus, zoon van Casirius, getuige, heb het eerwaardig kruis onderteekend.

† Ik, Basilius, nederig presbyter, heb eigenhandig onderteekend.

† Ik, Pancratius, zijn broeder, getuige, heb het eerwaardig kruis onderteekend.

† Ik, Nicolaus, kopersmid, getuige, heb het eerwaardig kruis onderteekend.

† Ik, Constantinus, catecheet van Selima, getuige, heb het eerwaardig kruis onderteekend.

† Ik, presbyter Ursicitius, zoon van Changemos, getuige, heb met mijn eigen hand onderteekend.

† Ik, Basilius Bucattius, getuige, heb het eerwaardig kruis onderteekend.

Is geschreven door de hand van mij, presbyter Nicephorus, genaamd Munduphas, in het jaar 6636, indictie 6<sup>1)</sup>.

Hoewel over het geheel goed bewaard is het schrift toch op eenige plaatsen min of meer uitgewischt, in het bijzonder in de tweede oorkonde aan de linkerzijde, vooral van regel 11 af.

Spiritus en accent, een enkele maal ook de letter, zijn op die plaatsen soms onzeker.

Voor het bepalen van de syllabe waarop het accent staat is ook een bezwaar dat het er dikwijls meer naast dan boven staat. Vgl. b.v. *ἡμεῖς* I, 8 (en over het geheel de circumflexus en gravis op de laatste lettergreep, eindigend op een consonaat), *πληρότατην* I, 9, enz.

Afgekort zijn ten eerste de nomina sacra: *θεός* I, 10; II, 12, *κύριος* I, 4, 8; II, 11, *πατήρ* I, 3, 14 (bis); II, 16, 17, *πνεῦμα* I, 14; II, 16, *σωτηρία* I, 4; II, 10, *σταυρός* I, 2; II in de subscripties der getuigen; maar niet *υἱός*,

1) In het jaar 1127 indien de oorkonde geschreven is in September, October, November of December, in 1128 indien geschreven in een der maanden van Januari tot Augustus.

en bij deze aansluitend (?) *μάρις* II, 17. Eveneens afgekort zijn de verwantschapsnamen *ἀδελφός* I, 1. 4; II, 8 en *ἐξάδελφος* II, 2. 8; verder de eigennamen *ἰωάννης* I, 1. 3. 6; II, 3. 7. 8. 10, *νικόλαος* I, 1, II, 7 (voluit II, 9), *βασιλείος* I, 1 *λέων* II, 2. 7. 8 *θεόδωρος* II, 7; voorts ook *ταρία* I, 9; II, 11 *νομίσματα* I, 15; II, 17 met volgend in cijferletters geschreven getal. — In de subscripties der getuigen zijn meer afkortingen. — Voor *καί* is het bekende siglum steeds gebruikt, behalve II, 10 (*καί*), I, 8 (*κ/*), en I, 11; II, 11 *κ* vgl. I, 10. De meest voorkomende eindsyllaben zijn op de gewone wijze dikwijls afgekort.

De *β* is slechts op één plaats I, 1 als *β* geschreven in het tweede *ἀρδαβαστου*, overal elders *υ*.

De getallen zijn in letters gegeven: *Δ* I, 9; II, 11, *ῥ* I, 14; II, 17, *λς* I, 15; II, 17, en in jaartal en indictie; behalve *τρια* II, 9.

*ι* en *υ* veelal met 1 of 2 (op spiritus lenis gelijkende) punten, b.v. *οἱ γνον* II, 2, *ἴδου* I, 12. 13, II, 15. *υῖοῦ* I, 14; II, 16.

### Orthographie <sup>1)</sup>

Wat de orthographie betreft valt het op dat de vaste eindformules van bevestiging en van sanctie bij niet nakomen van de verplichting zeer slordig geschreven zijn <sup>2)</sup>.

Enkele medeklinker in plaats van dubbele: *εμένην* (= *εμμένειν*) I, 15; *γεγραμένοι* I, 2; dubbele in plaats van enkele: *ἀμφιερόννω* (<*ν*> *τ(α)*) I, 3; *ἀμφιεροννont(α)* II, 3, *ἀμφιερώωννομεν* II, 9, *ἐπιλάγχάννω* I, 6.

### Itacisme, enz.

*η* voor *ει*: *ἐχην* I, 9, *ἡσανούont(αι)* I, 13, *ἡσανουόμεθ(α)* II, 16, *ἡθ* I, 15, *εμένην* I, 15, *συκλήων* II, 5

*ει* voor *η*: *τράχειλον* II, 4

*η* voor *ι*: *ψυχηκῆς* I, 4; II, 10, *ζήτησην* I, 11, *βιλλημι* II, 1. 2. 4. 7, *ἀμφιερώσιν* II, 12, *ἐξουσήαν* II, 12, *ἡτηδάν* II, 12, *τῆς* II, 13. — *λεοντηου* 1\*, *νηκηφορου* 1\*, *φηλορη* 1\* (vgl. *αμπέλιον λέου φιλώρη*, (*φυλώρη* Trinchera p. 489) *παγκράτηος* 2\*

*ι* voor *η*: *μι* I, 10 (bis). 13; II, 12. 16, *στίκωμεν* I, 12, *βιλλιμη* II, 3, *μέρι* II, 6. 9, *αντ(α)μηβιν* II, 10/1, *ζήτισιν* II, 14

*η* voor *οι*: *άνταμηβῆν* I, 8, *αντ(α)μηβιν* II, 10/1, *τηαῦτην* I, 12, *τήαντ(ην)* I, 15, *τηαῦτην* II, 15

1) Van de acht getuigen hebben de vijf geestelijken n. 1. 2. 3. 4. 7 (van n. 2 en 4 is het niet zeker dat zij geestelijken zijn, maar waarschijnlijk) eigenhandig het kruis gezet en het bijschrift geschreven, hetgeen blijkt uit het slechte schrift. Voor de anderen heeft de schrijver van de oorkonde dit gedaan. — De aanhalingen uit de subscripties hebben alleen een arabisch cijfer, die der vijf geestelijken zijn van een sterretje voorzien.

2) Bij niet weinige oorkonden van dezen aard krijgt men den indruk dat de schrijver slechts op den klank af de woorden heeft neergeschreven. Vgl. p. 5, 1.



η voor υ: ἡμισὴ II, 11 •

υ voor η: καθυγούμε(νον) I, 4; ἀμεταμέλντον I, 8, σχὺ II, 16

ει voor οι: εἰκιαν 4\*

ι voor ει: τελίαν I, 9, ποιήσιν I, 11/2; II, 14, ἔδου I, 12. 13; II, 15 — εἰκιαν 4\*, χιρι 4\*

ει voor ι: τειμιον 2\*

ι voor οι: ἔκν(αι) 2\*

ι voor υ: ἐπονιμία 5\*

υ voor ει: πυραθ(ωμεν) I, 13; II, 16 — ἔκν(αι) 2\*, χυρι 2\*

υ voor ι: κύνησιν I, 11; II, 14, γύνεται II, 6, ἀνιψύος II, 7

υ voor οι: λυποῦσ I, 4

οι voor ι: κασίτρου(?) 2\*

Voorts:

αι voor ε: ἔταιρον II, 8

ε voor αι: φενώμεθα I, 3; II, 3, ποιήσε II, 12

ε voor η: δεμόσιον I, 15; II, 17

ι voor ε: ἀνιψύος II, 7; vgl. διφενδεύω I, 12. 13; II, 15.

ο voor ω: ἀνότεροι I, 2; II, 3, ζώωποιοῦσ I, 2, ἡσακούοντι(αι) I, 13, προτ(οισ) I, 14; II, 16 — πορτοπαπα 1\*

ω voor ο: ζώωποιοῦσ I, 2, φενώμεθα I, 3; II, 3, ἀμφιερόννω(ν)τι(α) I, 3; II, 3, ἀμφιερώνομεν II, 9, ἐπιλέγόμενον I, 5, ανατωλάς I, 5, ἐπιλάγχάννω I, 6, ὦ I, 10, ἐνποδιζώμε(νοσ) I, 10; II, 13, κληρωνώμονος I, 11, κληρωνόμονος II, 14, ἀναλαμβάνόμενοι II, 2, ἀμπελώτοπον II, 4, συνικληων II, 5 — των 2\*

ον voor ω: ραβιοῦσον I, 7

Spiritus

asper voor lenis: εἰσ I, 5. 9; II, 11, ἡ I, 11; II, 14, ἡθ (= εἶθ\*) I, 15, ἡσακούοντι(αι) I, 13, ἡσακονώμεθ(α) II, 16, ἡτηδάν (εἴ τι δ' ἄν ?) II, 12, ἔδου (εἴ δ' οὐ) I, 12. 13; II, 15

lenis voor asper: ἀγίον I, 6. 14; II, 16, ἀγία I, 9, ἀγίων I, 14; II, 17, ἔταιρον II, 8, ἡμεῖς I, 11, ἔνα II, 15, ὑπερ II, 10

spiritus weggelaten: ἄγιον II, 9/10, αγωγήν I, 11, ἀδε(λφου) II, 8, ἀμφιέρωσιν II, 15, ἀναθ(ημα) II, 16, ανατωλάς I, 5, ἀν<α>μηβιν II, 10/11, ἀπεράμ II, 5, ἐγκρεμοῦ II, 5, εἰσ II, 9, εκ I, 11, εκδικήσωμ(εν) II, 15, ἐμένην I, 15, ἐμὰς II, 14, ἐμῶν II, 13, ἐν I, 14; II, 16, ἐνποδιζώμε(νοσ) II, 13, ἐχειν (εχειν ?) II, 12, ἰδίουσ I, 11, ἔνα I, 12, ιω passim, ου II, 15, ουτ(ω) I, 15, ραβιοῦσον I, 7

spiritus ongewoon: ἀμφιέρωσιν I, 7, ἀμφιέρωσιν II, 12, ἀμφιέρωνομεν II, 9, τηαῦτην I, 12, θεδφόρων I, 14, θεδδω(ρου) II, 7, ζώωποιοῦσ I, 2, ἐπιλάγχάννω I, 6, ἐπιλέγόμενον I, 5, μέχρι II, 12, υἱοῦ I, 14 (υἱοῦ ?)

accent

circumflexus voor acutus: ζώωποιοῦσ I, 2, λυποῦσ I, 4, τῆσ II, 13, τοῦσ I, 2. 4. 11; II, 14, ραβιοῦσον I, 7, αἰώνων II, 12. Vgl. ἔδου I, 13; II, 15

acutus voor circumflexus: φανούμεν I, 11 τούτον II, 7. 9, χείρας I, 9; II, 11 — φανῇ II, 13

acutus op ongewone plaats: ἀνιψύος II, 7, ἀνοτέροι II, 3, ἄγιων II, 17, ἀρδαβάστονων, I, 6 χείρας I, 8

accent verwaarloosd: ἀλλα I, 13, ἀμφηξέωσιν II, 11/2, ἀμφιερον-  
νοντ(α) II, 3, δε I, 4 ἡ II, 14, ἡθ I, 15, θεόδω(ρον) II, 7, ἔνα I, 13; II, 16,  
καθ(η)γουμε(νον) I, 8; II, 11, μι II, 16, οντ I, 5, λε(ων) II, 7. 8, λε(οντος)  
II, 2, νικολ(αος) II, 7, παρα I, 14; II, 16, περι I, 4, προς I, 12; II, 15<sup>1)</sup>,  
προτ(οισ) I, 14; II, 16, τερματων II, 12, τηαῦτην I, 12, το I, 15; II, 1. 5. 17

dubbel accent: διάκειμενον I, 5, διάστροφῇν I, 13; II, 16, καὶ | ρῶ(ι)  
I, 10/1 (vergissing)

Er zijn twee ontwijfelbare schrijffouten in de oorkonden: ἀμε-  
ταμεταμέλντον I, 8, waarvan het tweede μετα zonder schrappings-  
teeken is blijven staan, en, vreemd genoeg, de eigennaam θύρσου in  
plaats van οὔρσου II, 1<sup>2)</sup>). Misschien is ook συκλήων II, 5 zulk een  
fout, vgl. p. 6, 1 κατ' ἐμῶν II, 13 vgl. p. 6, 3 en ἐν I, 10 en II, 13 voor  
ἐάν, vgl. p. 5, 4 en ἔ I, 14 en II, 17 voor τῇ vgl. p. 17, 2.

Eigenaardigheden in de woorden:

Κοινῇ en Neograeca:

ἀμπέλιον II, 6, wijngaard. Oud-Grieksch wijnstok, Arist. Ach. 512.

ἀνιψύος II, 7, vgl. p. 26.

ἀμπελώτοπον II, 4, grondstuk van den wijngaard.

ἀμφιερόννω I, 3; II, 3. 9 = ἀφιερῶ, wijden, ἀμφιέρωσε II, 6, ἀμφι-  
έρωσις I, 7. 9. 12. 15; II, 10/1. 15.

ἀνταμῆβῃ (= ἀνταμοιβῇ) I, 8; II, 10/1 = ἀντιδωρεά.

τὸ ἀπεράμ II, 5, vgl. p. 6, 2.

ἀπιδία II, 9, peereboom.

βούνιον II, 3 en βουνικ(όν) I, 5, berg en bergland.

γύνεται II, 6, „is in totaal”; veel op papyri.

ἐγκρεμνόν II, 5 (en met metathesis ἐγκρεμνόν II, 4), steilte, afgrond.  
ἐμὰς zie μὰς.

ἐξάδελφος II, 2. 8, neef (cousin) vgl. p. 26.

ἕως II, 5, tot aan, (ἕως τὸ σύννορον).

ζωοποιός I, 2, leven gevend.

καθηγούμενος I, 4. 8; II, 11, abt.

μὰς I, 4. 5. 6. 11. 12. 15; II, 2. 4. 10 = ἡμῶν, ἐμὰς I, 9; II, 14 = ἡμε-  
τέρας en ἐμῶν II, 10 = ἡμετέρων, vgl. κατ' ἐμῶν II, 13. ἡμῶν, niet

1) Het accent ontbreekt bij παρα περι προς wellicht omdat zij met het volgende woord als één zijn gevoeld. Het omgekeerde is het geval in διάκειμενον I, 5, διάστρο-  
φῇν I, 13; II, 16. Of is het teken boven de α een spiritus lenis?

2) ἐγκρεμνοῦ II, 4 naast ἐγκρεμνοῦ II, 5 en πορτοπαλα 1\* zijn gevallen van metathesis.



μασ, I, 3 in τοῦ ὁσίου πατρὸς ἡμῶν ἰωάννου τοῦ θεωριστοῦ, waar *μασ* te familiaar zou klinken.

μέρον II, 1.7 (ter). 8 = μέρος I, 6 (bis); plur. μέρι II, 6.9 (vgl. μερων II, 13).

πάπας II, 6 en in de subscripties πορτοπάπας 1\*.

πετριχειλιδόνιον II, 4, rotszwaluw.

πορτάρι II, 5, poortje(?), vgl. p. 8, 2.

στήκω I, 12; II, 15, er bij staan, er bij blijven staan, er zich aan houden (van ἔστηκα gevormd).

χαμιλλάς II, 5, de vlakte(?) vgl. p. 8, 2; als epitheton van personen (monnikken enz.), de nederige II, 6 en 3\*.

χωράφιον I, 3; II, 3.9, terrein, grondstuk.

#### Latijnsche woorden.

διφενδέω, διφενδέγω I, 12. 13; II, 15 (bis), *defendere*. Dergelijk gevormde woorden zijn talrijk, o. a. ἐκσφουνγεύειν *expungere*, testament van Phoibammon, *Cat. gén. des antiquités égypt. du Musée de Caire, Pap. grecs d'époque byz.* II, 2, λεγατεύω *legare*, πακτεύω (beide *Prochiron auctum* XXVII § 293), τραδιτεύω Trinchera p. 528.

Naar analogie van deze vormen ook στρατηγέω Montfaucon *Palaeogr. Gr.* p. 410

Naast διφενδέω ook δεφενδέω, δηφενδέω. — διαφεντεύω (Psichari, *Mélanges Havet* p. 410), δεφεντενδέειν Trinchera n. 72, δεφενσιώνος (gen.) Trinchera n. 235.

σίγνον = *signum* I, 1.2; II, 1.2

τὰ ἀρδαβάστονα I, 6, de goederen der Ardabasti, naar analogie der adiectiva op -anus, *Tulliana* enz.

#### Morphologie.

θεριστή I, 6 gen. van θεωριστής; maar θεωριστοῦ I, 4.

βιλλημί II, 1.2.4.7, βιλλιμή II, 3 gen. van βιλλημή II, 7.

φηλορη II, 1\* gen. van φηλόρησ.

χαμιλλά II, 5 gen. van χαμιλλάς.

σελιμά II, 4\* gen. van σελιμάς.

μουνδουφα II, 5\* gen. van μουνδούφας.

παπα II 5\* en πορτοπαπα II, 1\* gen. van πάπας en πορτοπάπας.

μακέδου II, 7, gen. van μακεδών?

τοῦτιον τὸ II, 6.9.

ἐπιλάγχάνω I, 6 = ἐπιλάγχανον, vgl. ἀμφιερόννω I, 3 = ἀμφιερόν-  
νοντα.

ἀπολάβαμεν I, 8; II, 10 = ἀπελάβομεν.

ἀντιλαβόθη II, 8 = ἀντελήφθη (Dep. Pass.) (?)

## Syntactische eigenaardigheden.

τοῦ πετροχειλιδονίων τοῦ ἐγκρεμνοῦ II, 4 = τοῦ ἐγκρεμνοῦ τοῦ πετροχειλιδονίων.

adiectivum i. p. v. adverbium οἱ ἀνότεροι γεγραμμένοι I, 2; II, 2. 3. In deze oorkonden ook dikwijls ὁ (οἱ) ἀνωτέρω γεγραμμένος (-νοι).

ἀμετάτρεπτον καὶ ἀμεταμέλντον adverbialiter achter εἰς τελείαν καὶ πληρεστάτην ἀμφιέρωσιν I, 7/8. In deze oorkonden ook dikwijls attriboot van het substantief.

appositie en attriboot niet overeenkomend met het woord waar het bij behoort: χωράφιον . . . τὸ ονι(α) καὶ διάκειμενον I, 3. 5, ὡσσυγκλήων (?) II, 5, Vgl. p. 6, 1 — εἰκίαν μου χιρί II, 4\*.

## Gebruik van praepositie in plaats van casus.

ἀμφιερόννω: εἰς τὸν ναὸν . . . καὶ εἰστέ τὸν κυ(ριον) καθυγούμε(νον) παγχούμιον καὶ εἰς τοῦς δε λυποῦς ἀδελφούς I, 3/4, εἰς τὴν αὐτὴν μονὴν II, 6, εἰς τὸν ἅγιον ἰω(αννην) τὸν θεωριστὴν II, 9/10.

ζημιούσθω εἰς το δεμόσιον I, 14/5; II, 17.

πρὸς διάστροφὴν πυραθ(ωμεν) I, 13; II, 16.

Opvallend ook

ζήτησιν κύνεισιν αγωγὴν ποιήσιν πρὸς τὴν τηαύτην . . . ἀμφιέρωσιν I, 11/2; II, 14/5.

## Praepositie.

ἀπὸ met accusativus: ἀπὸ τὸ μέρος I, 6; II, 1, ἀπὸ τὸν τράχειλον II, 4, ἀπὸ τὰς χειρὰς I, 8; II, 11

ἐκ met accusativus: ἐκ τοῦς ἰδίους μας καὶ κληρωνώμοις I, 11; II, 14, maar ἐκ τῶν . . . μερῶν II, 13

σὺν met genetivus: σὺν τῶν ἀπιδίων II, 9

εἰς in plaats van ἐν: εἰς τόπον I, 5

περὶ in plaats van ὑπὲρ: περὶ ψυχικής μας σωτηρίας I, 4, maar ὑπερ II, 10.

## Pleonasmen.

ἡμεῖς οἱ ἀνότεροι γεγραμ(μ)ένοι . . . φενώμεθα ἡμεῖς I, 2. 3; II, 2. 3, vgl. p. 17, a.

τούτον δὲ τὸν ἰω(αννην) ἀντιλαβόθη αὐτὸν ὁ λε(ων) ὁ ἐξάδε(λφος) αὐτοῦ II, 7. 8

τὰ τρία μέρη ἀμφιερόννομεν αὐτὰ II, 9

εἰς τοῦς δε λυποῦς ἀδε(λφούς) I, 4.

τίς voor οὐδεὶς na negatie: μὴ ἐνοχλούμενος . . . παρὰ τινος I, 10; II, 12/13.



Anacolouthische en andere ongewone en verstarde constructies:

φενώμεθα... ἀμφιερόννω<ν>τ(α) I, 3; II, 3, vgl. p. 4, 4.

ὥσσυνεκλήων II, 5, vgl. p. 6, 1

τὸ ἔχην ἐξουσίαν ἢ ἀγία τοῦ θ(εο)ῦ ἐκκλησί<α> ποι<εῖν> ὡ βούλη<ι> (2 Sing.), μὴ ἐνοχλούμενος μὴ ἐμποδιζόμε(νος) I, 9/10; II, 12. Bij de laatste vier woorden is blijkbaar gedacht aan Panchumius.

ἴδου μὴ ἐδικήσωμεν (καί)... διφενδεύσωμεν ἀλλὰ... πυραθώμεν ἵνα μὴ ἡσ ακούον(ται) (maar ἡσ ακουώμεθ(α) II, 15/6)... ζημιούσθω I, 12—14; II, 15/6.

ἀλλ' ἐν ποτὲ καιρῷ(ι) φανούμεν ἡμεῖς (φανή(ι) τῆς) I, 10; II, 13. Vgl. p. 5, 4. Enkele voorbeelden: καὶ εἰς ποτε κερῶ φανὶ τῆς Trinchera p. 107, καὶ εἰς δὲ φανὴ τις ποτε καιρῶ η̄ χρόνῳ p. 75, εἰ δὲ ποτὲ καιρῶ η̄ χρόνῳ φωραθῇ τι p. 13. 95, η̄ δε καὶ παλιν φανουμεν ποτὲ καιρῶ χρόνῳ p. 61, ἴ δὲ ποτε καιρῶ χρόνῳ φορανθῶ p. 133, enz. Slechts éénmaal vind ik ἐν toegevoegd δι δὲ μετέπιτα ἐν κερῶ η̄ χρόνῳ μεταμελοῦ γενώμεθα p. 149, maar hier begint de formule toch met εἰ (δι).

ἡθ ον(ω) στέργειν(καί) ἐμένην τὴν τήαυτ(ην) (καί) καθαρὰν μασ ἀμφιέρωσιν I, 15. Verbonden met een nominativus: εἰθ' οὕτως στέργειν καὶ ἐμμένειν ἢ τοιαύτη κύρωσις νεναία καὶ ἀπαρσάλευτος Trinchera p. 96, met accusativus p. 16.

εἰ met coniunctivus: ἴδου μὴ ἐδικήσωμεν (καί) ἴδου διφενδεύσωμεν ἀλλὰ... πυραθ(ωμεν) I, 12. 13, II, 15. 16.

ἵνα = „dat<dan>”: ἵνα στίκιωμεν καὶ διφενδεύωμεν I, 12; II, 16 en ἵνα μὴ ἡσ ακούον(ται) ἀλλ' ἐν προτ(οις) σχή(ι) I, 13/4; II, 16. Vgl. b.v. ἡ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα Paul. Ephes. 5, 33, ἵνα μὴ μωρὸς ᾖ ἀλλ' ἵνα μαθησ Epict. 4, 1, 9. In het Nieuwgrieksch tot να geworden van het Futurum.

Opsommend elliptisch.

μέρον νικολ(αο)ς δ βιλλημῆς (καί) μέρον λε(ων) enz. II, 7, maar dan καὶ τὸ ἔταιρον μέρον τοῦ οὐρσου τοῦ ἀρδαβάστου II, 8.

## II

De beide acten zijn op de voor deze soort oorkonden gebruikelijke wijze geconcipieerd en kunnen gesplitst worden in I protocol: *a.* beginprotocol, *b.* eindprotocol, en II tekst.

Ia bevat de kruizen der schenkers, gevarieerd van vorm, met achter elk kruis de toevoeging als wiens handteekening, σίγγον χειρός het geldt. In den tekst verklaren de contractanten, in I, dat zij de kruizen hebben geschreven, οἱ τοῦσ τιμίους καὶ ζώώποιοῦσ σι(αν)ρους καθυπογράφαντες (in andere oorkonden van gelijken aard ook πῆξαντες,

ποιήσαντες, προτάξαντες, προτεταγμένοι<sup>1)</sup>). Naar den vorm te oordeelen zijn echter de kruizen zelf even goed als de bijschriften van de hand van den notarius. Als de kruizen eigenhandig gezet zijn wordt dit wel (misschien altijd) uitdrukkelijk gezegd: Trinchera n. 8 en 9: *ὁ τὸν τίμιον καὶ ζωοποιὸν σταυρὸν ἰδιοχειρῶς πῆξας*; n. 176, 180, 182, 189 etc., 't geen niet noodig was te vermelden, indien het altijd geschiedde. Zeer duidelijk is ook Trinchera n. 222: *οἱ προγεγραμμένοι ἡμεῖς ἀδελφοὶ οἱ τὸν σίγνον τοῦ τιμίου καὶ ζωοποιοῦ σταυροῦ ἀνευ τῶν ἡμῶν ὀνομάτων οἰκείαις χερσὶ προτάξαντες* en n. 169 *οἱμοῖς οἱ προγραφέντες οἱ τα σίγνα τοῦ τιμίου καὶ ζωοποιῦ σταυροῦ οἰκείαις ἡμῶν χερσὶν καθυπογράφαντες, τὸ δὲ ὕφος ὑπο τοῦ νοταρίου προτάξας*. Evenzoo n. 223, 185, 186, enz. Daarentegen n. 183 *ἡμεῖς οἱ γεγραμμένοι οἱ τα σίγνα τοῦ τιμίου καὶ ζωοποιῦ (σταυροῦ) ἅμα σὺν καὶ τοῦ ἡμῶν ὀνοματος ἰδίαις ἡμῶν χερσὶν καθυπογράφαντες*. Vgl. n. 201. 202. — Zie ook Bresslau, *Urkundenlehre* II, 208 v.v.

Een aanroeping van de Godheid *ἐν ὀνόματι τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος* wordt in onze oorkonden, gelijk trouwens in zeer vele andere, niet gevonden.

1b. Aan het einde van het tweede dokument, geldend blijkbaar voor beiden, staan de kruizen en namen der getuigen, acht in getal, van wie de vijf geestelijken eigenhandig het kruis en het bijschrift hebben geschreven, kennelijk aan het slechte schrift; en ten slotte kruis en naam van den notarius, den presbyter Nicephorus, *ἐγρα(φ)ῃ χειρὶ ἐμοῦ παπα νικηφο(ρου) τοῦ ἐπονιμία τοῦ μονιδοῦφα*.

Eindelijk de dateering *ε(του)ς, ς̄ χ̄ λ̄ ς̄* [6636 = A.D. 1127/8] *ινδ(ικτιωνος) ς̄ (6)<sup>2)</sup>*.

## II Tekst.

De eigenlijke inhoud van de dokumenten is vierledig. Zij bestaat uit:

a. Introductie I, 2. 3; II, 2. 3

b. Verklaring en beschikking I, 3—8; II, 3—10

c. Kwiteering I, 8. 9; II, 10. 11

1) Ferrari, *I documenti greci medioevali di diritto privato dell'Italia meridionale* Byz. Arch. IV, p. 26.

2) *Quando vi* (in de subscriptie aan het einde van het dokument) *si dice ἐγραφή*, zegt Ferrari, Byz. Arch. IV, p. 121, *non si deve intendere, in tutti i casi, il σῶμα del documento ma puramente la ὑπογραφή del tabellone*. Hij laat er op volgen: *tuttavia solo il rilievo paleografico potrà darci una sicura risposta*, en in de noot (12): *giustamente il Mitteis Archiv f. P. III, p. 175 osservò che l'ἐγραφή assai spesso non va inteso alla lettera ma in senso giuridico, esser stato cioè il documento redatto dal tabellone sotto la sua responsabilità nella sua statio...* Lo stesso Mitteis *ib.* *richiamava l'attenzione sull'importanza dell'analisi paleografica per decidere sulle signature notarili, se sieno cioè di pugno del redattore dell'atto oppure d'altra persona*. Het komt mij waarschijnlijk voor dat in onze oorkonde de tekst niet is geschreven door Nicephorus hoewel het schrift van de ὑπογραφή wel vrij sterk op dat van den tekst lijkt. Men vergelijke de sigla voor *ον* en de eerste *φ*; en *παπα* II, 6 met *παπα* van de ὑπογραφή.



## d. Eindformules van bevestiging en sanctie I, 9—15; II, 11—17.

a. De introductie is in deze beide acten zeer kort en eigenlijk met b. de verklaring tot één versmolten: *ἡμεῖς οἱ ἀνότεροι γεγραμ(μ)ένοι οἱ τοῦς τιμίους καὶ ζωόποιουσ(α)ν στ(αυ)ρους καθυπογράφαντες* van I en *ἡμεῖς οἱ ἀνότεροι γεγραμμένοι ἀναλαμβάνόμενοι (καὶ) τὸν ἐξάδε(λφον) μας τον ιω(αννην) τὸν ἔγγον(ον) τοῦ βιλλημῖ* van II, gaat over in de verklaring, waarvan de oorspronkelijke zelfstandigheid zich nog vertoont in het herhaalde *ἡμεῖς: φενώμεθα ἡμεῖς κ. τ. λ.* In andere dokumenten wordt in de introductie wel de opportuniteit van verkoop of gift vermeld.

b. Het tweede en voornaamste deel bevat de verklaring van de gevers dat zij de schenking willen doen <sup>1)</sup>, aan wien het terrein gegeven wordt, waar het gelegen is en hoe begrensd, den rechtstitel van de schenkers, de onverbreekbaarheid van de schenkingsdaad.

c. Dan volgt de verklaring dat de schenkers uit de handen van den begiftigde een *ἀνταμοιβή* ontvangen hebben.

d. Het vierde deel bevestigt het eigendomsrecht in zijn vollen omvang aan den nieuwen eigenaar, en verklaart dat noch de schenkers noch hunne erven of rechthebbenden er ooit weder aanspraak op zullen maken, maar integendeel voor het goed recht van den nieuwen eigenaar zullen opkomen; bij gebreke waarvan hen de vloek van Vader, Zoon en Heiligen Geest, en van de 300 H. Kerkvaders <sup>2)</sup> moge treffen en

1) Dikwijls wordt hieraan toegevoegd dat de schenker of verkooper deze handeling vrijwillig verricht: *ἐκουσία ἡμῶν βουλὴ καὶ οἰκεία προαιρέσει καὶ οὐκ ἐκ τινος τῆς οἴας δηποτ οὖν ἀνάγκης ἢ βίας ἢ δόλου φάκτου ἀγνοίας καὶ δικολογίας πάσης ἐκτὸς ἀλλὰ καθὼς προέγγραπται τῇ ἰδίᾳ ἡμῶν γνώμῃ* Trinchera n. 8. Gewoonlijk korter b.v. *ἐκουσία μου τῇ γνώμῃ εὐκῆα προαίρεσει ἐκτὸς πάσης ἀνάγκης καὶ βίας* n. 119; ook veel korter *καθαῶς καρδίᾳ* n. 34, *φαιδρῶς καὶ περιχαρῶς* n. 36, *αὐτοβουλὴ μου* n. 95. Wat Ferrari, *Byz. Arch.* IV, 28 van deze formule zegt *che di solito mai non manca nelle nostre carte* is veel te sterk. Zij ontbreekt zeer dikwijls, misschien evenveel wel als niet. Het hangt ook af van den notaris die de acte opmaakt.

2) Opvallend is het getal 300 in beide acten, als het aantal der kerkvaders van Nicaea. In alle overige oorkonden bij Trinchera, waarin zij genoemd worden, ongeveer 90, staat het juiste getal, 318. Slechts tweemaal ontbreekt het geheele getal n. 175, 176. In oorkonden van dezen tijd τῶν ῥ als τῶν τε te lezen hetgeen het ontbrekende καὶ zou kunnen doen vermoeden, is niet mogelijk; ook is de τ door de streep duidelijk als getal aangeduid; καὶ is eveneens weggelaten n. 89, 95, 110, 118, 120, 124, 125, 127, 146 enz. In 124 en 125 volgt overigens καὶ τὰ ἐξῆς.

De vloek waarmede de overtreder bedreigd wordt is dikwijls veel wijdloopiger. Een der sterkste voorbeelden is n. 64, p. 82: *εἴτω κεκαυραμένος παρὰ κυρίου θεοῦ παντοκράτορος καὶ παρὰ τὸν ἅγιον καὶ θεοειδὲς ἀγγεῖον ἀποστόλων μαρτύρων προφίτων οὐσίων διδασκάλων καὶ αἰδιμον γινεσκόν κληρονομῖν δ' αὐτὸν καὶ τῷ ἀναθεμᾷ παρὰ πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος καὶ παρὰ τὸν τῇ ἁγίῳ πατρὶν τὴν λεπρὰν καρπούμενος γιᾶς τοῦ παιδαρίου γεναισθῶ κληρὸς αὐτοῦν μαῖτα τοῦ ἰουδα τοῦ προδοτοῦ καὶ τὸν κραξάντων ἀρον ἀρον σταυρῶσιν χανί εἰ γίς καὶ κατατίη αὐτοὺς ὅς θάθην καὶ αὐτῶ καὶ ἐξορίστος τῆς ἁγίας τοῦ θεοῦ ἐκλήσιας.* (Hoe Trinchera er toe gekomen is Gehazi, Elisa's knecht (2 Kon. 4, 12 v.v.)



zij daarenboven met een boete van 36 nummi <sup>1)</sup> worden bedreigd.

Het Basiliaansche klooster van Sint Jan den Maaier <sup>2)</sup> is vermoedelijk gesticht in de tweede helft van de 11de eeuw.

Reeds van het einde van de 9de tot het begin van de 11de eeuw werkten in Zuid-Italië in het bijzonder in Calabrië <sup>3)</sup> de bekende Basi-

hier en elders in de Latijnsche vertaling *puella* te noemen begrijp ik niet, al is *παιδάριον* bij de oud-Grieksche schrijvers wel eens „meisje”). Merkwaardig is in n. 178 de toevoeging: *σχεῖ δὲ καὶ τὸ ἀναθόιμα ὅπερ ἐκκληρωνόμῃται ἄριος καὶ νεοθῶριος καὶ πᾶν εἰσαρχον*. Opvallend ook dat in deze formules slechts tweemaal de Moeder Gods voorkomt: *ἐν πρώτοις ἐσόμεθα καταδεδικασμένοι παρὰ πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος· καὶ παρὰ τῆς θεοποιήσης ἡμῶν καὶ ἁγίας θεοτόκου* (n. 8, a. 981) en *καὶ διὰ τὴν παράβασιν τοῦ σταυροῦ τῇν ἄρᾳ ὑπομένομεν τοῦ θεοῦ καὶ τῆς παναχράντου αὐτοῦ μητρός* (n. 222, a. 1186).

Overigens is er veel variatie in de bewoording der formuleering, al komt de in onze acten gebruikte veel voor.

Na het jaar 1232 verdwijnt de vervloeking uit de documenten, op twee na. Een gevolg van de *Constitutiones* van Melfi, van den Hohenstaufe, Frederik II, waarbij het notariaat, tot nog toe bijna uitsluitend in handen der geestelijkheid, aan deze ontnomen wordt: *contra predictam autem formam instrumenta confecta in posterum nullam habeant firmitatem; illo tenaciter observando ut in aliquo locorum nostri demanii clerici cujuscumque sint ordinis in iudices et notarios nullatenus assumantur*, *Constit. tit. 82 (65)* bij Ferrari t. a. p. p. 12. De twee uitzonderingen zijn van 1239 (n. 291) en 1269 (n. 318). In het eerste document is het waarschijnlijk een insluipsel uit vroegere gewoonte; bij het tweede zou men kunnen vragen of hier verband bestaat met het feit dat nog geen vol jaar vroeger de laatste der Hohenstaufen het onderspit had gedolven tegen Karel van Anjou.

1) Een boete van 36 nummi komt het meest voor; maar ook andere sommen, hooger en lager, worden genoemd. Niet zelden ontbreekt ook deze sanctie. Ook komt zij voor in vereeniging met een boete ten profijte van koper of begiftigde. Sedert Frederik II zijn de boeten hooger en ontbreekt de som den koper of begiftigde te betalen nooit, behalve juist in de twee documenten van 1239 en 1269 (n. 291 en 318), waarin in plaats daarvan de vervloeking weder verschijnt.

2) De heilige heeft zijn naam te danken aan een der wonderen door hem gewrocht, die met andere vermeldt wordt in zijne Acta, uit het Grieksch van een handschrift van Grotta Ferrata door Stephanus Bardarus, van de orde der Minderbroeders, te Stylo in het Latijn vertaald.

Johannes gaat een ridder (*eques*) in het klooster van Sint Johannes Rhodianus ten tijde van den oogst bezoeken. Hij komt aan de landen Maro en Maturavulum, eigendom van den ridder, waar de maaiers bezig zijn. Hoewel door hen bespot geeft hij hun van het brood en den wijn, die hij als teerkost had meegenomen. Zij eten en worden verzadigd, maar brood en wijn verminderen niet. Als hij weggaat komt een storm op en een geweldige regenbui stort neer. De maaiers gaan schuilen onder de boomen; als zij weer aan het werk willen gaan blijkt het geheele land gemaaid en het koren in schoven gebonden, waarop de maaiers verheugd naar hun werkgever gaan en hem vertellen wat er geschied is. En daar "vader Johannes" zijn koren heeft gemaaid schenkt de ridder hem de akkers. Johannes wordt om dit wonder Theristes geheeten en afgebeeld met een oenophorum, een sikkels en een buccellatum (*Acta Boll. XXIV Febr., deel III, p. 484*).

3) *La Calabre devient par excellence la terre des moines et des hermites: elle est au X<sup>ème</sup> siècle une nouvelle Thebaïde, dont la réputation se transmet à travers tout le monde Byzantin jusqu'à Constantinople et à Jérusalem* (Gay, *L'Italie méridionale e l'impero Bizantino*, p. 254).



liaansche monnikken, de beide Eliassen, Elias Junior en Elias Spelaotes, Lucas van Demena, Vitalis, en boven allen uitstekend de beoemde Nilus, de stichter van het klooster van Grotta Ferrata, bij Frascati (1002).

De verovering van Bari, den zetel van den *κατεπάνω* en het middelpunt der Byzantijsche heerschappij, door Robert Guiscard in 1071, maakte Zuid-Italië los van het Oosten en tot een deel van het Normandisch Koninkrijk. Maar de Byzantijsche staatsvorm en administratie bleef onveranderd en de Grieksche bevolking behield haar taal, hare gewoonten, haar godsdienstvorm en leefde naar Byzantijnsch recht. En de Basiliaansche ritus, wel verre van ten onder te gaan, komt tot verhoogden bloei in nieuwe kloosters, die zich in de bijzondere gunst van de Normandische vorsten mogen verheugen<sup>1)</sup>, en waaraan de reeds bestaande worden ondergeschikt gemaakt.

Dit Grieksche deel van het Normandisch koninkrijk is verdeeld in vier districten: 1. Aspromonte, 2. Sila, 3. gebied noord en west van de Sila, 4. de hiel van Italië. En in elk der districten is een hoofdklooster gevestigd; in Aspromonte S. Johannes Theristes te Stylo; in de Sila S. Maria van Patira; in het gebied ten noorden en westen van de Sila S. Elias te Carbo (misschien een klooster reeds dateerend van voor den Normandischen tijd); in de hiel van Italië S. Nicolaus van Casola<sup>2)</sup>.

Dien voorrang in zijn district heeft het klooster van Sint Jan den Maaier blijkbaar lang behouden. In de archieven van het Vatikaan bevinden zich lijsten van de collecteurs der tienden voor de H. Stoel, o. a. die van 1326—1328 voor Calabrië. De Basiliaansche kloosters van de diocees van Squillace komen daarin met de volgende bedragen voor:

Monasterium S. Gregorii de Stalani tar. 18 gran. 8

Monasterium S. Trinitatis de Pesiro tar. 24

Monasterium S. Joannis de Theristis unc. 1 tar. 10 gran. 10

1) Vgl. b.v. Trinchera u. 153: Γουλιέλμος ἐν χριστῷ τῷ θεῷ ἐνσεβῆς κραταιὸς ῥήξ. Τὸ ἐνθεον κράτος ἡμῶν καλεῖται διὰ τοῦ παρόντος γράμματος πᾶσι τοῖς κραταῖς καὶ ἐξουσιασταῖς Καλαβρίας, οἱ εἰς τὰ παρόντα γράμματα καταντήσουσι ἵνα τὸ μοναστήριον τῆς ὑπεραγίας καὶ ἀειπαρθένου Θεοτόκου τοῦ τε ἁγίου Στεφάνου, τοῦ ὄρους τῶν Ἑρημητῶν, καὶ τὰ πράγματα καὶ τοὺς ἀνθρώπους αὐτοῦ παρατιθεμένους ἔξετε καὶ μηδὲν ἐναντίον αὐτοῦ ποιήσητε· μήτε ἀπ' ἄλλων γενέσθαι τοῦτοις παραχωρήσητε. καὶ εἰάν τι ἐγίνετο δικαίως διορθώσητε· θέλομεν γὰρ τὸ προλεχθὲν μοναστήριον διχὰ τινος ἐναντιώσεως ἢ βαρύτητος μετὰ πάντων τῶν ζευγαρίων καὶ ζώων καὶ πάντων τῶν πραγμάτων αὐτοῦ καὶ τῶν βελλάνων (villani) τῶν δοθέντων καὶ στεργθέντων αὐτῷ τῷ μοναστηρίῳ ἀνεπάφως καὶ διχὰ τινος ἐνοχλήσεως διαμένειν. εἴ τις δαὲ ἐναντίον τοῦ παρόντος ἡμῶν προστάγματος ποιῆσαι πειράσεται τὴν ἡμετέραν ἀναμφιβόλως χόλην αἰσθανθήσεται. εἰς δὲ πίστωσιν πάντων ἐγγράφη τὸ παρὸν ἐνταλμα εἰς Μεσσηνή. μηνὶ Δεκεμβρίου εἴκοσι, Ἰνδικτιῶνος 7 (a. 1154). Talrijk zijn ook bij Trinchera de schenkingen van de Normandische vorsten en hunne verwanten aan de Basiliaansche kloosters.

2) Kirsopp Lake, *The great monasteries in South-Italy* (*Journal of Theological Studies*, V, p. 25).



Monasterium S. Nicolai de Malcodi tar. 6

Monasterium S. Mariae de Carra . . . .

In granni uitgedrukt zijn, daar de uncia 30 taria heeft en de tari 20 granni, de bedragen 368. 480. 890. 120.

Het klooster van Sint Jan den Maaier betaalt dus bijna het dubbele van het naast hoogste bedrag en ruim acht maal meer dan het klooster van S. Nicolaus <sup>1)</sup>.

Van de bovengenoemde vier hoofdkloosters is dat van Sint Jan den Maaier het minst bekend. De lotgevallen der drie andere behandelt Kirsopp Lake in zijn blz. 19, 2 aangehaalde studie uitvoerig, maar van dat van Sint Jan den Maaier zegt hij: *I would have added the story of the fourth, St. John the Reaper, but for the fact that, except for a late and untrustworthy life in the Acta Sanctorum and four deeds referring to lawsuits in Montfaucon's Palaeographia Graeca, there seems to be no material for its history. Rodotà [Rito Greco in Italia] dismisses it in a few lines, though he says that it was acknowledged as the chief of the Basilian monasteries in Calabria.*

In de reeks der vijf reeds door Montfaucon bekende oorkonden — want het zijn er niet vier, maar vijf, drie Grieksche en twee Latijnsche — komt thans deze zesde.

De oudste (bij Montfaucon p. 391—396) is van 1099. Een rechtsstrijd over een wijngaard aan het klooster toebehoorend, die opgeëischt wordt door een zekeren Genesius, zoon van Johannes Spathacua Moschatus. De zaak komt voor den rechter van Stylo, Joseph Terroes, en Genesius Moschatus wint het proces op het getuigenis van een der monniken, den eunuch Pancratius, die door hem is omgekocht. Maar Pancratius, wien voor zijn getuigenis een reis naar het Heilige Land beloofd was, vraagt vergeefs om het beloofde en geeft nu, vertoornd, aan wat er geschied is. In een nieuwe zitting wordt Terroes aangevallen om zijn roekeloos uitgesproken verdict. Besloten wordt door eedzwering de zaak te doen beslissen. Moschatus stelt vier eedhelpers — onder hen een Ursus Ardabastus waarschijnlijk den in onze oorkonden genoemde —, die bezweeren dat de wijngaard niet van Moschatus is, waarop deze voor goed aan het klooster wordt toegewezen.

In de tweede door Montfaucon (p. 410—412) medegedeelde acte, van 1144, wordt eveneens een twistgeding over den eigendom van een stuk gronds beslecht. Hermieten blijkbaar in de nabijheid van het klooster wonende beweren dat een der drie deelen (μέρη) van het land van (wijlen) Buturaules, in bezit van het klooster, aan een hunner Kalogeritzes toebehoort. In tegenwoordigheid van den loco-vicecomes en van erentfeste mannen (χρήσιμοι ἄνθρωποι) van weerskanten opgeroepen verklaren de monniken, op den betwisten akker, dat zij

1) I. Gay, *Rito greco en Calabre et dans la terre d'Otrante au XIV<sup>ème</sup> siècle*, Byz. Zeitschr., IV (1895), p. 59 v. v.



koopacten hebben (*ἀγοραῖοι χάριται*) en brengen als vindices (*ἐκδυσκταί*) bij de erfgenamen-eigenaars van de twee andere deelen. Deze verklaren dat Kalogeritzes noch hun broeder noch hun mede-erfgenaam is. Blijkbaar zijn de koopacten of onduidelijk in haar bewoordingen of wellicht verloren gegaan, daar anders de zaak immers uitgemaakt zou zijn. De Hermieten van hun kant kunnen het eigendomsrecht niet bewijzen; zij zeggen geen *σύστασις* te hebben noch geschreven noch ongeschreven. Er wordt bepaald dat op den betwisten akker twee mannen, van de erven van elk der beide niet betwiste *μέρη* één, een eed zullen doen dat zij Kalogeritzes noch als broeder noch als mede-erfgenaam hebben. De Hermieten leggen zich hierbij niet neer en de zaak wordt voor koning Roger gebracht. Deze draagt den dux in de stad Hierax, Stylo enz. op, de Hermieten over te halen de eedzwering te aanvaarden. De Hermieten kiezen daarop uit de erfgenamen-eigenaars der twee *μέρη* (die vooraf nog door den dux zijn gekeurd) twee mannen. Op het grondstuk zelf zweeren dan deze beiden ten nadeele van Kalogeritzes. Een terminus wordt opgesteld *καθὰ καὶ οἱ πρατήριοι καὶ ἀμφιερωτικοὶ χάριται διαγορεύουσι*. — *Τὸ παρὸν δικαίωμα* wordt den monniken ter hand gesteld, *ἐκρίναμεν δὲ κατὰ τὸν κανόνα τὸν λέγοντα μηδεὶνὸς ἀφερεθῆναι τὴν μακρὰν καὶ ἀναμφίβολον νομήν*.

Blijkens de derde acte van 1165 (Montfaucon p. 413—415) wijdt Philippus, de zoon van Johannes Brullus, die monnik wil worden, zich zelf en zijn deel van het vaderlijk erfgoed, met toestemming ook van zijn broeder, die het andere deel bezit, aan het klooster van Sint Jan den Maaier: *ὅλον ἐξ ὅλου ἑμαντὸν καὶ τὰ ἑμαντοῦ ἐξ ἰδίας προαιρέσεως, συνενοῦντα* (sic) *τούτῳ μάλιστα δὲ καὶ τὸν κατὰ σάρκα μου ἀδελφὸν*<sup>1)</sup>, *σοὶ τῷ δηλώθεντι θειοτάτῳ ἀνδρὶ* (den kathedegumeen Cyprianus) *καὶ τῇ ὑπὸ σε ἀγία μονῇ ἀφιέρωσα*. Hij geeft dan *τὸ μέρος μου τοῦ ἀμπελώνος κατὰ ἀδελφικὴν ἰσομερίαν τὸ ἐπιλαχόν μοι ἐκ τοῦ πατρικοῦ μου κληροῦ, τὸ ὄντα καὶ διακείμενον ἐν τῇ διακρατήσει μερικῇς εἰς τόπον λεγόμενον κ. τ. λ.*

In de vierde, een Latijnsche, oorkonde van 1320 bedreigt koningin Maria van Hongarije (Jerusalem, Siciliae Hungariaeque regina) met straf een ieder die tegen den Archimandriet en de kloosterlingen iets ten kwade zou doen (Montfaucon p. 428).

Bij de vijfde eindelijk, weder een Latijnsche, van 1382, blijkt het hoe de Basiliaansche kloosters, eertijds onafhankelijk van het pauselijk gezag, ten slotte geheel en al ondergeschikt zijn geworden aan de curie te Rome.

1) Door een zonderlinge vergissing meent Montfaucon, die achter *τούτῳ* een komma plaatst, dat Philippus niet alleen zich zelf en zijn goederen maar ook zijn broeder aan het klooster wijdt: *meque totum measque facultates ex propria mea voluntate fratrem quoque meum carnalem tibi praedicto divinissimo viro et Monasterio tibi subdito consecravi*.



Het is wel de moeite waard deze oorkonde hier, althans ten deele, mede te deelen (Montfaucon p. 429 v.v.).

De Archimandriet Cyprianus stelt een procurator aan bij de Heilige Stoel (dominus Cosmas Crispi de Messana) „*ad offerendum et promittendum Reverendissimis in Christo Patribus Dominis S. Romanae Ecclesiae Cardinalibus et Domini Nostri Papae Camerario commune servitium offerre consuetum praefato Domino nostro Papae et suae Camerae et Dominis Cardinalibus praefatae S. Romanae Ecclesiae, necnon quaecumque servitia consuea pro familiare dari et officialibus ipsorum illas pecuniae quantitates de quibus cum ipsis Dominis... poterit concordare... , et obligandum ipsum Dominum Archimandritum dictis Dominis Cardinalibus et Camerario... bona mobilia et immobilia supradicti Monasterii, et ad veniendum ad curiam Romanam et se praestandum coram eis intra<sup>1)</sup> tempus per eos adstatuendum et non recedendum de dicta curia quousque de dictis communibus servitiis integre satisfecerit et ab ipsis Dominis Cardinalibus et Camerario licentiam receperit redeundi, et <ad> submittendum ipsum Dominum Archimandritum et successores suos et bona praedicta jurisdictioni ipsorum Dominorum Cardinalium et Camerarii et cuiuslibet eorumdem, et ad recipiendum et accipiendum omnia mandata et monitiones omnesque sententias excommunicationis, suspensionis et interdicti promulgandum (lees -gandas) per praedictos Dominos Cardinales et Camerarium et eorum quemlibet in ipsum Dominum Archimandritum et successores suos vel in dictum Monasterium suum, si non adimpleverint supradicta vel defecerint in aliquo praedictorum, <et> ad renunciandum in iis omnibus privilegiis, indulgentiis et literis Apostolicis concessis et concedendis sibi vel Monasterio praedicto, de beneficio fori et restitutionis in integrum, appositis et juris remediis et omni juris auxilio canonici et civilis, cet.*

Onze oorkonde, naar tijdsorde de tweede, is technisch evenmin schenkings- als verkoopacte maar iets dat tusschen beiden in staat.

Bij een schenking is uiteraard geen sprake van verkoopen en van een betaling van het gekochte.

Wie iets verkoopt kan zijn handeling niet met den term *geven, ten geschenke geven, wijden* bestempelen, en hij ontvangt den prijs (τίμημα) van het verkochte. Inderdaad vinden wij in de oorkonden van verkoop steeds de termen *πικράσκειν, διαπικράσκειν, πωλεῖν, ἀπεμπολεῖν* of *ἀποιάττεσθαι* gebruikt, niet *δωρεῖσθαι* enz., *ἀφιερῶν* (ἀμφιερόν, ἀμφιερόνω). Omgekeerd is voor schenkingen aan privaatspersonen *δωρεῖσθαι, δίδόναι, χαρίζειν, ἀποχαρίζειν* (-ξέσθαι) in gebruik en voor schenkingen aan kerken en kloosters ook wel deze woorden maar in

1) *Infra* bij Montfaucon.



den regel *ἀμφιεροῦν*, *ἀμφιερόννειν*<sup>1)</sup>. En natuurlijk niet *πιπράσκειν* of zijn synoniemen<sup>2)</sup>. In de schenkingen komt even van zelf sprekend het woord prijs niet voor.

In deze acten wordt echter de handeling een schenking, een wijding genoemd (I, 3. 7. 9. 12. 15; II, 3. 9. 11/2. 15), en zij geschiedt ook voor het zieleheil der gevers en hunne ouders onder de gewone formule *περι ψυχῆς καὶ σωτηρίας καὶ τῶν γονέων μας* (I, 4. 5), *ὑπερ ψυχῆς καὶ σωτηρίας καὶ τῶν ἐμῶν γονέων* (II, 10)<sup>3)</sup>, die bij een verkoop ook aan monniken en aan een kerk of klooster (zooals n. 149. 190. 223. 228. 262—265. 324. App. II n. 9) natuurlijk niet gevonden wordt<sup>4)</sup>.

1) In de oorkonden bij Trinchera ongeveer 80 maal tegenover ongeveer 15 maal een der andere termen.

2) Het door Ferrari, *Byz. Arch.* IV, p. 42,1 aangehaalde *οἱ προεγγραμμένοι ἡμεῖς . . . πιπράσκομεν δημοφρόνως καὶ ἀμφιεροῦμεν* <liberamente> *πρὸς σε Ν χωράφιον* van Trinchera n. 222 (a. 1186) zou op een dwaalspoor kunnen leiden, alsof hier *πιπράσκειν* en *ἀμφιεροῦν* synoniem waren gebruikt. Dat is zoo niet. De helft van het perceel wordt verkocht, de andere helft ten geschenke gegeven (aan een *πρεσβύτερος*).

3) Eenigszins andere formuleering n. 243 *δια μακαρίας καὶ ἀνάπανσεως τῶν ἐμῶν γεννητῶρων καὶ διὰ νημερίαν τοῦ ἐμοῦ σώματος καὶ τῆς ἐμῆς μητρος καὶ τῶν ἐμῶν ἀδελφῶν καὶ δια τὴν ἀγάπην τοῦ θεοῦ* (a. 1198), App. n. 3, *πρὸς ἀγάπην τὴν εἰς χρῆστον καὶ ὑπερ ψυχῆς καὶ σωτηρίας* (a. 1149); uitvoeriger n. 178 *περι ψυχῆς καὶ σωτηρίας καὶ ἀφεσεως ἁμαρτιῶν τῶν οἰμεταίων γεννητῶρων καὶ ἡμῶν τοῦ ἐφεχαισθαι ἥπερ ἡμῶν ἀπάντων εἰς τοὺς ἐξέως καὶ δεῖναικίους χρόνους* (a. 1171), n. 203 *δια τοῦ υπερερχεσθαι σε ἐν τοῖς ἀγίῃς καὶ ἱερῇς διτιτίχῃς ἡμῶν καὶ τῶν προαπελθόντων ἡμῶν γονέων* (a. 1180), n. 232 *περι ψυχῆς καὶ σωτηρίας . . . τον υπερερχεσθαι ὑμᾶς ἐν τῇ ἀγίῃ καὶ ἱερῇ διτιτίχῃ* (a. 1192), n. 235 *σὺν δὲ καὶ οἱ μετὰ σὲ τοῦ υπερερχεσθαι ἐν ταῖς τῶν ἐσπερινῶν καὶ ἐσθινῶν λυταῖς καὶ ἐν τοῖς ἱεροῖς δυπτύχοις ὑπὲρ λυτροῦ καὶ ἀφέσεως τῶν ἡμετέρων ἁμαρτιῶν καὶ τῶν ἡμῶν γεννητῶρων καὶ ὑπερ παντὸς χριστιανικοῦ τάγματος* (a. 1193) enz.

Uitvoerig ook n. 150. 151 (a. 1154). Weer eenigszins anders n. 237 (a. 1194), n. 279 (a. 1228).

Waar deze formule in een *ἀφιέρωσις* ontbreekt ligt de reden voor de hand. N. 172 (a. 1168) treden de schenkers zelf in het klooster, eveneens App. n. 4 (a. 1167). Dat zij in zulk een geval toch nog wordt toegevoegd (n. 284, a. 1232) kan niet bevreemden.

De formule ontbreekt ook n. 207 (a. 1181), een in de concipieering zeer afwijkend stuk, waarin ook de term *ἀφιέρωσις* niet voorkomt; eveneens n. 272 (a. 1223) de schenking van een presbyter. App.<sup>2</sup> n. 13 (incerti anni) is niet volledig.

4) Schijnbare uitzonderingen zijn n. 143 en 208. De eerste is een acte van verkoop aan particulieren. Voogden verkopen aan verwanten van hun (gestorven?) pupil een aan dezen toebehoorenden wijngaard. Zij verklaren de koopsom (26 tarenen) ontvangen te hebben uit handen der koopers en voegen daaraan toe dat zij dit geld hebben gegeven (aan een geestelijke of een kerk) voor het zieleheil van hun pupil: *καὶ οἱμοῖς ἐπίτροπη δωλωγούμεν ὅτι εἰλήφαμεν ἐκ τῶν χείρας τοῦ νικολᾶ καὶ τῶν ἀδελφῶν αὐτοῦ ταῖα κς' καὶ οἱμοῖς εἰ πίτροπι εἰ προεγγραμμένοι ἐδώκαμεν περι τὴν ψυχὴν του λεο δε ληκαστρον περ ἀφεσεως τῶν ἁμαρτίας αὐτον*, waardoor zij dus gevrijwaard zijn bij een mogelijke navraag wat er van dit geld geworden is. In n. 208 verkoopt de presbyter Donatus de Deo als tutor van Anna, echtgenoot van Nicolao degli Rubbioli, voor 22 tarenen aan het klooster van S. Maria de Pertusia een grondstuk (*χωράφιον*) *ὅπερ ἐκρίνεν*



Toch wordt in de gewone termen en op de gewone plaats de betaling vermeld. Zij heet echter niet *τίμημα* maar wordt *ἀνταμοιβή* genoemd: *ἀπολάβαμεν δὲ ἡμεῖς ἀνταμοιβήν ἀπὸ τὰς χειρὰς κυ(ρίου) παγχουμίου καὶ καθ(η)γουμέ(νου) εἰς τὰς ἐμὰς χεῖρας ταρ(ια) δ̄ [δ̄ ἡμισὴ II, 11] εἰς τελίαν καὶ πληρεστέτην ἀμφιέρωσιν* (I, 8. 9; II, 10—12).

Met onze acten vertoonen overeenkomst, schoon zij niet gelijk zijn, n. 215. 251. 72. 248 en App.<sup>1</sup> n. 1.

In n. 215 (a. 1182) geeft Salomon Rogerszoon aan de kerk van Circlarium (thans Circhiaro) en haar *οἰκόνομος* Willem een stuk gronds *φενώμαι πρὸς σὲ πρεσβυτερον Γουλιελμον χαρίζωντα τι ἐγκλησια καὶ πρὸς σὲ τον ευλαυεστατον ἡκώνομον χωράριον πετῆ α'.* *Ἀφιεροῦν* wordt niet gebruikt, wèl *δωρεά* en de schenking geschiedt *υπερ λύτρων καὶ ἀφευσεως τῶν πολλῶν μου αμαρτιῶν καὶ τον ἐμὸν γωνεον*, maar de kerk is gehouden aan Salomon en zijne rechtverkrijgenden jaarlijks één denarius uit te keeren (*του επιδουναι πρὸς εμε κατ ετος δηναριον α' καὶ την ἐμην κληρονομίαν*).

N. 251 (a. 1201) is een schenking van Willem, graaf van Scyllacium aan het klooster van den H. Stephanus. De gebruikte bewoordingen zijn *ἐπρωϊδων* (providi) *δε γνώμη ἀγαθῇ καὶ πρόερέτω βουλῇ τοῦ δοῦνε σοι χωράφια ἀπὸ τῶν ἡμετέρων κρατημάτων* en later *ταυτα οὖν τὰ προγραφέντα καὶ περιορησθέντα ἀμπελα καὶ χωράφια ἐστερξα καὶ ἔδωκα εἰς σὲ τὴν προγραφεῖσαν μονήν τοῦ ἁγίου στεφάνου τοῦ δρους.* De graaf doet de schenking niet voor zijn zieleheil maar *μνησθῆς τὰς πολλὰς ἀγαθὰς καὶ δόκνους δεήσης ἃς ἔκπαλαι καὶ πρὸ πολλῶν τῶν χρόνων καὶ πανταχοῦ ἀνέλαβον*, en onder deze voorwaarde dat het klooster aan hem en zijne erfgenamen, wanneer aan den koning het tribuut betaald wordt, vijftig *καρφοπεταλα* <sup>1)</sup> moet opbrengen (*τιούτω δὲ τρώπῳ καὶ συμφώνῳ ἵνα σὲ καὶ τοὺς σοὺς κληρονόμους τέλλην καὶ ἀπονεμὴν πρὸς με καὶ εἰς τοὺς ἐμοὺς κληρονόμους, διὰν ἡ δουλεία τοῦ κραταιοῦ ξηγὸς εἰς διαν γίνεταί καρφοπεταλα* <sup>1)</sup> *πεντίκωντα καὶ πλέων οὖ*).

Beide deze acten zijn dus schenkingen, waartegenover echter de ontvangenden (kerk of klooster) jaarlijks een geringe som moeten opbrengen, misschien als een voortdurende herinnering aan de eens gedane schenking bedoeld.

Van anderen aard zijn n. 72. 248 en App.<sup>1</sup> n. 3. Bij deze wordt evenals in onze acten van een vergoeding, een tegengeschenk gesproken.

Een wijngaard aan een klooster behoorend wordt in de acte n. 72 (a. 1106) aan een zekeren Andreas Spetzanitus gegeven, die een evangelistarium aan het klooster schenkt en het vele weldaden had bewezen:

*κυρία ἀννα γενεκὸς νικολαου δε λη ρουββήόλη διὰ τὴν ἑαυτον ψυχην εἰς σὲ πρεσβυτερον ἰωαννην ἡγουμενον τῆς ἁγίας θεοτοκου της περιουσιας.* Vermoedelijk zoo op te vatten dat vrouwe Anna het grondstuk had willen schenken, maar de tutor het verkoopt.

1) Een geldsoort? of hoefijzers?



υπερ τουτου ουκ ελαχσαν τι δοῦναι αυτω αντιχαρισμα δεδωκα αυτω το τιουτο πενιχρών δωρησμα του αμπελιου.

In n. 248 (a. 1199) wordt aan twee kloosters een grondstuk gegeven. De termen *ἀμφιερόννω*, *ἀμφιέρωσις* worden gebruikt; ook ontbreekt niet het stereotype *περί ψυχικής σωτηρίας ἡμῶν καὶ τῶν ἡμετέρων γοναίων*, maar er wordt aan toegevoegd *ἀμφιέρωννωμεν δὲ αὐτῷ τὸ ἡμέτερον χωράφιον εἰς τὰς ἀγίας μωνὰς ὡς ἀνωτέρω ἔφαιμεν πρὸς ἄφρασιν καὶ λήτρων τὸν ἡμετέρων αμαρτιῶν· σὺ δὲ ὁ ἀδελφος κυρος χαρρῖς ἐδωσας ἡς ἡμᾶς ἀντιχάριν ἀγελαδαν μίαν σὺν τοῦ μοσχάρου αὐτῆς*. Als *ἀντίχαρις* wordt den schenkers, een presbyter en zijn zoon, een koe met haar kalf gegeven.

Eindelijk in de acte App.<sup>1</sup> n. 3 (a. 1149) schenkt een vader met zijn twee zoons aan het klooster van S. Maurus een huis *σὺν τοῖς αὐτῆς νομοῖς*. De termen zijn *φαίνόμεθα δωροῦντες καὶ ἀφιερῶντες* en zij doen de schenking *πρὸς ἀγάπην τὴν εἰς χριστὸν καὶ ὑπερ ψυχικῆς ἡμῶν σωτηρίας*. Zij krijgen dan *χάριν εὐλογίας* vijftig michaelaten en een koetje (*ἐλάνομεν ἀπὸ τῆς ἀγίας μονῆς καὶ παρὰ τοῦ καθηγουμένου νομίσματα τριάκοντα μιχαηλάτα καὶ βοήδιον ἓν*<sup>1</sup>).

De twee laatste acten vertoonen meer overeenkomst met de onze, toch zijn zij aan deze niet identiek. *Ἀνταμοιβή* heeft een andere beteekenis als *ἀντίχαρις* en *ἀντιχάρισμα*. Er komt in uit het ongeveer gelijkwaardige van hetgeen gegeven en hetgeen ontvangen wordt en is in zooverre vrij wel gelijk aan de *τίμημα* der koopacten.

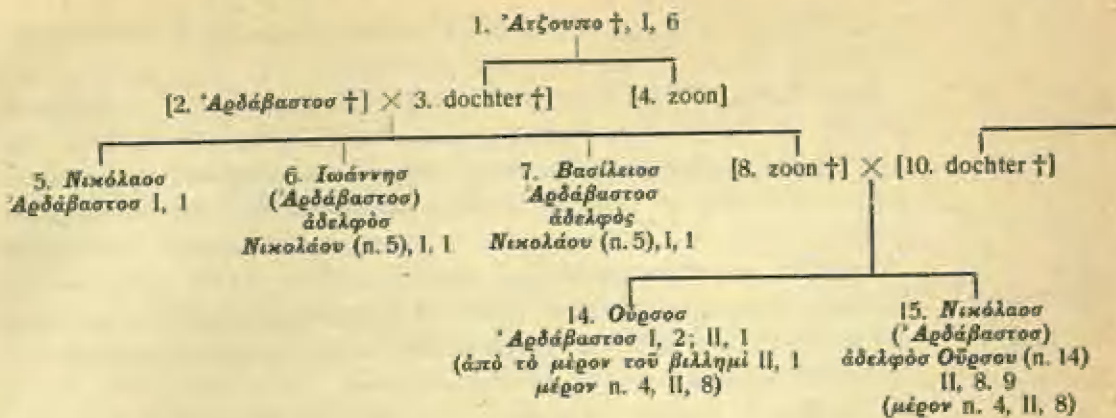
De som van 4 en 4½ tariën is gering<sup>2</sup>). Toch kan het de volle waarde der erven geweest zijn. Trinchera n. 163 wordt een *χωράφιον* verkocht voor een ezel (of ezelwagen?) en één tari, *διὰ δυνικὸν ἓν καὶ ταρῆν ἓν*. Een *αμπελότοπον* verkocht voor 4 tariën n. 198, voor 2 tariën n. 22, een *χωράφιον* voor 2 tariën n. 13.

De gevers van de eerste acte zijn op één na, Ursus Ardabastus, verschillend van die der tweede. Hoe de familieverhouding geweest is, kan met zekerheid moeilijk vastgesteld worden. Niet onwaarschijnlijk dunkt mij de in het volgend stemma aangenomene:

1) Echter schijnt de hier genoemde som van 30 michaelaten zeer hoog. De beoordeeling van de waarde der in de oorkonden genoemde sommen is moeilijk, omdat ten eerste in de bewogenheid dier eeuwen de prijzen van landerijen en huizen uiteraard zeer sterk moeten op en neer zijn gegaan, en in de tweede plaats omdat de grootte der grondstukken nooit wordt opgegeven. De eenige uitzonderingen onder de talrijke acten bij Trinchera zijn de boven reeds genoemde acte n. 143 *ἐστὶν δὲ μετρος οργιῆς του αὐτοῦ αμπελιου· μέρος ανατολικον οργιῆς κζ' δύοι οργιῆς λθ' καὶ β' ἀγκονάρια μεσσυρῶα οργιῆς ι' καὶ β' ἀγκονάρια μέρος ἀρκτος οργιῆς κ' σὺν σάδω καὶ ἐξῶδω* en n. 49 waarin *χωράφια ζευγαρίων πέντε εἰς τοπον ἐπιλεγόμενον λαγοδρομίων* worden genoemd. Maten van een woning n. 194.

2) De gouden tari, van oorsprong Saraceensch, is in Sicilië ingevoerd door de Fatimidische Kalifen, ongeveer 913. Zijn gewicht is een gram. In den Normandischen tijd is de tari = 1/30 uncia.





'Εξάδελφος is de germain neef, die in klassiek Grieksch *ἀνεψιός* heet. Phrynichus p. 306 (Ruth.) verwerpt het: *ἐξάδελφος ἀποδιαπομπητέον ἀνεψιός δὲ ῥητέον*. Maar bij Tzetzes, *Chil.* 6, 378 leest men *ἀνεψιοὶ ἀλλήλοις δὲ τῶν ἀδελφῶν [οἱ παῖδες | τοὺς οὐσπερ ἡ συνήθεια νῦν ἐξαδέλφους λέγει]*, en in zijn *Ius Graecoromanum* geeft de Patriarch van Constantinopel Sisinnius (996—999) deze definitie (3 p. 199) *ἀπὸ μὲν γὰρ ἀδελφῶν ἡ τοῦ δευτέρου βαθμοῦ ἀρμόσει προσηγορία ἐξαδέλφους προσαγορεύεσθαι* (aangehaald bij Ducange s. v.).

'Ανεψιός vertaalt Liddell-Scott *nephew* *Herod.* 7, 5 [dit is onjuist], „so in Byzantine law a nephew niece correl. to θεῖος θεία”.

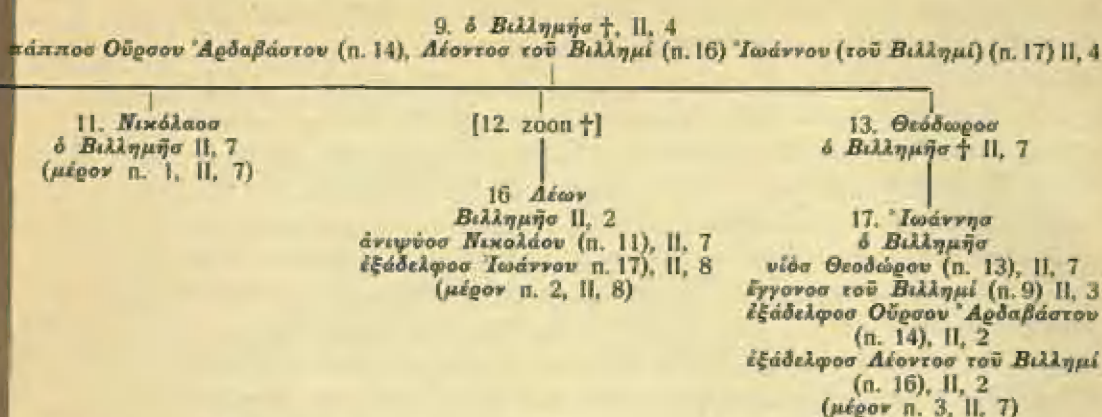
Vreemd blijft dat n. 15 Nicolaus (Ardabastus), de broeder van n. 14 Ursus Ardabastus (II, 8. 9), en met hem eigenaar van een *μέρον* der goederen van *Βιλλημήσ*, niet in het aanvangsprotokol van de tweede acte wordt genoemd, hetzij zelfstandig, hetzij als vertegenwoordigd door zijn broeder.

Daar er in het geheel vier *μέρι* van het goed van *Βιλλημήσ* zijn en slechts drie aan het klooster geschonken worden moet aangenomen worden dat Nicolaus *ὁ Βιλλημήσ* zijn *μέρον* behouden heeft, gegeven dat als schenkers in de tweede acte optreden Ursus Ardabastus n. 14 en Leo *ὁ Βιλλημήσ* n. 16, en deze laatste tevens handelend namens zijn neef Joannes n. 17.

Een *χωράφιον* van de Atzupo's wordt genoemd bij Trinchera p. 480 (a. 1271): *χωράφιον τῶν 'Ατζοῦπων* in het territoir van Badulatum, iets ten Noorden van Stylo, en een Nicolaus de Atzupo, zoon van Philippus de Atzupo is notarius in Catacium (Catanzaro), Trinchera p. 365 (a. 1213). 367 (a. 1214). 378 (a. 1226). (Is de naam Atzupo afgeleid van den berg Atzu, Trin. p. 50?).

De Ardabasti zijn, trots de *δ* in *ἀρδα-*, ongetwijfeld van Iraanschen speciaal Armenischen oorsprong. Met *ἀρτα* (edel) zijn zeer vele Iraansche eigennamen samengesteld (*'Αρτάβανος*, *'Αρταβάριος* enz.) en bekend zijn uit de geschiedenis de Perzische, Parthische en Armeensche vorsten





*Ἀρταβάστης* (*Ἀρταουάστης*), *Ἀρτάβαζος* (*Ἀρταβάξης*). Vgl. Justi, *Iranisches Namenbuch*.

Onze Ardabasti zouden afstammelingen kunnen zijn van de onder Narses, zelf een Armeniër, en onder Pharas in den Gothenoorlog van Justinianus in het leger strijdende Armeniërs, 539—543, (Procopius, *bellum Gothicum* 2, 27, 16; 3, 6, 10), maar het is waarschijnlijker dat aan lateren tijd moet gedacht worden.

Een bericht bij Theophanes (p. 469, 4 vv., de Boor) van het jaar 777 luidt aldus: *μετὰ δὲ τὸ ἅγιον πάσχα ἐπεστράτευσεν ὁ βασιλεὺς* (Leo IV) *κατὰ τῶν Ἀρμενιακῶν μετὰ καὶ πάντων τῶν λοιπῶν θεμάτων. καὶ τῇ κς' τοῦ Μαΐου μηνὸς... δόλω τῶν σὺν αὐτοῖς Ἀρμενίων προδεδωκότων νυκῆσας συλλαμβάνει αὐτοὺς... χιλίους δὲ ἐκ τοῦ κάστρου αὐτῶν δεσμήσας ἐν τῇ πόλει εἰσήγαγε... ὧν ἐπιγράψας τὰ πρόσωπα μέλανι κεντηρῶ „Ἀρμενιακὸς ἐπίβουλος“ διέσπειρεν αὐτοὺς ἐν τῇ Σικελίᾳ καὶ ταῖς λοιπαῖς νήσοις.*

Ook onder de hulptroepen met Stephanus Maxentius en Nicephorus Phocas ± 885 in Italië gekomen zijn Armenische geweest.

In een Latijnsche oorkonde (Trinchera n. 3) van het jaar 892, waarbij de Protospatharius Sympathicius den abt van Monte Cassino in het bezit van vier kloosters bevestigt, wordt melding gemaakt van officieren *Armeni Greci et Longibardi*.

Dat langs dezen weg Armeniërs zich in Zuid-Italië gevestigd en er grondbezit verworven hebben ligt voor de hand, en er afstammelingen van hen eeuwen later aan te treffen kan niet bevreemden<sup>1)</sup>.

Onder de villani door Roger, graaf van Calabrië en Sicilië aan de Hermieten te Stylo geschonken vinden wij een Georgius Ardibastus (Trinchera n. 59, a. 1094) en Johannes, Leo en zijn zoon Johannes,

1) Een onderzoek naar de in de oorkonden van Zuid-Italië en Sicilië gevonden namen — dat echter een kenner van niet weinig talen en dialecten van Europa, Azië en Afrika zou eischen — zou op de ongemeene mengeling van rassen en volken in deze streken een helder licht werpen.



Theodorus en zijn broeder Georgius Ardavastos (Trinchera n. 60, a. 1097). Een χωράφην τοῦ Ἀρδαβάστου wordt genoemd bij Trinchera n. 213 (a. 1182). Een Nicolaus Ardabastus bij Trinchera n. 73.

Wat de eigendomsrechten der in deze acten genoemde schenkers betreft, komt het mij voor dat zij in beiden niet gelijk zijn, maar dat wij in de eerste met in gemeen gebleven<sup>1)</sup> en in de tweede met verdeeld erfgoed te doen hebben.

De drie gebroeders Nicolaus, Johannes en Basilius Ardabastus en — als ik juist gegist heb — hun broederszoon Ursus Ardabastus schenken gezamenlijk aan het klooster een stuk gronds, waarvan zij verklaren dat het is het hun competeerende deel van de goederen der Ardabasti, uit de portie van Atzupo. Uit deze bewoordingen blijkt, naar het mij voorkomt, dat het grondstuk hun gemeenschappelijk eigendom was.

Maar met het erfgoed van Billimis schijnt het anders gesteld. De wijngaard, juist de grond van den wijngaard, was, hoewel het vreemd lijkt, in vieren gedeeld, waarvan de eigendom onderscheidenlijk aan Nicolaus Billimis, en aan elk van de kinderen van zijn overleden broeders en zuster toekwam. Hoe kon anders Nicolaus zijn deel behouden, 't geen toch het geval is, daar van de vier deelen slechts drie aan het klooster worden geschonken en hij ook in het aanvangsprotocol niet als schenker voorkomt.

De schenkingen zijn geschied in den gewonen vorm, voorgeschreven in het Grieksch-romeinsch recht: *πράσις καὶ ἀγορασία συνίσταται ἡνίκα περὶ τοῦ τιμήματος ἐκάτερον συναινέσαν μέρος ὁ μὲν τὴν καταβολὴν ποιήσεται τοῦ τιμήματος, ὁ δὲ παραδοίη τὸ πιπρασκόμενον· οὐ μόνον δὲ ἀλλὰ καὶ ὁ ἕτερος τούτων ἢ τὴν καταβληθεῖσαν τίμην*

1) Zachariae von Lingenthal, *Geschichte des griechisch-römischen Rechts*<sup>2</sup>, p. 199 meent, vreemd genoeg, dat in het gemeen gebleven erfgoed weinig voorkwam: „Merkwürdig ist hier ... wie die Ecloga [XVI, 2] den Fall einer Fortsetzung der Familien- und Vermögensgemeinschaft auch nach dem Tod der Eltern als etwas häufig vorkommendes betrachtet“. Bedoeld is de *Ἐκλογία τῶν νόμων ἐν συντόμῳ γενομένη παρὰ Λέοντος καὶ Κωνσταντίνου τῶν σοφῶν καὶ φιλευσεβῶν ἡμῶν βασιλέων ἀπὸ τῶν ἱστυτούτων, τῶν διγέστων, τοῦ κώδικος, τῶν νεαρῶν τοῦ μεγάλου Ἰουστινιανοῦ διατάξεων καὶ ἐπιδιόρθωσις εἰς τὸ φιλανθρωπότερον* van Leo den Isaurier en Constantinus Copronymus, van het jaar 739. Ook de Procheiros Nomos van Basilius, Constantinus en Leo, in 879 gepubliceerd, kent in gemeen bezit gebleven goederen: *εἰ δὲ καὶ ἀδελφοὶ ἐπὶ κοινωνίᾳ τὰς τῶν γονέων οὐ διειλοντο κληρονομίας οὐ κοινοποιῶσι τὰ ἐξωθεν αὐτοῖς κληθέντα* 19,17 = Epanagoge Basilii Leonis et Alexandri 26,8 (Zachariae von Lingenthal, *Coll. lib. iuris Graeci Romani ineditorum*, p. 156).

Het behoort niet tot de *ἐπιδιορθώσεις εἰς τὸ φιλανθρωπότερον*, was integendeel in het Romeinsche recht zeer gewoon, zooals trouwens ook nog heden ten dage. Vgl. Dig. XVII, 2, 52, 6 en de titels 36, 37, 38 van den Codex Iustinianus, *familiae eriscundae, communi dividundo, communia utriusque iudicii tam familiae eriscundae quam communi dividundo*. Een zeker voorbeeld bij Trinchera n. 324: *χωραφίον πετρεῖν ἓναν ἀπο τῶν οἰμετέρων χωραφίων ὑπερκατέχωμεν καὶ ἐξαδιέρετος νομεύομεν δικαίον ἐκ πατρικῆς ἡμῶν κληρονομίας*.



ἀναλάβοι ἢ τὸ διαπραθὲν πρᾶγμα παραλάβοι, ἐφ' ᾧ τὴν πρᾶσιν ἀδιάλυτον προβῆναι, καὶ οὕτως τὰ τῆς πράσεως ἐρρῶσθαι . . . ταῦτα δὲ περὶ πράσεως καὶ ἀγορασίας λέγομεν τῆς ἀγράφως γινομένης. ἐπὶ δὲ τῆς ἐγγράφως γινομένης οὐχ ἑτέρως τὸ τέλειον προσγενήσεσθαι λέγομεν τῇ πράσει καὶ τῇ ἀγορασίᾳ εἰ μὴ καὶ τὰ συμβόλαια τῆς πράσεως συγγραφῇ ἢ οἰκείᾳ χειρὶ τοῦ πιπράσκοντος ἢ ὑπὸ ἑτέρου μὲν γραφῇ, ὑπογράψῃ δὲ ὁ πιπράσκων· εἰ δὲ διὰ ταβελλίονος γίνεται καὶ κόμπλα παρακολουθήσει προσταχθείσης ὑπογραφῆς καὶ τοῦ συμβολαίου (Prochir. nom. XIV, 1)<sup>1)</sup>.

De verkoop of schenking (want voor deze geldt dezelfde vorm) geschiedt dus of mondeling of *per chartam*. De verkoop- of schenkings-acte is eenzijdig, gaat uit van een der contracteerende partijen, nl. den verkooper of schenker. Zijn handteekening (kruis) gaat voorop. Hij geeft aan wat hij wil verkoopen of schenken, verklaart de bedongen prijs ontvangen te hebben (vervalt bij de schenkingsoorkonde, behalve in de enkele gevallen, dat, zooals hier, een tegengift bedongen is), geeft de acte over en daarmee is de handeling juridisch perfect, mits geschied onder getuigen, wier handteekening (kruis) onder aan de acte worden toegevoegd, evenals het *ἐγράφη* door mij enz. van den tabellio, die de acte geschreven heeft, of heeft laten schrijven (vgl. p. 16, 2).

Deze laatste is een geestelijke *πρεσβύτερος*, *πρωτοπάπας*, *ιερέυς*, *ἀρχιερέυς*, *ἀρχιμανδρίτης*, die zich ook in de meeste gevallen, *νοτάριος* en *ταβουλάριος* noemt.

Na de invoering der *constitutiones Melfenses*<sup>2)</sup> komt deze verandering in de oorkonden dat zij alle geschreven zijn door den *πουνλικὸς νοτάριος* — nu geen geestelijke meer<sup>3)</sup> — die ook wel in het begin-protocol met nog andere notarij en *καλοὶ ἄνθρωποι* als tegenwoordig bij het opmaken der acte wordt genoemd (vgl. b.v. Trinchera n. 300 (a. 1265) 302. 303. 307. 313—315 enz.); en voorts dat in enkele niet op de oude wijze de verkooper (schenker) verklaart te verkoopen (schenken), maar de notarius publicus dit van den verkooper (schenker) verklaart: Trinchera n. 299 (n. 1257), 318 (a. 1269), 321 (a. 1270), 323 (a. 1270).

1) Vgl. Ferrari, *Byz. Arch.*, IV, p. 100.

2) Inhoud en bewoording van den tekst der oorkonden is in velerlei gelijk-luidend met die der *formulae veteres* van Marculfus, monnik in de diocees van Parijs, uit de 7<sup>de</sup> eeuw. Zie Michot, *Histoire de la forme des conventions et actes privés . . . ou origines du notariat*, Paris 1878, II, p. 378 (n. 818) en 380 (n. 820).

3) Vgl. p. 18, noot 2 van p. 17.

## APPENDIX

### I

† Signum manus Nicolai Ardabasti † Signum manus Joannis fratris eius † Signum manus Basilii Ardabasti fratris eius † Signum manus Ursi Ardabasti.

Nos suprascripti, qui venerandas et vivificas cruces signavimus, manifesti sumus nos dedicare praedium templo S. patris nostri Joannis Messoris et Domino Cathegumeno Panchumio ceterisque fratribus pro salute animae nostrae et nostrorum parentum, situm et positum in loco qui dicitur ad montem, ad orientem templi S. Joannis Messoris, portionem bonorum Ardabastorum ex portione Atzupi nobis competentem, inter (praedia) Macedi et Rabiosi, ad perfectam et plenissimam donationem, immutabiliter neque inconsiderate. Nos autem accepimus e manibus Domini Cathegumeni Panchumii in manus nostras pro remuneratione tarinos quattuor, ad perfectam et plenissimam donationem; ut habeat sancta dei ecclesia potestatem faciendi quidquid velit nec sollicitatus nec impeditus ab ullo.

Sed si quando nos suprascripti sive ex nostris et heredibus manifesti erimus quaestionem litem vel actionem inferre contra hanc nostram puram donationem, ei stabimus eamque defendemus. Sin non evicerimus nec defenderimus sed etiam eam detorquere conati erimus ne audiantur sed primum habeat eos anathema a Patre Filio et Spiritu Sancto et tercentis sanctis divinis patribus et poenae nomine solvat fisco nummos xxxvi. et sic deinceps firma maneat haec pura nostra donatio.

### II

† Signum manus Ursi Ardabasti, portione Billimis.

† Signum manus Leontis Billimis.

Nos suprascripti, nomine quoque fratris patruelis nostri, Joannis nepotis Billimis, manifesti sumus nos suprascripti dedicare praedium montis, terram vinealem avi nostri Billimis, a iugo rupis hirundinum, includens duo? rupis . . . usque ad fines Portari et Humilis. Olim quoque presbyter humilis Drosus hanc vineam eidem monasterio donavit. Sunt quattuor partes: partem (habet) Nicolaus Billimis, et partem Leo fratris filius eius et partem Joannes, filius Theodori Billimis filii, huius autem



Joannis nomine Leo frater patruelis eius; et altera pars Ursi Ardabasti et fratris eius Nicolai. Hoc praedium cum piris, tres partes, donamus eas S. Joanni Messori pro salute animae nostrae et parentum nostrorum.

Nos autem accepimus pro remuneratione e manibus Domini Cathegumeni Panchumii tarenos quattuor et dimidium ad perfectam et plenissimam donationem, ut habeat sancta Dei ecclesia potestatem faciendi quidquid voluerit usque ad finem saeculorum nec sollicitatus nec impeditus ab ullo. Sed si quando manifestus sit aliquis ex portionibus nostris, sive nos suprascripti sive ex nostris et heredibus, quaestionem litem vel actionem inferre contra hanc donationem ei stabimus eamque defendemus. Sin non evicerimus nec defenderimus sed etiam eam detorquere conati erimus ne audiamur sed primum habeat (nos) anathema a Patre Filio et Spiritu Sancto et tercentis sanctis divinis patribus et poenae nomine solvat fisco nummos xxxvi. In praesentia testium.

† Leontius Nicephori Filori archipresbyteri fil. testis subscripsi.

† Nicolaus Casirii fil. testis venerandam crucem subscripsi.

† Basilius humilis presbyter propria manu subscripsi.

† Pancratius frater eius testis venerandam crucem subscripsi.

† Nicolaus aerarius testis venerandam crucem subscripsi.

† Constantinus catecheta Selimae testis venerandam crucem subscripsi.

† Ursicitius presbyter Changemi fil. testis mea propria manu subscripsi.

† Basilius Bucattias testis venerandam crucem subscripsi.

Scriptum est manu mei presbyteri Nicephori cognomine Mundupha anno 6636 ind. 6.











AN ENGLISH-BLACKFOOT VOCABULARY







# AN ENGLISH-BLACKFOOT VOCABULARY

BASED ON MATERIAL FROM THE SOUTHERN PEIGANS

BY

C. C. UHLENBECK AND R. H. VAN GULIK

VERHANDELINGEN DER KONINKLIJKE AKADEMIE  
VAN WETENSCHAPPEN TE AMSTERDAM  
AFDEELING LETTERKUNDE  
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UITGAVE VAN DE KONINKLIJKE AKADEMIE  
VAN WETENSCHAPPEN TE AMSTERDAM 1930





*To the memory of*  
*JOSEPH TATSEY*





## PRELIMINARY REMARKS

The printed sources of this vocabulary are:

A. The following papers published by C. C. Uhlenbeck in the "Verhandeligen der Koninklijke Akademie van Wetenschappen te Amsterdam": Original Blackfoot texts 1911, A new series of Blackfoot texts 1912, Flexion of substantives in Blackfoot 1913, Some general aspects of Blackfoot morphology 1914, Philological notes to Dr. J. P. B. de Josselin de Jong's Blackfoot texts 1915, A survey of the non-pronominal and non-formative affixes of the Blackfoot verb 1920.

B. A paper published by J. P. B. de Josselin de Jong in the same series: Blackfoot texts 1914.

C. The following papers published by C. C. Uhlenbeck in "Verslagen en Mededeelingen der Koninklijke Akademie van Wetenschappen te Amsterdam": Geslachts- en persoonsnamen der Peigans 1912, De vormen van het Blackfoot 1914, De conjunctief-achtige modi van het Blackfoot 1914, Nieuwe woorden in het Blackfoot 1925.

D. A paper by C. C. Uhlenbeck published in "Festschrift-Vilhelm Thomsen": The origin of the Otter-lodge 1912.

E. A paper by C. C. Uhlenbeck published in "Internationales Archiv für Ethnographie": Some Blackfoot song texts 1916 (these song-texts had been recorded by G. B. Grinnell who generously placed them at C. C. Uhlenbeck's disposal).

F. The doctoral thesis of G. J. Geers: The adverbial and prepositional prefixes in Blackfoot 1917.

Besides, the authors have made use of unpublished field-notes of J. P. B. de Josselin de Jong and C. C. Uhlenbeck, especially of marginal notes to Tims' "Grammar and dictionary of the Blackfoot language".

Practically all the material contained in the present vocabulary was secured, either by J. P. B. de Josselin de Jong or by C. C. Uhlenbeck, in 1910 and 1911 among the Southern Peigans of Blackfoot Reservation, Teton County, Montana. No word was taken from Tims' dictionary that did not appear to be used by the Southern Peigans. Therefore that dictionary may not claim a place among the sources of this new one, though the two field-workers have, to a certain degree, been guided by it in their interrogations of the Indians during their trip to America in 1910.

The symbols used are the same as in former publications on Blackfoot by C. C. Uhlenbeck. For the palatal voiceless fricative the sign *x* has been preferred to *χ* which was made use of in the texts, whereas the guttural non-palatalized voiceless fricative is expressed by *χ*. Details about the

phonetic system of Blackfoot are to be found in "Original Blackfoot texts", p. VI—X, and in "Flexion of substantives in Blackfoot", p. 4—6. Here it may suffice to observe that the vowel-signs have, roughly spoken, their continental value (*a* however, has nearly the same sound as English *u* in *but*; *â* sounds like English *a* in *fall*; *ε* is a short vowel with the sound of German *e* in *Messer*), and the same may be said of the consonants (the stops *p*, *t*, *k* are never aspirated; *s* is a peculiar sound, very similar to, though not identical with, Basque *s*; ' is the glottal stop).

Quantity, which in most cases depends on stress (*a* and *ε*, however, are always short, and so are all vowels before *χ* and *x*, and before geminates) did not need special marks. Only in a few cases where a vowel is constantly short, even when stressed, the sign *˘* has been put above the letter.

For the principal and secondary stress (or stresses), respectively, the *acutus* and *gravis* are made use of. Where the principal stress wavers between two syllables the *acutus* has been put on both of them. Still this vocabulary does by no means pretend to give all the ways of accentuation of every word. There are so many shifts of stress to be observed in the spoken language that it would be impossible to register them all.

The authors have allowed themselves slight changes in the orthography of the published texts, especially in those of J. P. B. de Josselin de Jong (Walter Mountain-chief's emphatical endings *-a* and *-i* are omitted). In general they have retained the use of *e* and *u*, respectively, by the side of *i* and *o*, though they strongly suspect that there are only two "phonemes" (*i*:*e*, and *u*:*o*), and that it perhaps would have been better to use accordingly only two symbols.

R. H. van Gulik, who was introduced into Algonquian linguistics, and especially into the study of Blackfoot, by C. C. Uhlenbeck, is the only one responsible for the general plan of this book and the arrangement of its details.



## LIST OF ABBREVIATIONS

an.	=	animate.
cf.	=	confer.
excl.	=	exclusive.
gram.	=	grammatically.
in.	=	inanimate.
incl.	=	inclusive.
lit.	=	literally.
obv.	=	obviativus.
pl.	=	plural.
prop.	=	properly.
sing.	=	singular.
v.	=	vide.
voc.	=	vocativus.





## A.

**abide** v. stay.

**able** (to be) *-kot-* (*-kots-*): he can swim *ixkótautsim*; I can sleep *nitoḡkótsök*; (the buffalo) could not go back in *mátatoḡkótskitsipimats*; you (pl.) can never kill me *kimátotoḡkotsinikixpuaua*. — *askak-* (*askaks-*): she could not persuade her *mátaskakatsistotoḡiuats*; he could not wake up *mátaskaksipokakuiats*. — Cf. *consent* (to).

**aboard** (to go) v. get in (to).

**about** *-ap-*: he is looking about for you *kitápusàmmok*; we shall camp about along the river *ákoḡtamitapaukēkaup*; then again he cried about the camp *támatapáisaisto*; he then walked along about *támoḡtapauáuaḡkau*; he was hunting about there *itápsàmiua*; they lived there about during a long time *áisomitapáupiau*. — *ḡk(s)-* (prop. let it be): and about four were (his steps) *ki áḡkaisoaii*; there may be about ten of them *áḡksikamáipiau*; I catch about two (fishes) *áḡkaistokámi nitomixkàniks*; and I hit him just about three times *ki áḡksauokskaii nitáuaiakiaḡpists*; about two weeks *áḡkaistókaii natoiéksistsikuists*; about ten o'clock *képuḡi áḡkaitoto ixtáiksistsikúmiopa*. — *ḡkap-*: about six *áḡkapáuyi*.

**about to** *ak-* (*aks-*): he was about to tell her *ákanistsiuaie*; he was about to drink *áksimiu*. — *autamak-* (*autamaks-*): it was about to be noon *autamáixtátsikaiksistsiko*; I was about to fall off *nitautamáksinisi*; it was just about to come off too *áutamátáksáḡpiu*. — Cf. *going to*, *nearly*, *usually*.

**above** v. high (on).

**abundantly** *auk-* (*ok-*) (?): they ate their fill *áukóḡiau*; he was happy having eaten his fill *itámaukoyiu*; then I have really eaten my fill *nitáistamitápokóyi*.

**accept** (to), e.g. a lover: I accept *nitaskákàni*, he (she) accepts *askákaniu*. I accept him (her) *nitaskákanistau*, he (she) accepts her (him) *askákanistsiu*; he did not accept her *mátaskákaniuatsiks*; he refused to accept me *nitúmaisauaskákanik*.

**accident** (by) *páḡtsapi*; *páḡt-* (*páḡts-*), *paiaḡt-* (*paiaḡts-*), *páḡtsap-*: I might shoot you (pl.) by accident *káḡkipáḡtoḡpuau*. — Cf. *false*.

**accompany** (to) v. go with (to).

**according to** *manist-* (*manists-*): according to that the water was so cold *maníststokimixp*. — *anist-* (*anists-*): according to the moons *ánnistatósiks* (*ánistatósiks*); according to days (every day) *anistsiksistsikuists*; every time he butted it (prop. according to when he butted it) *anistáḡkiápiksatás*; every time he was seen (prop. according to when he was seen) *ánistsinoásai*; her robe looked as if it were scabby (according

to if it were scabby) *ānistāpekānināminai maiāi*; he was far ahead (it was according to that he was far ahead) *anistsippitomō*; do not think thus (according to that) *pinanistsiksismistāt*; you will always see him accordingly *kinētoḡkanistaiākāinoāu*; according to as we owned horses *nanistótaspinan*; and according to that is what I know about them, what I heard about them (viz. about the ancient Peigan tribe) *ki ānniaie nanistsksinoau*, *nanistāuḡsimatāu*; how (according to what) did you catch (a horse) *tsā kanistsinimāḡp*. — *manistap-* (*manistap-*): according to their different sizes *manistāpanikōḡkimixpiaū*; according as they were big *manistāpomaḡsipiaū*; as (according to that) it was far in the winter *manistāpisamis-tuyixp*; as (according to that) he shook them harder *manistāpiūkautapik-sixpiaie*; according to where they were hidden from view *manistāpakanā-pixpi*. — *anistap-* (*anistap-*): what are you talking about (according to what is it you are talking about) *tsāa kanistāpapauānixpa*; how (according to what) did you steer the ears of the lodge about *tsā kanistāpapaiākstsi-maḡpa*; then they were according to that their wings were growing long *skātamanistapinauminiaks*. — Cf. how (relative), such.

**according to** (to be): what (according to what) shall we be *tsā āḡkanistapsōp*. — Cf. such (to be).

**according to** (to go) v. go according to (to).

**account** (person of no) v. person of no account.

**accuse** (to): then he was accused *stāmotuyimāu*.

**ache** (to): it aches *āstsiu*, *istsiu*, *-istsiu*; during one month it was that it ached *nitōkskam natōsua manistsisamūistspi*. — Cf. teasing.

**across** *apāmoḡtsi*, *apāmoḡt*; *apam-*, *-opam-* (*-upam-*): then they began to jump across *itōmatapopamoḡpāipiaua*; I then was suddenly standing across *nitsitamsokitopamaipuyi*; he was nearly diving across *autamāk-opamistāiia*. — *ikit-* (*ikits-*): they (the dead) were laid across on horses *ponokāmitaiks itāikitatsimaia*. — Cf. aloft, cross (to), high (on), on top, over.

**across one another** *asok-*: we began to run across one another *itauāsokōmaḡkaup*; we are mixed up (across one another) with them *tāupokasokōpimanāniau*.

**act badly** (to): that is one thing in which they act badly *ānni sōkanistōk-sistotakiau*. — Cf. treat badly (to).

**act of** (in the) *ai-*, *au-*: there was an old man sleeping, near a river he was sleeping, in the night *nāpiu itāiokau*, *niétaxtai itāiokau*, *kokūgi*; the ancient Peigan people were shaking their heads (that means: were dancing) *ākai-Pekāniua āuauaḡkisixk*; he is sitting on high *kāietsopiu*; he (4 p.) was coming out from the camp *saiakapōyinai*. — Cf. usually.

**active** v. quick.

**adhere** (to) v. stick (to).

**adopt as son** (to): I adopt him as son *nitoḡkoiskatau*, he adopts him as son *oḡkoiskatsiu*.

**adoptive daughter** v. step-daughter.



**adoptive father** v. *step-father*.

**adoptive mother** v. *step-mother*.

**adoptive son** v. *step-son*.

**adultery** (to commit) (to steal a young man): I commit adultery with a young man *nitáikamösi manikâpi*; she commits adultery with a young man *áikamösiu manikâpi*.

**advise** (to): I advise him *nitsikakyanistau*; he advises him *-ikakyanistsiu*; that is the bird that advised Breast-man (what to do) *ánniaukinai omi sisti omá Okina otsikakyâniki*.

**afraid** (to be): I am afraid *nitáikôp*; he is afraid *áikôpum*. — they were afraid, that they would eat it up (too soon) *áiskáiau, maykitsitsistamayšaua*. — I am afraid of him *nitstunnoau*; he is afraid of him *stúnnoyiu*; I am afraid of it *nitstunnixp*; he is afraid of it *stúnnim*. (We also hear *ston* instead of *stunn*-).

**after** v. immediately after, tracks (in the).

**after a while** *tam-*: come here again afterwards *támatsipoxsapot*. — *autam-* (*atam-*), *otam-*: I shall go there after a while *nitákotámitapo*; tell him after a while *atámânistsis*; drink after a while *atámsimit*. — Cf. the n.

**afternoon** (it is) *áisikoxťatsikyaiksistsikô, áisikoxťatsikyaiksistsikui; áutsistapškâpiu (natósiu)*. — V. also evening.

**afternoon** (in the) *otátakoxsi*. — Cf. evening (in the).

**again** *mat-* (*mats-*): go back again *matsiskót*; then they (4 p.) start to hit them again *ómatsitaumatapauaiákiokoaiauaiks*; again he killed one of them *tókskam omátsinitai*; when she came out again *omátsáksi*. — *at-* (*ats-*): it was again after a long while *átsisamô*; he was going to hunt again *atáksamiixk*; they commenced again to be shot about *átomatapâpas-kúnakataiau*; then he slept again *támatsókau*; he was again told by him *otátanikaie*. — Cf. also, another, any more, other, too.

**age** *manik-*, *-anik-* (refers to age and size): that one that had the same age as he *ótoxpokanikoxšsima*; according to their age *manistápomayksipiau*. — Cf. big, size.

**agency** (our) *nitsitunnixpinan*.

**agent** (of the reservation) *ninnâna* (excl.), *kinnûna* (incl.) (prop. our father).

**age-society** (members of an) *ixkanákâtsiiks* an. pl. (all-partners); I am a member of an age-society *nitoxkanákâtsi*.

**ah** (interjection) v. o h.

**aha** (interjection) *aié, háié*.

**ahead** *isóytsi*; *is-*: then he was told ahead by him *otsitsisânik*; he would run about ahead *áisapâumaykau*; then he said to her *itsisanistsiu*; look ahead *isátsit*. — Cf. front (in), future (in the).

**ahead** (to go): he goes ahead *-iso*; then he went ahead *itsisó*.

**aim** (to) (to be going to shoot): I aim *nitáiakaykumi*; he aims *áiakaykumin*; I aim at him *nitáiakaykumatau*; he aims at him *áiakaykumatsiu*.

**aim** (to get up and) : I then got up and aimed *nitsitsipuiâkaxkumi*.

**alarm** (to have the) : then they would have the alarm *itâinapitakiau* ; we have had alarm *aiinapitakiôp*.

**alas** *aiâu, ki aiâu, â'eâ*.

**albino** *âpinis, âpini-*.

**alkali** (black) *mâtaxkimist an., pl. mâtaxkimistaiks. — ksisâmi an., pl. ksisâmiks* (earth-medicine).

**alike** *nit- (nits-), t- (ts-), -it- (-its-)* : they (in.) looked like a short-back butte *nitanistsinatsiau ânni âskâxkugi* ; they (in.) looked like snow-birds *âitanistsinatsiaists ânni otsikékinaxsoâts* ; they dressed alike *itâitôtûisapinausiau. — Cf. all, alone, one, only, really, same (the).*

**all** *kan-, kanai-, kanau-, ixkan-, -âxkan-, âxkan-, kannai-, kannau-* : all the calves *kanâunistaxs* ; they all came in *âukanaipimiau* ; they all came home from corralling *ixkanâutapâuakiau* ; then they all entered there *âitâxkanaipimiau* ; they took them all *âxkanautoyiau. — auki- (aukiu-), oki- (okiu-)* : they were doctored by all *âukisokinaiau* ; then they all shot up at it *itâukispskûnakatâin* ; they all went to buy *itâukiotâxpummâu* ; that are all the things they have done *ânnyaie nitakâukistotakiau* ; they will all have their guts torn out *âkokyaisautsisaiau* ; burn it all up *istokinisit. — iki-, ikiu-* : they all went *ikiômatapô* ; they were all camping together *ikiuôkunaiiu* ; they went all up on a hunt *ikiuâmisamiu. — itsin-* : he did the same thing to all of them (an.) *itsiniânistotoyiuaiks* ; they were all gone on a hunt *itsinixkai âisâmiu* ; when it is all gone *âiitsinixkâs* ; they then blew it all in two *itaiâkitsinitoyiâiksaie* ; they take them all *âitsiniotsimiâu* ; they were all taken down *âitsininipiau* ; he finally cut it all up *nânauaitsinitsiuaie. — mot- (mots-), -ot- (ots-), motui- (-otui-), moto- (-oto-)* : try hard, all of you *motûiekâkîmâk* ; we are all old women *nimôtsipitâkeixpinan* ; then all of them stood about *sotamôtêpuyiu. — sopok- (sopoks-)* : they all had plenty of food *âisopoksinòksiau* ; they were nearly all bad *imâtâxkanaisòpokokâpsiau* ; he used all his medicine-power *sopòksapunstâlixk. — nit- (nits-), t- (ts-), -it- (-its-)* : and that is all *ki ânniaie nitsó (nitsoô)* ; they all ran by (her) *tótaumaxkâii* ; all of them yelled *âitsitsôyâxsiu. — omaxk- (-omaxks-)* : then she made it all into one roll *tâmomaxkatskoypatsimaie. — Cf. all over, alone, big, ended, one, only, really, same (the), whole.*

**all** (of) *istoŋkan- (istoŋkanai-, istoŋkanau-)* : he is the worst of all *istoŋkanâukapsiu* ; all the people on high *spóxtsim istoŋkanâitapiua*.

**all about** v. **all over**.

**all alike** : it is all alike *ixkanâunistasiu*.

**all behind** *kanâuxsoxtsi*.

**all day** v. **day** (all).

**all means** (by) : you shall come back again by all means *kitâkunaukatskoto. — Cf. at all.*

**all night** v. **night** (all).

**all over** *mot- (mots-), -ot- (-ots-), motui- (-otui-), moto- (-oto-)* :



water-all-over (i.e. ocean) *motaiāḡke*; lakes-all-over (everywhere lakes) *motómayksikimi*; they were running all over *mótapomaykáii*; the carcasses were scattered all over *mótuixtsii máksiniks*; that they were standing all over the camp *otótuitsitókepūyis*; he then blacked his face all over *aistamótosikskiu*. — *-amotap-*, *-omotap-*: the horses that had meat on them would be taken all over (the camp) *áistamamotapipiaii itapótsopiks*; you might wear your claws out for nothing *kāḡksamotapaitsinikitsixpuau*.

**all over** the camp *sitok-* (*sitoks-*): that they were standing all over the camp *otótuitsitókepūyis*. — Cf. among, middle (in the).

**all the same** *misk-* (*misks-*), *-isk-* (*-isks-*): he then shot westward (up the river) all the same *misksitamitaykūmiua*. — Cf. in spite, instead, notwithstanding.

**all winter** v. winter (all).

**aloft** *ikit-* (*ikits-*): put it there aloft *istsikitsixtsis*; he then floated aloft *stámiketsauātsiu*. — Cf. across, high (on), on top, over.

**alone** *nit-* (*nits-*), *t-* (*ts-*), *-it-* (*-its-*) (initial *nit-* is changed in the imperative, conjunctive, and subjunctive to *nist-*): they ate of them (in.) alone *nitoḡtāuyiauaists*; now we are always living here alone *annóḡk áskḡsaitaupop*; he then camped about alone *áistamitsitapaukunaixk*; I am walking alone *nitsitapaiiksikai* (also: *ninitapaiiksikai*); I am doing it alone *nitsitauanistotsixp* (also: *ninitauanistotsixp*). — *nitap-* (*-itap-*): he is often fishing alone secretly *áikapisimiitapaumixkau*. — Cf. alike, all, one, only, really, same (the).

**alone** (to be): I am alone *ninitsitāpi*; he is alone *nitsitāpiu*.

**alone** (to live): I live alone *ninitsitapaupi*; he lives alone *nitsitapaupiu*.

**along** *ixt-* (*ixts-*), *t-*, *oḡt-* (*-oḡts-*): he goes along *ixtó*, *-oḡto*; she walked along *ixtsapó*; let us travel along *āḡkunoxḡtāpauāuaykau*; then he started up along *stámoxḡtāmiso*; he went traveling along about *sótamoxḡtāpauāuaykau*; we shall camp about along the river *ákoḡtamitapaukēkaup*. — *moxḡt-* (*moxḡts-*): he was chased along by him (4 p.) lower down *ómoḡtsināpiskokaie*. — Cf. for, from, with.

**along** (to go) v. go along (to).

**aloud** *sok-* (*soks-*), *soḡk-* (*soḡks-*): he would say aloud *áisokaniu*; it was then breathing aloud *itámsokaisaitamiu*; he then wept aloud *itsóḡkáu-asainiu*; why do you say that aloud *kimāumaisoḡkanisks*. — Cf. straight, suddenly.

**already** *akai-*, *akau-*, *ak-*, *-kai-*, *-kau-*, *-k-*: be already seated there for a moment *ānni ákaitaupit*; it was already full *akāḡtuitsiu*; I am already old *nikáiāpi*; she was already suspected by him *okāipistsimók*; I have done fighting (lit. I have fought already) *nikāuaitskāsi*; I have come already *nikāuto*. — *ikai-*, *ik-*: there they walked about already *ikaitsapāuaipīau*; he put them already in (the fire) *ikaikanaisóoḡtom*; she had already put them near her *ikatsiksiststom*; he had already told him *ikanistsiuai*; they may be killed by him already *māḡksikaikinikoaiauaie*; he might have died already *áksikāḡkūiniu*; as he had doctored before *otsikanistsokināki*. —



*aikai-* (*aik-*): they then would not turn them loose already *áikaitsaua-potoyiu*; from that moment the people were getting many already *áikaistapauakàitapiu*; they would already all be ready *áikâḡkanaiksistsii*; he (4 p.) kept already looking about farther away *áikaistapaipyâpsapinai*. — *ino-* (*inau-*): what has been already given to them *inâḡkótâḡpiau*; I have turned into a wolf now already *nitsinauapi'siuâs*; he has already given it to me *nitsinoḡkokaie*. — Cf. ancient, finally, former, long, old (to be), yet.

**also** *mat-* (*mats-*): he (4 p.) took it also *matótsiminai*; they were also all bad *mâtâḡkanâukapsiixkiau*; I give you them also *kimâtoḡkot*; he was also pitied by (bears) *omâtsikimmok*. — *at* (*ats-*): she will kill us also *akatsinikiu*; and that youngest beaver, you will also give me that one *ki óma kanâinakstsima ksiskstakiua ânnai kitâkatoḡkôki*. — *noḡkat-* (*noḡkats-*), *-oḡkat-* (*-oḡkats-*): they came also all to the shore *noḡkâtâḡkanâisoo*; he was also glad just the same *noḡkâtanistsinokêtakiu*; he also gave (the holy things) to him *noḡkâtanistoḡkotsiu*; that we can see them also *âḡkoḡkatsitsinoau*. — Cf. again, another, other, too.

**altar** *otsitauatsimoixkâḡpi* in., pl. *otsitauatsimoixkâḡpists* (where-he-prays).

**altar** (to serve at the): the boys that serve at the altar *omiksi saḡkûmapiks otâḡpokatsimoixkamâiks*.

**always** *askḡs-* (*aiskḡs-*), *askḡsai-*, *askḡsau-*: those were the people that were always corraling *ânnâḡkaie askḡsâipiskiu*; she is always playing with him *âskḡsaikoanimiuaie*; he (4 p.) was always thinking *âskḡsastâinai*; he always cried *âskḡsauâsainiu*. — *amap-*, *-omap-* (*-aumap-*, *-umap-*): as they were always melting fat *isâists otâumâpipuxḡḡsimatoḡs*.

**Americans** (of the U. S. A.) *ómaḡksistôaiks* an. pl. (those who have big knives).

**amiss** *istsik-* (*istsiks-*): then he (4 p.) made a mis-cut *itsistsikskâiinai*; I made a real slip-cut *nitâitapistsiksk*; then he made a mis-step *itsistsiksiskimâie*. — Cf. wrongly.

**among** *itsin-*: she put it among them *itsinoḡtom*; he then traveled about among the wolves *tâmitsinâpauâuaykau otâpi'sisin*; I am not among them *nimâtaitsinspaiksau*; that a person walked among them *ótsitsinauâuaykâni annik matâpiin*. — *sitok-* (*sitoks-*): his companions went among the lodges *ixtsitokôyi amôistsi moyists*; they went among the lodges *itsitokoiau moyists*. — *-spi-*: then he went among (the lodges) *itsitspiuó*; he then did not go among *mâtsitspiuóatsaie*; he put it there among (them) *itspiuḡtôm*; they then suddenly sat among the buffalo *eini itâmsokitspiâupiiau*; he then ran among (them) *itspiâukskâsiu*; then he would look for her among them *itsitâspisamiua*. — Cf. all over (the camp), between, middle (in the).

**amusing**: it is very amusing *iikitamâpiu*.

**ancestor**: our ancestors *nimoḡsistapitapiixpinâniks* an. pl.



**ancient** *akai-*: the ancient people, the ancient Peigans *ákaitapiua*, *ákai-Pekàniua*. — Cf. already, former, old (to be).

**ancient people** (the) *ákaitapi* (ua) an.: I tell it to you as a story of the ancient people *kitsikaitapitsinik*; these ancient people were camped *amó ákauyta itáukunàiiu*; and the ancient people were moving about *ki omák ákauytak tápauauatotsiu*.

**and** *ki*. This particle often combines with the first vowel of the next word, e.g. *ki ánni* (and that) becomes *kénni*, *ki itaniu* (and then he said) becomes *kitaniu*.

**anger** *istsitaksini* in.

**angry** *inik-* (*iniks-*): then he was angry jumping up *itáinikspoxpàipiu*; then being angry he threw it away *ixtsitsiniksistapipiksuaie*; then he went away being angry *itsiniksistapò*; she then was treated badly (prop. angrily) by him *otsitainiksistotók*.

**angry** (to be): I am angry *nítáiniksi*; he is angry *áiniksiu*, *iniksiu*, *miniksiu*; I am angry with him *nítáinikskotoau*; he is angry with him *áinikskotoyiu*. — I am angry *nitsistsitaki*; he is angry *istsitakiu*; I am angry with him *nítáistsimau*; he is angry with him *áistsimiu*, *-istsimiu*; I am very angry with them *nitsiksistsimaiau*. — I am angry with him *nitókimau*; he is angry with him *áukimiu*, *-okimiu*; those with whom he got angry *otsikim-maiks*. — he was very angry *ikskauketakiu*.

**animal killed by one**: the animal I killed *nítaykstán*; the animal he killed *ótaykstán*. — the animal I killed *nitsiniksini*; the animal he killed *otsiniksini*.

**ankle-bone** (his) *otáykokinaksin* in.

**another** *mat-* (*mats-*): that is another one *omá mâtstsiki*. — *at-* (*ats-*): they also found another thing (an.) *atoxkónoyüiau*; then they had, to be sure, another game *sotámatoxkoikaytsiau*; you have got another wife *kikáttoxkoxkêmi*; he (4 p.) has got another wife *ákatoxkoxkeminai*. — Cf. again, also, other, too.

**another one**: that is another one *omá mâtstsiki*. — Cf. other.

**another tribe** v. foreigner, foreign people, foreign woman.

**ant** *áiskókinau* (a) an., pl. *áiskókinaiks*.

**antelope** *áuakási* (ua) an., pl. *áuakàsiks* (trotter); *auakas-*; *saukyáuakási* an., pl. *saukyáuakàsiks* (prairie-trotter); *kòkski* (ua) an., pl. *kòkskiks* (corner-face). — turns into an antelope *áuakasiuàsiu*; they had antelope-dresses *noxkauákasistotòxsiks*; I chase an antelope (antelopes) *nítáuaka-sauakimmau*; that there can be more antelopes in the future *tsistapapauaua-kàsiskoys*.

**antelope-dress**: very few had antelope-dresses *iksimakàpsii noxkauákasistotòxsiks*.

**antelope-hide** *áuakasiotokis* an., pl. *áuakasiotokiks*.

**antler** *istaytsimàn* an. & in. ? — *iit* in.

**anus** (his) *óósi* an.; jocular expressions are: *naístoxtapinàmayka* Verhand. Afd. Letterkunde (Nieuwe Reeks) Dl. XXIX.

(takes-gun-on-each-side), *paḥkapūiāpini* (bright-eye). — *-ims-*: he wiped his anus *ixtsitsimsisau*; he wiped his anus *ixtsitsimsisauaie*.

**any more** (after a negation) *-ino-* (*-inau-*): he did not wake up any more *mātsinoaipokaiuatsiks*; she (4 p.) never got up again any more *matatsinoaipuauatsiksinaï*; I shall not marry any more *nimātaktsinoāḡ-kēmixpa*; you shall not see me any more *kimātakatsinoainokixpa*; they did not fall back in again any more *mātsinauataisapoḡpiuaiks*. — *-at-* (*-ats-*): he was not afraid any more *mātatsikopumats*; they did not move camp about any more *mātataπισtotsiuaiks*; then there was nothing to think about any more *mātatoḡkapitsixtāuats*. — Cf. again, already, finally, long.

**appeal** (to) v. call on (to).

**appearance** (make one's): they make their appearance in the spring *itsitāixtsiau autūsi*. — Cf. change one's appearance (to).

**apple** *āipostaminātsi* in., pl. *āipostaminātsists*.

**approach** (to) v. near (to come).

**approach to get a hold of** (to): she approached her to get a hold of her *āuakomitsixtatsiuaie*.

**April** *aniotsitaisiksēmokoḡpi* (in.) (when-the-grass-grows).

**arise** (to) v. get up (to).

**arm** *moḡtsiminan* in., pl. *moḡtsiminanists*; *-kinists-*, *-oḡtsimin-*, *-oḡtsiminan-*: I stretch my arm *nitāisausikinistsāki*; I have long arms *nitsinokinists*; I have bare arms *nitsipāksoḡtsiminai*; he has long arms *inoḡtsiminaniu*; he has short arms *saḡkōḡtsiminaniu*. — Cf. hand.

**arm-pit** *moksisi* in.; *-moks-*: he (4 p.) just pressed it under his arm *kākoḡpomōksakin*; he had it always under his arm *askḡspaumōksākiuaie*.

**around** *ak-* (*aks-*): then they were all standing around them *itauākspuyimiauiaie*; (the buffalo) made a long run around *nitsisamauāksiksisau*; then (the people) moved around *itaksistotsiu*. — *otakōḡtsi*; *otak-* (*otaks-*), *autak-* (*autaks-*): around the lakes *ōmayksikimists otakōḡtsi*; he (4 p.) jumped around *itōtaksoyauanin*; they went around saying *itāutakaniau*; then he would run around *itāutakomaykau*; he was chased around (it) by him (4 p.) *otsitsitotautakskokaie*. — *at-* (*ats-*): the people sat all around it *itatsōtopatōm*. — *ksist-* (*ksists-*): then they stood around *sotāmiksistsipuyiāiks*; when they all stood around *aukanāiksistsipuyisi*; the people of the different tribe were already sitting around *ākaitautsiksistopin omi noḡkētsitapi*. — Cf. circle (in a), go around.

**around** (to go) v. go around (to).

**arrange** (to): I arrange it *nitāpistotsixp*; he arranges it *āpistotsim*. — Cf. fix (to), fix up (to), make (to).

**arrive** v. come to (to), get (to), get to (to).

**arrow** *āpssi* in., pl. *āpssiists*; my arrow *nōḡpssi*. — Belly-fat then put his arrow to the bow-string *itsapānnoḡkimau Okoāisau*.

**arrow** (to have an): he has an arrow *ēpiu*, *-opiu*.



**arrow** with blunt point *kāupiu* in.; my arrow with blunt point *nitoḡ-kāupim*.

**arrows** (to make) : he makes arrows *auānoyosiu*. -*anoyosiu* : I shall make arrows for him *nitākannoiau* ; I make curly arrows for him *nitsuyisksānoiau*.

**arrow-shooting** : with arrow-shooting, that is it they started the wheel-game with *omistsi ōmonatsōaiau*, *ānnistsiaie nitāumatapitsiuāikaytsiau*.

**arrow-stick** *sāixkimaykāni* in., pl. *sāixkimaykānists* ; *sāixkimāni* in., pl. *sāixkimānists*.

**ascend** (to) v. go up (to).

**ashamed** (to be) : I am ashamed *nitāistuyisi* ; he is ashamed *āistuyisiu* ; I am ashamed of him *nitāistuyisatau* ; he is ashamed of him *āistuyisatsiu*. — because she was ashamed *otsikōḡkētaksi*.

**ashamed** (to make) : they make us very much ashamed *māikōḡkistotōkii*.

**ashes** *mākskitsists* in. pl.

**ashore** *isoōḡtsi*. — *apit-* (*apits-*), *-opit-* (*-opits-*) : when he was pulled ashore *aupitsiskapatays*. — Cf. come ashore (to).

**aside** *payksistōḡtsi* ; *payksist-* (*payksists-*) : the horses are standing aside *ponokāmitaiks pāḡksistsepuyiau* ; he then hit them with that stick alongside of their necks *omi mistsisi itsitsipayksistspiniuaiks*.

**ask** (to) v. inquire (to).

**ask for something to eat** (to) : I ask for something to eat *nitoḡkōauts* ; he asks for something to eat *āuḡkōautsiu* ; I ask for it to eat *nitoḡkōātatoḡp* ; he asks for it to eat *āuḡkōātatom*.

**ask for a wife** (to) : they then would ask for a wife *ākstāmaitakiau* ; they never asked for a wife *mātauaitakiuaiks*.

**ask in marriage** (to) v. woo (to).

**ass** *āiskomaykstōki* (ua) an., pl. *āiskomaykstōkiks* (instead of a mule). — V. also mule.

**assemble** (to) : they then assembled *itoḡkānnoīiau*.

**at all** -*unau-* : do not sleep at all *pinūnauaiokāt*. — Cf. all means (by).

**at least** v. least (at).

**attack** (to) : he then attacked him with a butcher-knife *ixtsitoḡtauātsiuaie ōmayksistoāninai*. — Cf. kill (to be going to).

**August** *ōtsitaiapistsiixpitsēksinaiks* in. (when-the-snakes-go-blind) ; no more used ; nowadays = September.

**aunt** = sister (elder).

**autumn** *mokō*, *mokū* in., pl. *mokuists* ; *moko-*, *-oko-* : buffalo killed in the fall of the year *mokūiniaiks* ; when it snowed first in the fall *atotōmokoḡ-potāsi* ; it is autumn *āuko* (*āuku*), *-oko* (*-oku*) ; it was late in autumn *āiikokoāie*.

**autumn** (in the) *mokūsi*, *aukūsi* (*āukusi*).

**await** (to) v. wait.

**away** *mist-* (*mists-*), *-ist-* (*-ists-*) : then they went away *tāmistapōiau* ; he then ran away with that other's wife *itsistsipōḡtoyīuaie otoḡkēmaniai* ; who has run away with my wife *nitsistsipōḡtokayka* : he would throw it

away *itâiistapiksimaië*; all their tails were out of sight *âukanaïstatoikâiau*; then they again take them (in.) away *mâtsitaïstauotsimiau*; pour it away *aistâsuginit*; then they again ring "away" (ring the bell) *mâtsitaïstaisaitsikapiksistakiau*; when they again have rung "away" (rung the bell) *âtsistaisaitsikapiksistakisau*. — *mistap-*, *-istap-*: take him away and let him loose *mîstapipôtos*; go away outside *mîstapsaksist*; then they ran away *itsîstapokskâsiau*; he (4 p.) then ran away *stâmistapomaykâiinai*; they (4 p.) then fled away inside from him *otsîtsipotsistapiksâkaiks*. — *ksisk-*: she (4 p.) then walked away from him *sôtamiksikskâakaie*. — Cf. farther away. future (in the), later.

away (to go) v. go away (to).

awl *moksis* an., pl. *moksiks*.

awl-case: his awl-case *osóksisi* in. (?).

axe *kâksâkin* an., pl. *kâksâkiks*.



## B.

**baby v. little child.**

**back** (noun) *mokakini* in.; -*kik-* (-*akik-*), -*ik-* (-*ek-*), -*okakini-*, -*skini-*; then she lay down on her back *itākikāixtsiu*; with (the knives) they cut the backs (of the bulls) open *ixtāisatsikataiau*; Long-back-Joe (a man's nickname) *Inyókakinyāytso* (a); he shot him then right in his back *ānnātsik okakini tāmsapokakinitoyiuaie*; he was bucking with (me) again *mātoχ-pitoχkokakiniāpiksiu*; he then stopped bucking *itsiksistoχkokakiniāpiksiu*; I bend my back *nitāutoχskiniaki*.

**back** (adverb) *apat-*: they would pull them (in.) back out of sight *āuapatsistaniskapatōmiauaists*; he (4 p.) was looking back *āuapatokakiosinai*; then he began to knock his (the bob-cat's) face back *itauāpatskimiuāie*. — *sk-* (*sks-*): I shall pull you up back again *kitākatsitskamiskapat*; they swam back again *mātskotsimiau*; put them (in.) with the fore-ends back *iskoχkistotau*. — *ikit-* (*ikits-*): he then stood back alone *itsikitaipuyiu*; those that were tied back (to the tree) *itsikitsistsipistāiks*. — *-ipau-*: I will take it (his robe) back *nitāksipauotoainai*; it is never again taken back from them *mātataipauotomoāuaiks*. — Cf. backward, behind, over.

**back-ache** (to have): I have back-ache *nitāstsoχtsatsikskini* (= *istsiu nokakini*).

**back-bone** *mokakékin* (*makakékin*) in.

**back-fat** *ósaki* an., pl. *ósākiks*.

**back-side** (on the) *oχsókapoχtsi*.

**backward** *akik-*: then she lay down backward *itākikaixtsiu*. — *oχs-*: they moved backward (to the north) *itāχso*; when they came backward *ototoχsaii*; he then threw himself backward *stāmoχsoχpauāniua*. — V. also back (adverb) and cf. back (noun), behind, out of sight.

**bacon** *āiksinioksisakò* in.

**bad**: I am bad *nitokāps*, he is bad *makāpsiu*, *ikāpsiu*, *āukāpsiu* an.; it is bad *makāpiu*, *āukāpiu* in. — *makap-*, -*okap-*. — *mak-*: bad hide (i.e. buffalo-cow-hide) *makokis*. — *auk-* (*auks-*), *ok-* (*oks-*), *uk-* (*uks-*): you treat me badly *kitāuksistotōki*; those that treated you badly *kitauksistotāukiks*; you have treated me badly a very long time *kitāiksismauksistotōki*. — *payk-* (*payks-*): things that smell bad *payksimōists*. — Cf. wicked.

**bad case**: even if it is a bad case, how he is shot *imakumaiskunatāpis nitōaχpi*. — Cf. strong.

**bad death**: a bad death may she die *omā paykōχsinikaie*; your lice have a bad-death-dirty taste *māipaykōχsinisikapokomipūmini*; a-bad-death-may-she-die-bad-woman *paykōχsiniokāpake* (ua).

bad dog *makāpomitā* (ua) an., pl. *makāpomitāiks*.

bad horse *makāpinokāmita* (ua) an., pl. *makāpinokāmitaiks*.

bad man *makāpinau* (a) an., pl. *makāpinaiks*.

bad old man: they are already bad old men *ākaukāpiapiau*.

bad person *sauūmitsitapi* (ua) an., pl. *sauūmitsitapiks*. — *makāpitapi* (ua) an., pl. *makāpitapiks*. — because of his being a bad person, he was called the reverse of it *otokāpitapisin ixtapókapinixkatau*.

bad river *makāpiitaytai* in., pl. *makāpiitaytaists*.

bad road *makāpoysokui* in., pl. *makāpoysokuists*.

bad stove *makāpipotātsis* an., pl. *makāpipotātsiks*.

bad tree *makāpiistsis* an., pl. *makāpiistsiks*.

Bad-water *Paykāyke*.

bad woman *makāpāke* (ua) an., pl. *makāpākeks*. — You are a bad woman *kitokāpakēu*.

badge: give me your badge of membership of the age-society of the braves (*Mātsiks*, *Mātsiks*) *kitātsiātsisi noxkoxkókit*.

badger *misinski* (ua) an., pl. *misinskiks*. — *sināiski* (ua) an., pl. *sināiskiks* (striped-face).

badly v. bad.

bag *skinétsimāni* in., pl. *skinétsimānists*.

bail (to) (as water out of a boat): I bail it *nitāisaisuyinixp*, he bails it *āisaisuyinim*.

bake (to) v. cook (to).

baking *kétani* in. — Cf. cooking.

baking-pan *itāixketāupi* in., pl. *itāixketāupists* (where-we-bake-in.).

baking-powder *ixtāixketāupi* in. (which-we-bake-with).

bald: he is bald *istsikixkiniu*; a bald-headed person *istsikixkini* (ua).

ball (to play with) *pokún* an., pl. *pokúyiks*.

band v. tribe.

band (to belong to a): he did not belong to a band *mátóyxiixkauayiu*.

bank (cut) v. bluff.

bare arms (to have): I have bare arms *nitsipáksoytsimaini*.

bare breast (to have a): I have a bare breast *nitsipáksaukekinaki* (*nitsitaukauaukaiaki*).

bare feet (to have): I have bare feet *nitsipáksaikàki*. They use also *nitāptsitsikini* (prop.: I have taken off my shoes).

bare head (to have a): I have a bare head *nitsipáksaixkini*.

bare legs (to have): I have bare legs *nitsipáksaikinàki*.

bark (of a tree) *otóksksiis* an., pl. *otóksksiiks*. — *-otoksks-*: she would knock off the bark (of the tree) *ākitaupitotoksksiaie*; they peeled the bark from (the trees) *otāpitotoksksāuaiks*; there she would knock off the bark (of the tree) *ākitaupitotoksksiaie*.

bark (to): I bark *nitāuyki*, he barks *āuykiu*, *āykiu*; I bark at him *nitāuykatau*, he barks at him *āuykatsiu*.



**bark running (to)**: that he barked running *otoɣkikaiaisinai* (*otoɣkikaiaisinai*).

**barrel asuyin in.**, pl. *asuyinists*.

**bat áukspiäki (ua)** an., pl. *áukspiäkiks*.

**bathe (to)** v. swim (to).

**bay horse áisákuyi (ua)** an., pl. *áisákuyiks*.

**bay-striped back (horse)** *áisákuyisikekaii (ua)* an., pl. *áisákuyisikekaiiks*.

**be (to)**: is *istsiu*, *áistsiu*; there is *itstsiu*, *aitstsiu*, *-otstsiu*, *áutstsiu*; there is none, there are none *máistsisixpa*; and that night the blizzard was there *ki ánniauk koküi itótstsiu mákaipii*; now was (came) that, we were to become poor from *áutstsiu nimoytaksimmatapspinäni*; the arrow is still there *sákiitautstsiu ápssii*; (the time) that it will be spring *motóyi otsitakotsisixpi*; if there might be some people *matäpi máykitsitsitsis*. — I am there *nitsitáixts*, he is there *itáixtsiu*; is there yet *imitáixtsiu*, *sákiaixtsiu* (*sákaixtsiu*, *sákixtsiu*); his lodge was still there *omim okóaii okánistaixtsixp*; before he was there (that means: before he was born) *otsauomitaixtsisi*. — Cf. lie (to).

**be about (to)**: a long time he had been (camping) about *áisamápaistsiu*.

**be all over (to)**: they are all over *itsinitstsiu*; there was snow all over his leggings *kóniskui itáɣkánautstsiu matsiks*; there was snow all over those leggings of his *kóniskui omiksi matsiks nitsitáɣkanautstsiu*.

**be among (to)**: I am not among them (that means: I do not take part in their play) *nimátaitsinspaiksau*.

**be in (to)**: the paint was in there *asáni itsápixtsiu*.

**be like (to)**: what shall we be like (into what shall we turn) *tsá áɣkanistapsöp*.

**be on high (to)**: his eyes would be away on high *oápsspiks áitsistap-ispáixtsiiaiks*.

**be the one (to)**: I am the one *nitāmi*, he is the one *ámiu*, *ámmiu*; if this tree is the one who has run away with my wife *ámiuopi amóm mistsísama annáɣk nitsistsipoxtokayka*; there is no denying, to be sure, that it is Breast-chief *mátoɣkosisauamiua Okinau*; we are the only war-chiefs, myself and Little-dog *nitsitamitstsixpinan kaytominaiks*, *nistóa ki Imitáikoān*.

**be outside (to)**: I am outside *nitsáixts*, he is outside *sáixtsiu*; and his leg was far outside, gone clear through (the tree) *ki akoɣtsi ixtápsisapok-sáixtsiua oɣkótsi*.

**be really (to)**: it really is *nitsiu*; and thus really was this first wonderful experience of mine *ki ánniaie nitsiu ámoɣk nitotómipisatápsin*.

**be together (to)**: let us be together *áɣkunoxpokisöp*.

**be together (to come to)**: in that way all these men and all these women came to be together *ánniaie nitsitomanistò amó únnasina ki ákêks*.

**bead ksistsimman in.**, pl. *ksistsimmanists*.

**beak** v. nose.

**bean áutoksinätsi in.**, pl. *áutoksinätsists*.

**bear kyáio (a)** an., pl. *kyáioiks*. Taboo-substitutes: *paksikoyi (ua)*

(sticky-mouth); *ómaykitsisi* (ua) (big bob-tail). — *-kyai-*: I trap a bear (bears) *nitoꝝkyaiekiaki*; she has a bear for a lover *kyáiaꝝpatómiu*; that there can be more bears from in the future *ákoꝝtsistsitapoꝝkyaioꝝskoꝝpi*.

**bear** (to act as a): I shall act to you as if I were a bear *kitákiet-áꝝkyaĩskoꝝtoꝝpuau*.

**bear** (to turn into a): he turns into a bear *ixkyáioásiu*; she (4 p.) already turned again into a bear *akatáꝝkyaioasin*.

**bear** in a dream *papáꝝkyaio an.*

**bear** (to) v. **carry** (to).

**bear with** (to): I bear with him *nitáixtsitatau*, he bears with him *áiixtsitsitau*.

**bear-cub** *kyáiopokà* (ua) an., pl. *kyáiopokàiks*.

**beard** *mistóan in.*, pl. *mistóais*; my beard *nitsistoan*, his beard *otsistoan*.

**bear-knife** (knife given by a bear) *kyáiiistoan an.*; he had a bear-knife *ixkyáiiistoánniu*.

**bear-lodge** *kyáiekokâup* (*ixkyáiekokâup*) in.

**bear-skin** *kyáiotokis in.*, pl. *kyáiotokists*.

**beast** an.: my beast *nótâs*, pl. *nótâsiks*, his beast *ótâs*, pl. *ótâsiks*. — *-otas-*.

**beat** (to): I beat *nitáistokiaki*, he beats *áistokiakiu*; I beat it *nitáistokixp*, he beats it *áistokim*; by the side of *nitáistokiaki*, *áistokiakiu*, etc., we find *nitástokiaki*, *ástokiakiu*, etc.; he then beat on that stick with another stick *omí mistsisi itsistoksiksimau*. — Cf. **drum** (to), **hit** (to), **knock** (to), and v. also **defeat** (to), **surpass** (to).

**beaver** *ksiskstaki* (ua) an., pl. *ksiskstakiks*. — *-ksiskstaki-*: that child of hers was a little beaver *ksiskstakisini omí okósi*; I trap a beaver (beavers) *nitsiksiskstakiakiaki*.

**beaver-den**: then he came to the beaver-den *itsitótò omim ksiskstakiokóaii*.

**beaver-dream**: he had had a beaver-dream *kaiikstakipapâukau*.

**beaver-furred buffalo** *ksiskstakiokuyi* (ua) an., pl. *ksiskstakioküyiks*.

**beaver-hole** *ksiskstakiauatsimàni in.*, pl. *ksiskstakiauatsimànists*.

**beaver-lodge** *ksiskstakioyis in.*, pl. *ksiskstakioyists* (lodge belonging to beavers).

**beaver-lodge** *ksiskstakikokâup in.* (lodge ornamented with beavers).

**beaver-rolls** *áꝝkémínàniks an. pl.*; *amopístàniks an. pl.*; my beaver-rolls *nitómopistaniks*.

**beaver-rolls** (owner of) *áiáꝝkèmi* (ua) an., pl. *áiáꝝkèmiks* (lit.: water-owner); he is the owner of beaver-rolls *áꝝkèmiu*, *áiáꝝkèmiu*.

**beaver-roll-songs** *áꝝkèminixksists* (*áꝝkèminixksists*) in. pl.

**beaver-songs** *ksiskstakinixksists in. pl.*

**beaver-stick** (stick cut by beavers) *kákstáksin in.*, pl. *kákstáksists*.

**beckon** (to): I beckon *nitâpstò*, *nitâpaistò*, *nitâpastò*; he beckons *âpstò*, *âpaistò*, *âpastò*; I beckon to him *nitâpstou*, *nitâpaistou*, *nitâpastou*; he beckons to him *âpstoyiu*, *âpaistoyiu*, *âpastoyiu*; he beckons to me



*nitāpastōk*; why do you beckon to me *kimāukapastōksk*; then he beckoned at random *itsiksistuitapastō*; then he stood about beckoning *itāpaistuipuyiu*. — Cf. *signal* (to give a).

**become well** (to): I think this my war-bonnet becomes you well *kitūm-maiixkētso amói nisámai*.

**bed** (standing) *aksin* in., pl. *aksists*; my bed *nitóksin*.

**bed** (lying) *sekáni* (*sikáni*) in., pl. *sekánists* (*sikánists*); my bed *nise-káni* (*nisikáni*).

**bed**: they would put in rye-grass for beds *matoiópaists ixtsípstsi-kaiāuaists*.

**bed** (to have for a): I have him for a bed *nitsikanatau*, *nitsikatau*; he has him for a bed *sikanatsiu*, *sikatsiu*; I have it for a bed *nitsikanatoxp*, *nitsikatoxp*; he has it for a bed *sikanatom*, *sikatom*.

**bed** (to make a): he then made a bed out of them (in.) *ixtsitsekaykäu-aists*.

**bed** (to make the): I make (fix) my bed *nitáisekatoxp nitóksin*; he makes (fixes) his bed *áisekatom otóksin*; then we make our beds *nitsitái-aksekaypinan*.

**bed-bug** *payksimim* an., pl. *payksimimiks*.

**bedding** *sekánists* in pl.

**bed-robe**: those wonderful buffalo-hides were his bed-robos *osékay-kanaiks omiksi písátsiniks*.

**bedroom** *itáuкауpi* in. pl. *itáuкауpists* (where-we-sleep).

**bed-sticks**: he walked on top of the bed-sticks *apikiāzsātsisik ánnistsikaie ixtāykitō*.

**bee** *namó* (a) an., pl. *namóiks*.

**beef** *ápotskinauksisakō* in.

**before** (of space) *itsoyk-*: in certain modes of the verb we find *istsoyk-*: then (the gambling-wheel) fell down before (the door of the lodge) *támitsoykoypinai*; I was standing before (the door) *nitsitsoykapui*; sit before (the door) *istsóykopit*. — Cf. *front* (in).

**before** (of time): before he goes far *aykúnaipiuóyi* (lit.: he might go far); before they just could speak (lit.: they might just speak) *áykaukak-sepugiau*. — *sini-*: who have done eating before others *siniksistauiyks* (name of a band). — *sauumai-* (with the conjunctive): before (all the people) got up (lit.: when all the people had not yet got up) *sauumáipuausi*; before he died *otsauumáinisaie*; before they came to the Sioux-country *sauumáitautoxsau Pinápisinai otáuaysini*; before (the sun) has risen (lit.: when the sun has not yet risen) *sauumáisaskāpis*; before daylight (lit.: when there is yet no wind and daylight) *sauumáisopuūnakus*. — Cf. *already, yet*.

**before** (already) *ikai-*, *ik-*: where she had seen him before (already) *otsikaitsinōaypai*.

**beg** (to): I beg *nitáukamani*, he begs *áukamaniu*; I beg it *nitáukamanistoxp*, he begs it *áukamanistom*; I beg from him *nitáukamanistau*, he begs

from him *âukamanistsiu*. — Cf. ask for something (to), eat (to)  
**beg always** (to): he begs always *kâmaniepitsiu*.

**beggar** *kâmaniepitsi* (ua) an., pl. *kâmaniepitsiks*.

**begin** (to) *aumat-* (*aumats-*), *omat-* (*omats-*): then he began to say *itomâtaniu*. — *aumatap-* (*omatap-*), *aumatapi-* (*omatapi-*): then they began to eat *itomâtapioyiau*; (the people) began to skin *âumatapiitsimau*; then he began to cry *itâumatapasâiniu*; then the soups begin to be brought in *itomâtapaipstsipoxtoxpiau auâusists*; then he will go to sleep (begin to sleep) *âkstamomatapiökau*. — Cf. nearly start (to).

**behave** (to) v. stop (to).

**behind** *oxsóxtsi*, *apatóxtsi*, *apátóxsoxtsi*, *oxsókapóxtsi*. — *oxs-*: he (4 p.) cried from behind *ixtoxsásainin*. — *apat-*: his hindlegs *otapátóxkatsists*; I sat behind (it) *nisótamitapataupi*. — *apatoxs*. — *skóxtsi* (*iskóxtsi*), *skóxt* (*iskóxt*): they who are behind *skóxtsiks* an. pl. — Cf. backward, north, out of sight.

**behind** (to be): he is behind *âpató*; I was behind (i.e. the last one) *ninitapâtau*; he is behind *apatóxtsikauk*.

**behind of all** *kanâuxsoxtsi*.

**belief** *âumaitakisini* in.

**believe** (to): I believe *nitâumaitaki*, he believes *imâitakiu*, *âumaitakiu*; I believe him *nitâumaitoau*, he believes him *âumaitoyiu*; I believe it *nitâumaitsixp*, he believes it *âumaitsim*.

**bell** *ixtâisaisikapiksistakiöpi* pl. (which-we-ring-with). — *saiitsikixtan* an., pl. *saiitsikixtaniks*.

**bellow** (to) v. sound (to utter a).

**bellows** *ixtâuxpakuyisakiöpi* in., pl. *ixtâuxpakuyisakiöpists* (which-we-blow-with).

**belly** *mókoän* in., pl. *mókoaists*; *-okoa* (n)-, *-oko-* (*-ako-*): I have belly-ache *nitsistsisokoan*; who (4 p.) was lying there and who had a big belly *âxkinakoxkitsinai*. — Cf. tripe.

**belly-ache** (to have): I have belly-ache *nitsistsisokoän* (= *istsiu nókoän*).

**belly-fat** *okoáisau*, *okoésau* in. (as a proper name it is, of course, animate); I got belly-fat at least *nitoxkókoaisimiskân*.

**belly-part of robe**: the belly-part of his robe *oösi* an. (?). — Cf. anus.

**belong** (to): it belongs *istótsiu*; what belonged to one Brave, that kind of people they were all *omâ Mâtsiu otsitapiuaxsini*, *ânniaie anistápitapiau*; we belong over there in that other place *ómi nimâtsitapitapiüxpian*.

**below** *ksiúóxtsi*; is below *ksiüxtsiu*. — V. also low down.

**belt** *ipsâtsis* in., pl. *ipsâtsists*: he put her in his belt, he put her right there *annautsipsan*, *annautsitsstökai*.

**bend of the river** *pistskiâta* in. (?).

**bend** (to) (to stand with body bent): I bend *nitâutoxsépuyi*, he bends *âutoxsépuyiu*.



**bend one's arm (to)**: I bend my arm *nitáuaksikinistsàki*, he bends his arm *áuaksikinistsakiu*.

**bend one's back (to)**: I bend my back *nitáutoyskiniaki*, he bends his back *áutoyskiniakiu*.

**bend one's head (to)**: I bend my head *nitáutoysokiaki*, he bends his head *áutoysokiakiu*.

**bend one's leg (to)**: I bend my leg *nitáuaksikàki*, he bends his leg *áuaksikakiu*.

**bent tree** *ataysiksím* an., pl. *ataysiksímiks*.

**berry mini**, *mí'ni* in., pl. *minists*, *mí'nists*. — his berries *otsiniuanists* in. pl. — Cf. pick (to), picking.

**berry-bag** *asóisàtsis* in., pl. *asóisàtsists* (I suppose the true form of the word is *asóisàtsis*, not *aisóisàtsis*, as it occurs once in the texts); their berry-bags *osóisatsauaists*.

**berry-flavoured water** *miniksistsikimistàni* in.

**berry-pemmican** *miniókàkin* in., pl. *miniókàkists*; and they were also fed a big meal of berry-pemmican *ki átomayksisóaiu miniáukaki*.

**berry-soup** *mí'niäusini* in., pl. *mí'niäusists*.

**best (to be the)**: he is the best *istoykanâläyssiú*, *istoykanâisokâpsiu*; it is the best *istoykanâläysiú*, *istoykanâisokâpiu*.

**best (to do one's very) v. try hard (to)**.

**bet (noun)** *âpskâni* in., pl. *âpskânists*.

**bet (to put on a)**: I put him on a bet *nitâpskatau*, he puts him on a bet *âpskatsiu*; I put it on a bet *nitâpskatoyx*, he puts it on a bet *âpskatôm*.

**bet (to)**: I bet *nitâpsk*, he bets *âpskau*; I bet with him *nitâpskatau*, he bets with him *âpskatsiu*.

**better (to be)**: he is better *otsitskâyssiú*, *otsitsksokâpsiu*; he is better than *otsitsksokâpskoytôyiú*; it is better *otsitskâyssiú*, *otsitsksokâpiu*.

**better buffalo**: there close by are the better buffalo *ámistoiauk sipâtsi-niüâ*.

**between tatsik-** (*tatsiki-*), *tatsik-* (*tatsiki-*): I am hit between the ears *nitstatsikistôkioko*, *nitstatsikioytôkiokô*. — *sitok-* (*sitoks-*): it was thrown between (buffalo-) hoofs *ixpsitoksistsinâpiksop*. — there were only two (boys left) between him (and the woman) *ámistôkami otsókixtaniks*. — *isap-* (?). — Cf. among, middle (in the).

**biceps** *âpotstsinau* an., pl. *âpotstsinaiks*.

**bid (to)**: I bid *nitáuatsím*, he bids *áuatsimau*, *âtsimau*. — Cf. invite (to).

**big**: is big (of persons) (an.) *ómayksím*; is big (of animals) (an.) *ómaykimiú*; is big (of animate trees) *ómayksiksím*; is big (of inanimate trees) *ómayksiksiú*; is big (of inanimate things) *ómayko*. — *omayk-* (*-omayks-*): they were also fed a big meal of (berry-pemmican) *átomayksisóaiu*; with the last big snow (prop.: when it snows big the last time) *ni(t)stsáuómaykoyxpotaii*. — *imayk-* (*imayks-*): she (4 p.) was big with

calves *imayksikoginai*; he (4 p.) had a big arrow *imaykópini*. — Cf. a ll. whole.

big arrow: his big arrow *ómaykopànni in. (?)*.

big arrow (to have a): he has a big arrow *imaykópiu*.

big bear *ómaykauykyàio (a) an., pl. ómaykauykyàioiks*.

big belly (to have a): who was lying there and had a big belly *tsimáie áykinakoykitsinai*.

big bird *piksi (ua) an., pl. piksiks*; it was not a big bird of this country *annóm mátsitsipikisiuats*.

big black thing *ómaykaisiksinàtsiu in.*

big blood-clot *ómaykaikatoyis an.*

big bucket *ómaykòyk an., pl. ómaykòykiks*.

big buffalo *ómaykaini (ua) an., pl. ómaykainiks*.

big cottonwood-tree *ómaykauâsetsiksim an., pl. ómaykauâsetsiksimiks*.

big dog *ómaykòmita (ua) an., pl. ómaykòmitaiks*.

big frog *ómaykitsekapisâu an., pl. ómaykitsekapisâiks*.

big girl *ómaykaikèkoân an., pl. ómaykaikèkoais*.

big heifer (four years old) *ómaykoykatsistuyik (a) an., pl. ómaykoykatsistuyikiks*.

big high cliff *ómaykáspakiksayko in., pl. ómaykáspakiksaykuists*.

big hill *ómaykáitumo in., pl. ómaykáitumoists*.

big horse *ómayksinokâmita (ua) an., pl. ómayksinokâmitaiks*.

big lake *ómaykáumayksikimí in., pl. ómaykáumayksikimists*.

big lodge *ómaykâyis in., pl. ómaykâyigists*.

big log v. log.

big mountain *ómaykaiistâk in., pl. ómaykaiistâkists*.

big person *ómaykaitapi (ua), pl. ómaykaitapiks*.

big pine-tree *ómaykâyutoki an., pl. ómaykâyutokiks*.

big real bowl (big wooden bowl) *ómaykaiitoykòs an., pl. ómaykaiitoykòsiks*.

big river *ómaykáitaytau in., pl. ómaykáitaytaists*.

big rock *ómaykòykotoki an., pl. ómaykòykotokiks*.

big-rock-lodge *ómaykskimikokâup in.*

big skunk *ómaykápikâi (ua) an., pl. ómaykápikâiiks*.

big-striped-lodge *ómayksikixtsipikokaup in.*

big timber (collective) *ómayksiksko, ómayksiksui, ómayksiksuyi in., pl. ómayksiksuiists*.

big toe = thumb.

big tree *ómaykaiistsis an., pl. ómaykaiistsiks*. — *ómayksiksim an., pl. ómayksiksimiks*. — Cf. log.

big turnip *ómaykâsi an., pl. ómaykâsiks* (the text has *ómaykâsists in.*, which can hardly be correct).

big with calves (to be): she (4 p.) was big with calves *imayksikoginai*.

big wolf *ómaykokuyi (ua) an., pl. ómaykokuyiks*.

big young buffalo-cow *ómaykaniskskèini (ua) an., pl. ómaykaniskskèiniks*.



**big and long** (to be): his ears were big and long *oytókistsaii ómay-kainoyii*.

**bigger** (to get): he was already getting bigger *ikaistapàumayksim*.

**bill** = nose.

**bind** (to) v. tie (to).

**birch** *sékokini* in., pl. *sékokinists*.

**bird** v. big bird, small bird.

**bird** of about the same size as a blackbird with a white strip on its tail *sótamistàu* (a) an., pl. *sótamistàiks*.

**bird-dog** *suiómita* (ua) an., pl. *suiómitaiks* (in-the-water-dog).

**bird's-feathers** (common) *piksáuanokists* in. pl.

**birth** (to give): women that were about to give birth to a child *akéks aiáksistsistomaiks*; they did not give birth to a child in their lodges *okóauaists mátsitaipstsistsistomiuaiks*; therefore they did not give birth to a child in their lodges *ixtsáitiapstsistsistomiaiu okóauaists*; when they had given birth to a child *áistsistómis*; those that have just given birth to a child *mánistsistomaiks*.

**biscuit** *miskapayini* in. (stiff bread? or: instead of bread?).

**bishop** *ómaykatoápapikoān* an., pl. *ómaykatoápapikoaiks* (great holy white man).

**bitch** *skimiómita* (ua) an., pl. *skimiómitaiks* (female-dog).

**bite** (to): I bite *nitáisikstaki*, *nitsikstaki*, he bites *áisikstakiu*, *sikstakiu*; I bite him *nitáisiksípau*, *nitsiksípau*, he bites him *áisiksípiu*, *siksípiu*; I bite it *nitáisikstsixp*, *nitsikstsixp*, he bites it *áisikstsím*, *sikstsím*; I bite for him *nitáisikstomoau*, he bites for him *áisikstomoyiu*; he then bit his elder sister *itsikstsinípiu únists*; then he bit it *itsikstsinixtsimaie*; then bite it *stsikstsinixtsit*; then bite the end of my ear *atámikstsinixtsit noytókisi*. — I bite it *nitáisatotòkstsixp*, he bites it (of a supposed strawberry) *áisatòkstsím*.

**bite** (to allow one to) v. bite (to make one).

**bite** (to make one): I make him bite *nitáisikstakiatsau*.

**bite down** (to): I bite it down *nitáiniomistsixp*, he bites it down *áinio-mistsím*.

**bite loose** (to): the coyote began to bite his leg loose *omá ksináuuau itauápstsím oykútsi*.

**bite off** (to): I bite it off *nitsikaykstsixp*, he bites it off *káykstsím*; this that I shall bite off is she *ámoiauk tákoxtsikàkstaki*. — Cf. gnaw off (to).

**bite through** (to): I bite it through *nitáunixtsixp*, he bites it through *áunixtsím*.

**bite through the skull** (to): they were each of them bitten through the skull by her (4 p.) *ótaytaikspipokoaiauaie*.

**bitter**: is bitter *istsipokó*.

**black** *sik-* (*siks-*): he is black *siksinám* an.; it is black *siksinátsiu* in.

**black** *alcali* v. *alcali*.

**black bald-faced horse** *sikápski* (ua) an., pl. *sikápskiks*.

black bear *sikoŋkyäio* (a) an., pl. *sikoŋkyäioiks*.

black blanket *sikapáipistsi* an., pl. *sikapáipistsiks*.

black buffalo *siksini* (ua) an., pl. *siksiniks*; it has a black buffalo painted on it *siksinikokáu*.

black-buffalo-lodge *siksinikokáup* in.

black bug *siksksinau* (a) an., pl. *siksksinaiks*.

black colt *sikimikoän* an., pl. *sikimikoais*.

black cow v. black horse.

black dog *sikómita* (ua) an., pl. *sikómitaiks*.

black gun-spring *siksapistsimätsis* an., pl. *siksapistsimätsiks*.

black hair *sikókuyixkinsini* in.; he has black hair *sikókuyixkiniu*.

black horse *sikimi* (ua) an., pl. *sikimiks*.

Black Horse people *Sikimitapi* (ua) an. (which tribe? Ute?).

black liquid *sikoxtäi* in. (?)

black pail *sikōŋk* an., pl. *sikōŋkiks*.

black paint *sikii* in. — Cf. *char-coal*.

black rock *sikskim* an., pl. *sikskimiks*.

black trunk *siksisókaiis* in., pl. *siksisókaiists*.

black one's face (to): (the war-party) blacked their faces with it *ixtsitásiksikuaie*; he then blacked his face all over *aistumótosikskiu*.

black-and-brown-striped cow *sipayimi* (ua) an., pl. *sipayimiks*.

blackbird *kseni* (ua), *kseini* (ua) an., pl. *kseniks*, *kseiniks*.

Blackfoot Indian *Siksikáikoän* an., pl. *Siksikáikoais*.

Blackfoot tribe *Siksika* (ua) an.

Blackfoot woman *Siksikáke* (ua) an., pl. *Siksikákeks*.

black-fox *sikotátuyi* (ua) an., pl. *sikotátuyiks*.

blacksmith *áiaksakiäki* (ua) an., pl. *áiaksakiäkiks*.

black-striped back (horse) *siksikekaii* (ua) an., pl. *siksikekaiiks*.

black-tail deer *áisikotüyi* (ua) an., pl. *áisikotüyiks*.

blame (to): I blame him *nitáutoimau*, he blames him *áutoimiu*; blame me *matóimokit*; they blamed them *áutoimiauais*. — and that is the one who is to be blamed *ki ánniaie stautápixp*.

blanket *náipistsi* (-*aipistsi*) an., pl. *náipistsiks* (-*aipistsiks*); (-*aipistsi*). — Cf. *wool*.

blaze (to make): I make it blaze *nitsistokinsixp*, he makes it blaze *istokinsim*, *áuxpakuyitsim*.

blaze up (to): it blazes up *pakuyitsiu*.

bleat (to) v. sound (to utter a).

bleed (to make): I made his nose bleed *nisókitsimiskiau*; that made his nose bleed awfully *únetumokautsikinokaie*.

blind *náipistsi* (ua); I am blind *nitsáipistsi*, he is blind *ápistsiu*; then we are blind *nitáistumiapistsiixpinan*.

blister *ikatsimani* in., pl. *ikatsimanists*.

blizzard: there came a blizzard *itótstsiu áŋketsimii*; and that night the blizzard was there *ki ánniauk kóküi itótstsiu mákaipii*.



**blood** *aápani* in., pl. *aápaists*; -*apan-*: when it turns to blood *aumāxks-ikimskàs*; that it turned to blood *otómāxksikimskàni*.

**blood on it** (to have): that he may have no blood on it *pinápanàs*; your body will have no blood on it (there will be no blood about your body) *mátàksapanasiua kostūmi*.

**blood-clot** *katoyis* an.

**Blood Indian** *Káinaikoān* an., pl. *Káinaikoaiks*.

**Blood Indian tribe** *Káina* (ua) an.

**Blood Indian woman** *Káinàke* (ua) an., pl. *Káinàkeks*.

**blood-sucker** *áskstakī* (ua) an., pl. *áskstakiks*.

**bloody**: he was bloody all over *nitómāxkainam*.

**bloody mouth**: they are all with bloody mouths *nitómāxkáuakiau*; they were all with bloody mouths *nitómāxkáuakiaiks*; (that) you are all with bloody mouths *kinitómāxkáuakixpuai*.

**bloody tracks**: (the black-tail) left only bloody tracks *kákitaumāxkož-sokuyiu*.

**blossom** v. flower.

**blow** (with mouth etc.) (to): I blow *nitáužpakūyisaki*, he blows *áužpakūyisakiu* (they also use for "I blow" *nitáužpakūyisi*, for "he blows" *áužpakūyisiu*); I blow him *nitáužpakūyisau*, he blows him *áužpakūyisiu*; I blow it *nitáužpakūyisixp*, he blows it *áužpakūyisim*; I blow for him *nitáužpakūyisomoau*, he blows for him *áužpakūyisomoyiu*.

**blow a wind-instrument** (to): I blow a wind-instrument *nitáiki*, *nitáiki*, he blows a wind-instrument *áikiu*, *áikiu*. — Cf. **whistle** (to).

**blow** (to) (of the wind): it blows *áisopū*; after a long while the wind stopped blowing *áisamo itsiksopu*; from where the wind blew *ómožtapsó-požpi*.

**blow about** (to): there he was blown about *itótapožpapokāiiu*; then he was blown about on them (that is: on the birches) *ánnistsimaie itótapožpapokāiiu*; then he was blown about around them (in.) *itsitákotapožpapokāiiuaists*; I was happy, being blown about *itsipápokapožpapokāiop*.

**blow away** (to): then (the wind) blew him away *itámožpàpok*; then he began to be blown away *itomátapožpapokāiiu*; a long time he was blown away *áisamožpapokāiiu*; then, being blown away, he came to (some birches) *itsitótapožpapokāiiu*.

**blow harder** (to): let it blow harder *iiksopožsisà*.

**blow out** (to) (a light): I blow it out *nitaxtsixp*, he blows it out *áxtsim*.

**blow up** (to): I blow him up *nitspóžpakūyisau*, he blows him up *spóžpakūyisiu*; I blow it up *nitspóžpakūyisixp*, he blows it up *spóžpakūyisim*.

**blue**: he is blue *ótskūinam* an.; it is blue *ótskūinatsiu* in. — *otskui*, *otsku* -: he is blue-faced *itótskustoksiu*; Blue-face (the hero of an old story) *Ótskústoksi* (ua), *Ótskúski* (ua). — Cf. **dark-blue**, **green**.

**blue horse** *otskūimi* (ua) an., pl. *otskūimiks*.

**blue lodge** *otskōyis* in.

**blue stone** *otskúsko* in.

blue-bird *ótsküisistsi* (ua) an., pl. *ótsküisistsiks*.

blue-faced: he is blue-faced *ótskustoksiu*, *ótskúski*.

blue-jay v. blue-bird.

bluff *ákiksaɣko*, *ákiksaɣkui* in., pl. *ákiksaɣkuists*. — Cf. cliff.

blunt: it is blunt *istáiekim*.

blunt (to): I blunt him *nitáistáinaiu*, he blunts him *istáiniu*.

boar *áiksini* (ua) *napim* an., pl. *áiksiniks napimiks*.

board-floor v. floor.

boat *áɣkioɣsátsis* in., pl. *áɣkioɣsátsists*.

bob-cat *natáio* (a) an., pl. *natáioiks*.

bob-tailed dog or horse *tsisi* (ua) an., pl. *tsisiks*.

body *mostúm* (i) in., pl. *mostúmists*; -sto-: my whole body *nitáɣkanáist-umi*; there were only bodies *okáksistomoai*; he would not be shot through the body *mátakaistokitoáu*, *mátáistokitoáuats*.

boil (noun) *ikixkán* in.

boil (to have a): I have a boil *nitsikixk*, he has a boil *ikixkáu*.

boil (to): I boil *nitáinixt*, he boils *áinixtau*; I boil him *nitáinixtatau*, he boils him *áinixtatsiu*; I boil it *nitáinixtatoɣp*, he boils it *áinixtatom*; here he is, I boiled him (that means: I put him in the pot to boil him) *ámoxkauk*, *nitsinixtatau*; and then he boiled their bodies *ki ostúmoauaists itsinixtatòm*; I boil for him *nitáinoɣtoau*, he boils for him *áinoɣtoyiu*. — (the things) that you can boil *káɣkakoɣkosixpixk*. — I boil *nitáuakoxsoyi*, he boils (it boils) *áuakoxsoyiu*; then he put again some more stones in the pot, he makes it again boil harder by it *stsiki mátsitsàpoɣtom óɣkotok*, *mátoɣtakoxsimáu*. — it boils *áuakotsiu*, *-akotsiu*; the boiling is ended *áuakotsiu*, *ixkakótsiu*, *nitakótsiu*.

boil the bones (to): then he boiled the bones *itsinikinaiu*; then she would boil the bones *itánnikinaiu*.

boil meat (to): he boils meat *áupisau*, *-opisáu*; they had done boiling meat *áiksistopisáiau*. — Cf. pot of meat (to have a).

boil over (to): it boils over *sákoɣsoyiu*, *sákotsiu*.

boiled meat *inixtánists* in. pl.

bone *oxkíni* in., pl. *oxkiists*; -kin-, -kinaki-: during the night you must make grease of the bones *sipíánnikinák*. — Cf. foot, leg.

bones (to turn into): she had already turned into bones *ákauksikinakim*; that they had turned into bones *aitoksikinakisáiks*.

bones (old boiled): your old boiled bones *kikápitsikinānoaists* in. pl.

bonnet v. cap, hat.

book *spiksinaksin* in., pl. *spiksinaksists*.

boot *spistsikitsikin* in., pl. *spistsikitsikists*.

bore (to): I bore *nitáɣkaniksáki*, *nitáuáɣkaniksáki*, he bores *áɣkaniksákiu*, *áuáɣkaniksákiu*; I bore him *nitáuáɣkaniksau*, he bores him *áuáɣkaniksiu*; I bore it *nitáuáɣkaniksixp*, he bores it *áuáɣkaniksim*; I bore for him *nitáuáɣkaniksomoau*, he bores for him *áuáɣkaniksomogyu*.



**borer** (tool) *ixtauāḡkaniksakiōpi* an., pl. *ixtauāḡkaniksakiōpiks* (which-we-bore-with).

**borrow** (to): I borrow him *nitāḡkumatatau*, he borrows him *āḡkumatatsiu*; I borrow it *nitāḡkumatatoḡp*, he borrows it *āḡkumatatom*.

**bosom** v. breast.

**bosom** (to put in one's) *ixpitsapōkauāniuaie*: I put him in my bosom *nitsapōkauanatau*, he puts him in his bosom *sāpōkauanatsiu*.

**boss-ribs** *āiisoists* in. pl.

**bother** (to): then they (4 p.) will bother them *tsikaiistsistotokōaiauaiks*; when they (4 p.) bother them too much *āumaiistsistototsinikiauuaiks*; there are none that are bothering me *mātsitsipsip nitāiistsistotōki*; you are always bothering us *kitāskḡsaiistsistotokixpinan*.

**bottom** (to the) v. down to the bottom.

**bounce** v. rebound.

**bow** (noun) *nāmaii* in., pl. *nāmaists*; my bow *nināmau*, his bow *onāmaii*. — *aukspikaināma* (*ukspikaināma*) in., pl. *aukspikaināmaists* (*akspikai-nāmaists*) (sticky bow).

**bow** (to make a): he makes a bow (bows) *āukspikaināmaḡkau*; she (4 p.) made a bow for him *otsitsināmaḡkōkaie*.

**bow down one's head** (to) v. bend one's head (to).

**bowels** v. entrails.

**bowl** v. cup.

**bows and arrows** (to take): I take bows and arrows *nitāinamāḡk*, he takes bows and arrows *āinamāḡkau*.

**bows and arrows** (one who takes) *nāmāḡkau* (a) an.

**box** *atāksāksin* in., pl. *atāksāksists*.

**boy** *sāḡkūmapī* (ua) an., pl. *sāḡkūmapiks*; small boy (vocative) *tsīki*; turns into a boy (also: turns out to be a boy) *sāḡkūmapiuāsiu*.

**bracelet** *pūn*, pl. *pūniks*.

**bracelets** (to wear): I wear bracelets *nitoḡpuni*, he wears bracelets *ixpūniu*.

**braid** (to): I braid *nitāiamixtsinaki*, he braids *āiamixtsinakiu*; I braid it *nitāiamixtsinixp*, he braids it *āiamixtsinim*.

**braid one's hair** (to): I braid my hair *nitāiamixtsinim*.

**brains** *ōpi* in.: *-ōpi*: they had done the oiling (of the skins) with the brains (and the liver) *āiksistapaupixkatōmiauaists*. — Cf. head (hair).

**brains and liver**: their brains and livers *otōpixkatsoāuaists*.

**branch** *okaniksiu* in., pl. *okaniksists*.

**brand** (to): I brand *nitāistsaki* (*nitāistsaki*), he brands *āistsakiu* (*āistsakiu*); I brand him *nitāistsau* (*nitāistsau*), he brands him *āistsiu* (*āistsiu*); I brand it *nitāistsixp* (*nitāistsixp*), he brands it *āistsim* (*āistsim*). — Cf. burn (to).

**brandy** *nāpiāḡke* in., pl. *nāpiāḡkēists* (white-man's water).

**brant** *iināḡksikanikimi* (ua) an., pl. *iināḡksikanikimiks* (— -wings).

**brave** (noun) *mātsi* (ua) an., pl. *mātsiks*. — *miikitapi* (ua) an., pl. *miikitapiks*.

**brave** (to feel): the young men that felt brave *āksistuyitakiks manikāpiks*.

**bread** *napayini* in. — Cf. meal. — *kétan* in., pl. *kétanists*. — Cf. loaf.

**bread-pan** (in which bread is baked) *itáixketāupi* in., pl. *itáixketaupists* (where-we-bake-in).

**break** (to): I break it *nitskixp*, he breaks it *iskim*. — I break it *nitsipónixp*, he breaks it *ipónim*; he is broken *ipónikau*. — just break it *sisikit*; I break for him *nitasikomoau*, he breaks for him *asikomoyiu*. — women might break us for scrapers *akéks aykitsitāipāxpakistakii*. — Cf. smash (to).

**break** (to) (of a rope, a string, and such like) *ikaykapi-* (*ikaykapiu-*): then the rope of her wood (sticks) broke *itáikaykapikāii otsistsists*; he then broke (the rope) *itsikaykapiuotoyiu*; then she broke (the string of) them (viz. the hoofs) loose *itsikaykapiksistsiuais*; then, being in the water, he broke (the string) *itsitsuiakaykapiotsim*. — Cf. cut loose (to).

**break** (to) (of horses): he then had a dream, he was breaking a black horse *itsipápaupkau*, *āikistau sikimiixkinai*; they were not broken *mátai-kyauais*.

**break by dropping** (to): I break it by dropping it or by throwing it down *nitsiponistōxp*, *nitāuponistōxp*, he breaks it by dropping it or by throwing it down *ipónistōm*, *āuponistōm*.

**break down** (to): then the ice broke down *amōi kokotūyi stámsikoxpi* (to be read: *stámsikoxpiu?*). — he broke it all down *nitapoxkitsiksimaie*.

**break a head** (to): then she broke the head (i.e. the elk-head) *itāupo-kixkinimaie*; they broke his (elk-head) *āpokixkiniixkiauāie*; come on, you must prepare to break his (elk-) head *āuke*, *kāxkitapaiākopokixkiniauaie*.

**break in two** (to): after a short while they broke it in two *āipstsik-sisamō itaiākitsinitoyiāiksaie*; their mothers had to break (the rock) in two *oksistoauais matsitānitsinitoyiāiksaie*, *oksistoauais mātsitanetoxpat-sistoyiinaie*.

**break off** (to): I break him off *nitāuminiau*, he breaks him off *āuminiu*; I break it off *nitāuminixp*, he breaks it off *āuminim*.

**break off with hand** (to): I break it off with hand *nitāuminiōtsixp*, he breaks it off with hand *āuminiōtsim*.

**break off pieces** (to): then they broke off pieces of (the rock) *itāu-minitoyiāuaie*; they would break off pieces of (the rock) every time *āisokuminitoyiāiksaie*. — Cf. break to pieces (to).

**break stones** (to): they would break stones *āipaxpakistāii*.

**break through** (to): he then broke through the ice *itsikotōkim amō kokotūyi*.

**break to pieces** (to): the people will break us to pieces (if we turn into rocks) *matāpiua ākauminiokiu*; they then broke (the rock) all to pieces *stāmitsināuminitoyiāuaie*. — Cf. break off pieces (to).

**break up** (to): I break it up *nitāipinixp*, he breaks it up *āipinim*, *paīnim*; I break up for him *nitāipinomoau*, he breaks up for him *āipinomoyiu*.



**break with foot (to)** : I break with my foot *nitáskáki*, he breaks with his foot *áskákiu* ; I break it with my foot *nitáskixp*, he breaks it with his foot *áskim*.

**break with hand (to)** : I break with my hand *nitáisinaki*, *nitásinaki*, he breaks with his hand *ásinakiu*, *ásinakiu* ; I break him with my hand *nitáisinau*, *nitásinau*, he breaks him with his hand *ásiniau*, *ásiniau*, *isiniau* ; they are the ones that broke us *ánniksimaie nitsinokinani* ; I break it with my hand *nitáisinixp*, *nitásinixp*, he breaks it with his hand *ásinim*, *ásinim*, *isinim* ; I break for him with my hand *nitáisinomoau*, *nitásinomoau*, he breaks for him with his hand *ásinomoyiu*, *ásinomoyiu*.

**break with a shot (to)** : he breaks it *isikitsim*.

**breakfast (noun)** *ksiskaniáuaysin in*.

**breakfast (to)** : I then breakfasted there *nisótamitsikskunyogi*.

**breast** *máukaiis in.*, pl. *máukaiists* ; my breast *nomáukaiis*, his breast *omáukaiis*. — *mokékin in.* ; my breast *nokékin*, his breast *okékin*, *okini*. — *-aukai-*, *-ok-*, *-okekin-*, *-okin-* : I have a bare breast *nitsitaukauaukaiaki* ; she put (the stone) in her bosom (breast) *ixpitsapökauâniuaie* ; then she put him in her bosom (breast) *itsápokauanatsiuaie* ; she (4 p.) was called Whitebreast *ânistaiixkinai Kaiékaukékini* ; because she had an albino-breast *ápinyaukèkinixk* ; I have a bare breast *nitsipáksaukekinaki* ; I have breast-ache *nitástsökini* ; he has only a breast *kakókin*, *kákokiniua* ; Ghost-breast (a man's name) *Staókini (ua)*.

**breast-ache (to have)** : I have breast-ache *nitástsökini* (= *istsiu nokékini*).

**breath (out of) v. out of breath (to be)**.

**breathe (to)** : I breathe *nitsáitam*, he breathes *sáitamiu* ; I breathe it *nitsáitamatoxp*, he breathes it *sáitamatom* ; I breathe for him *nitsáitamatomoau*, he breathes for him *sáitamatomoyiu*.

**bride** *áiakômi (ua) an.* (a woman who is going to be married).

**bridegroom** *áiakoxkèmi (ua) an.* (a man who is going to be married).

**bridge** *apástâni in.*, pl. *apástânists*.

**bridle** *iskuyipistâsis an.*, pl. *iskuyipistâsiks*.

**bridle (to use as)** : I made use of (it) as a bridle *nimoxtsiskuyipist* ; he used (the ropes) as bridles for (the people) *áiaksiskuyipistoyiuaiks*.

**bring (to)** : I bring him *nitáutsipiau*, he brings him *itsipiu*, *áutsipiu* ; I bring it *nitáutsipoxtoxp*, he brings it *itsipoxtom*, *áutsipoxtom*, he brought first the white soldiers here *napiinakiks itsitsáutsipiu* ; and then he brought him *ki aitotsipiu* ; I bring to him *nitáutsipoxtoau*, he brings to him *itsipoxtoyiu*, *áutsipoxtoyiu*. — bring him back there *matsitsipotos* ; bring (pl.) it *pótok* ; let them bring it *pótoxsauaie* ; then he brought them (an.) back again *stámatsitskipotóyiuaiks*. — Cf. take to (to).

**bring away (to)** : I bring him away *nitomatsipiau*, he brings him away *áumatsipiu*.

**bring back in (to)** : I then bring them (viz. the horses) back in (to the stable) *nitáistamatsipstsipôtoaiu*.

**bring here (to)** : I bring him here *nitáipoxsapipiau*, *nitsipoxsapipiau*, he

brings him here *áipoxsapípiu*; I bring it here *nítáipoxsapipoxtorp*, *nítsipoxsapipoxtorp*, he brings it here *áipoxsapipoxtom*; I bring here to him *nítáipoxsapipoxtou*, he brings here to him *áipoxsapipoxtoyiu*; I bring here for him *nítáipoxsapipoxtomoau*, he brings here for him *áipoxsapipoxtomoyiu*.

**bring home (to) v. take home (to).**

**bring in (to):** I bring him in *nítáipistsipiau*, he brings him in *aipistsipiu*; I bring it in *nítáipistsipoxtorp*, he brings it in *áipistsipoxtom*; then he began to bring them (in.) in *ítomátapipistsipoxtom*; where they had brought them (in.) in *áutsipoxtósaists*.

**bring in the meat (to)** (prop.: to stretch out one's hands) I bring in the meat *nítótaykòsi* (*nítáutaykòsi*), she brings in the meat *-otaykòsiu*, *áutaykòsiu*. — Cf. carcasses (to go after the), meat from a carcass (to bring), stretch out one's hands (to).

**bring out (to):** I bring him out *nítáisaipiau*, he brings him out *áisaipiu*. — Cf. take out (to).

**bring there (to):** I bring him there *nítsitapipiau*, he brings him there *ítapipiu*; I bring it there *nítsitapipoxtorp*, he brings it there *ítapipoxtom*.

**bring things to eat (to):** in that way he was brought things to eat *ánniaie nítskâpokatâu*.

**bring up (to):** bring him up for me *-istâuatomokit*.

**broken (to be):** I am broken *nítâisk*, he is broken *iskâu*, *áiskau*; now we are broken *annózk nítâiskaypinan*. — it is broken by dropping *ipóniu*. — it is broken (by accident?) *ákaisiksisiu* (e.g. *nitozkáksâkin* my axe).

**broken bones** *iskâists* in. pl.; those who had their bones broken *iskâiks oxkyóauaists*.

**broken boss-rib** *sikânoyisoyimanâii* in.

**broken stone:** they rubbed them (an.) with a broken stone *pâxpâkitsiu ánnistsi ixtâisatsiniuaiks*.

**brook v. creek.**

**broom** *namâxkimâtsis* in., pl. *namâxkimâtsists*; my broom *nítsâmaykimâtsis*, his broom *otsâmaykimâtsis*.

**broth v. soup.**

**brother (elder) an.:** my elder brother *ní'sa*, voc. *ní'sâ*, *ní'sa*, pl. *ní'siks*; his (her) elder brother *ú'si*, *ó'si*, pl. *ú'siks*, *ó'siks*.

**brother (a man's younger) an.:** my younger brother *niskáni*, voc. *niskáni*, *nisko*, *noâtoys*, pl. *niskâiks*; his younger brother *uskáni*, pl. *uskâiks*; they then had him for a younger brother *osótumaiûskanimokâiks*.

**brother or sister an.:** his (her) brother (sister) *ómoxpapiûxpi*, pl. *ómoxpapiûxpiks*.

**brother or cousin or uncle (a woman's) v. relation (a woman's male).**

**brother or sister (a woman's younger) an.:** my younger brother or sister *nisis* (a), pl. *nisisiks*; her younger brother or sister *oxsisi*, pl. *oxsisiks*.

**brother-in-law an.:** my brother-in-law *nistâmó* (a), pl. *nistâmóaiks*; his (her) brother-in-law *ostamói*, *ustamói*, pl. *ostamóiks*, *ustamóiks*; then he



tracked Short-ribs, his brother-in-law *tamapožkóiskiu* *Otsiskāpožpi ostamōžkoai*; his brothers-in-law *ostamōžkoiks* an. pl.

brow v. eye-lashes.

brown hair *apuyixkinsini* in.: he has brown hair *apuyixkiniu*.

brown horse *otažkūiski* (ua) an., pl. *otažkūisksiks*.

bruised bone *ipāikinaixp* in. (?).

bruised hand (to have a): he has a bruised hand *áksikinistsiu*.

brush (to): I brush *nitāipaxpāki*, he brushes *āipaxpākiu*; then she (4 p.) brushed him *stāmapaxpūinai*; they brushed them (an.) with arrows *ápssü ixtāpaxpūyuaiks*; (the people) brushed their fur with sticks *okūyoauaists mistsis* *ánnistsiaie ixtāpaxpokūyuaie*; as if their hair were brushed *ánni āipožpokūyi* (to be read: *āipaxpokūyi*?); brush him *tsipožpokūyis* (to be read: *tsipaxpakūyis*?).

brush by hitting (to): he then brushed him by hitting *itōkipaxpūyiu*.

brushes (into the) v. forest (into the).

brush-lodge v. shelter (noun).

bubbles in the water (to make): he (4 p.) made just bubbles in the water *kāksuiapistotāminai*.

buck (noun) v. bull.

buck (to) (of a horse): I buck *nitožkókakiniāpiks*, he bucks *ožkókakiniāpiks*; a bucking horse *ponokāmita āžkokakiniāpiks*.

bucket *isk* an., pl. *iskiks*; my bucket *nōžk*, his bucket *ōžk*.

buckskin horse *otažkūimi* (ua) an., pl. *otažkūimiks*.

buffalo *eini* (ua) an., pl. *einiks* (for one traveling buffalo they used *nitōk kaiēu*, for two of them *natōk kaiēu*, for three of them *niuōk kaiēu*, for four of them *nisō kaiēu*, and so on); turns into a buffalo *einūāsiaiu*; they became buffalo again *ātsiniūāsiaiks*.

buffalo killed in autumn: they were buffalo killed in autumn *mokūiniaiks*.

buffalo that the people try to kill: over there is (a buffalo) that the people try to kill *ómaiaie nipotsiman*.

buffalo-bull *stámik* (a) an., pl. *stámikiks*. — *ponixtāiai* (ua) an., pl. *ponixtāiaiks*. — Cf. bull.

buffalo-bull in a dream *papāistamik* (a) an.

buffalo-bull-calf *stámiksekoān* an., pl. *stámiksekoaiks*.

buffalo-calf *einípoka* (ua) an., pl. *einípokaiks* (buffalo-child). — *unistāys* an., pl. *unistāysiks*. — *-koyi*.

buffalo-calf when it has got hair on it *āimoyikoān* an., pl. *āimoyikoaiks*.

buffalo-chip *kāmixtāu* in., pl. *kāmixtāists* (as a band-name it is, of course, *Kāmixtāiks* an.).

buffalo-chip-fire *kamixtātsi* in.

buffalo-chips (to make a pile of): they made a pile of buffalo-chips *ātānnimakāiau*.

buffalo-corral *piskāni* in., pl. *piskānists*; out of big logs they built the buffalo-corral up against the cliff *ómayksiksimiks ixtāitapapitsitse piskiu*

*omi mistákskui*; (the chief) that called the people together to build the buffalo-corral *paískàpixtsi* (ua) an. — Cf. corral (to).

buffalo-cow *skéini* (ua) an., pl. *skéiniks* (female-buffalo). — Cf. cow.

buffalo-cow (fat) *kyáieskèini* (ua) an., pl. *kyáieskèiniks*. — *paksikoyiskèini* (ua) an., pl. *paksikoyiskèiniks*. Both mean prop.: bear-cow.

buffalo-cow with sucklings *istáxkaxtau* (a) an., pl. *istáxkaxtaiks*.

buffalo-cow-hide *makokis* in., pl. *makokists* (prop.: bad hide); his robe was a buffalo-cow-hide *maiáii paykiuaie*; his leggings were of buffalo-cow-hide *paykéyai matsiks*; their clothes were buffalo-cow-hides *osókàsoaists paykéyi*.

buffalo-head *einiótokāni* in., pl. *einiótokānists*.

buffalo-herd *eini* (ua) an.

buffalo-hide *ixkani* an., pl. *ixkaniks*.

buffalo-horn: there was a buffalo-horn *einiótskināinai*.

buffalo-leader (the man who leads the buffalo to make them jump off the bank) *áuàki* (ua) an., pl. *áuàkiks*.

buffalo-lodge *einikokaup* in., pl. *einikokaupists*.

buffalo-mouth (roof of) *einiótsistsini* in.

buffalo-robe *imoiani* an., pl. *imoianiks*. — Cf. robe.

buffalo-robe (leg of): scare (the buffalo-hide) four times with the leg of your buffalo-robe *nisoóyi taxpótsis kitoxkatsian*.

buffalo-robe (narrow strip of a) *amikamāni* an.

buffalo-skin to patch moccasins: his buffalo-skin *osákonimāni* in.

buffalo-step *einiāmiasin* in.

buffalo-stone (stone used as a charm to make the buffalo come) *einiskim* an., pl. *einiskimiks*.

buffalo-trail *einióysokuyi* in.

bug *isksinau* (a) an., pl. *isksinaiks*; turns into a bug *isksinauasiu*.

buggy *ikstáinakàsiks* an. pl.

build (to) v. fix up (to), make (to).

bull *stámik* (a) an., pl. *stámikiks*.

bull (domestic) *áisaiāxkumi* (ua) an., pl. *áisaiāxkumiks*.

bull-back-fat *stámiksôsàki* an., pl. *stámiksôsàkiks*.

bullberry *miksinitsimi* an., pl. *miksinitsimiks*.

bull-calf *stámiksekoan* an., pl. *stámiksekoais*.

bull-dog *áisaiāxkumiòmita* (ua) an., pl. *áisaiāxkumiòmitaiks*.

bullet *auáksopañ* an., pl. *auáksopaiks*.

bullet-sack: his bullet-sack *osoiátsimāii* in. (?).

bulls (collective) *otsistamiksisina* an.

bump-head: then he shot at her bump-head *itskúnakatsim omim okókix-kinixpai*.

Bunched Stars v. Pleiades.

burial *máixtsàskin* in.

burn (to): burns *áistsoyiu*; they burn *istsóyiau*. — then he (4 p.) was all burned *stámoxkanaisoyinaí*. — he was burning in a blaze, when he went



away *ixpakūyisoyiu*, *otāistapoxs*; his eyes were burning *aitāxpakūyisoyiau* *oápsspiks*; then it burns *itāxpakugitsiu*. — we shall be burned *āikitausat-sōtsp*. — it burned there *itsitsitsiu*; then it burns *itsistokinitsiu*; wherever he ran, it began to burn *mānistāpokskāspi* *nītapāipuyinitsiu*. — I burn him *nītāistsau*, he burns him *āistsiu*, *istsiu*; I burn it *nītāistsixp*, he burns it *āistsim* (by the side of the forms with *ai-*, we find *nītāistsau*, *āistsiu*, *nītāistsixp*, *āistsim*); the two pieces of bark were burning *otóksksisi* *nātokamiaiks* *istsāiaiks*; he burned his eye with a stick *amó oápsp* *mistsii* *ixtātsapinisuaie*. — Cf. blaze (to make), brand (to), light (to).

**burn up (to)**: I burn him up *nītototsāu*, he burns him up *ototsiu*; I burn it up *nītototōxp*, he burns it up *ototóm*. — I burn him up *nītāitsinisau*, he burns him up *āitsinisiu*; I burn it up *nītāitsinisixp*, he burns it up *āitsinisiu*; they then burned up our dresses *itsinsimi* *nīsókāsinānists*; it is burned up *itsinitsiu*, *āitsinitsiu*; then they (in.) were all burned up *itsitsinitsiaists*; when it is all burned up *āitsinitsisi*; we shall be burned up *ākapainisoiōp*; we are burned up *-inisōtsp*; burn up this buffalo-corral *amó piskan* *istokinisit*.

**burned stuff**: give me even burned stuff to eat *imakētsinitsi* *noχksisokit*.

**burst (to)**: I burst *nītāipatsi*, he bursts *āipatsiu*, *paiātsiu*; I burst him *nītāipākiau*, he bursts him *āipākiiu*; I burst it *nītāipakixkixp*, he bursts it *āipakixkim*; he is burst *paiākixkau*; when it burst *pakixkisai*; then (the tumour) was burst (opened) *itsipākixp*; my belly might burst *nāχkitsitsipaksinis*.

**burst by chewing (to)**: I burst it by chewing *nītāipakstsixp*, he bursts it by chewing *āipakstsim*.

**burst into pieces (to)**: there he (4 p.) burst into pieces *itsipāksisinai*.

**bury (to)**: I bury him *nītāiakixtsau*, he buries him *āiakixtsiu* (prop.: to take care of the body and carry it off to its resting-place on a hill). — All the following forms refer to the burying in hot ashes of some gophers in an ancient story: I shall not be buried *nīmātsistsitsokōa*; we shall bury you *kitāksistsitsoχpinan*; I shall bury you all at once *kitākstamoχkanistsitsōχpuau*; just let me bury you all at once *kāχksksotamoχkanaistsitsōχpuau*; bury (pl.) me first *matómistsitsaukika*; they then buried him *otsitsistsitsaukaiks*; bury each other *ānistsitsotsiik*; they were burying each other *astsitsotsiiaiks*; when they had buried each other *āisikaykiotsiisaiks*. — Cf. cover up (to).

**bush v. forest.**

**bush-rabbit** *sikāatsista* (ua) an., pl. *sikāatsistaiks* (black rabbit).

**butcher (to) v. kill (to), and cf. skin (to).**

**butcher-knife** *ōmayksistōān* an., pl. *ōmayksistōaiks* (big knife).

**butt (to)**: I butt him *nītoχkiāpiksatau*; then he butted him *itoχkiāpiksatsiu*.

**butte** *nītūmmo* in., pl. *nītūmmoists*; there was a butte right close to the creek *ānnimaie* *itsūitomo*. — Cf. hill.

**butter** *āpotskinauχpomis* in. (cow-fat).

butterfly *apánni* (ua) an., pl. *apánniks*.

buttocks v. hind-part.

button (noun) *sapikinamātsis* an., pl. *sapikinamātsiks*.

button (to): he buttons *áisapikinamau*; I button it *nitáisapikinixp*, he buttons it *áisapikinim*; I button for him *nitáisapikinamoau*, he buttons for him *áisapikinamoyiu*.

buy (to): I buy *nitáuxpum*, *nitāxpum*, he buys *ixpúmmau*; I buy him *nitáuxpummatau*, *nitāxpummatau*, he buys him *ixpúmmatsiu*; I buy it *nitáuxpummatoxp*, *nitāxpummatoxp*, he buys it *ixpúmmatòm*; I buy from him *nitáuxpummoau*, he buys from him *áuxpummojiu*.

buy with (to get robes to): and then (the people) began to get robes to buy with *ki itaumátaoypummātskau*; then it was (the people) quit getting robes to buy with *ánnimaie ixtsiksistoypummātskatau*.

buy with (to have to): that (an.) he had to buy things with *ánnimaie ixkakāxpummātsiu*.

buying (to come home after): then (the people) came home after buying *itáutapāxpummau*.

buying (to go home from): then (the people) would go home from buying *itauáxyapāxpummau*.

buying (to use as a means for): I use him as a means for buying *nitāxpummātskatau*, he uses him as a means for buying *ixpúmmātskatsiu*.

by (passing) v. past.



## C.

**cabbage** *ixtāukopskāupi* in., pl. *ixtāukopskāupists* (which-we-make-soup-with).

**cake-pan** *ixtástoykixketāupi* (gender?).

**calf** *unistāys* an., pl. *unistāysiks*. — *-koān* (*-koan*), *-kogi* : when the calves had hair on them *āimoyikoānisau*; the scabby buffalo-cow then had a calf *omi apikskēini támsaikoyinai*; then they began to have calves *itāu-matapsaikoyiau*; all had calves already *akāḡkanāisaikogīū*. — Cf. colt, pup.

**calf of the leg** *moḡkinān* an., pl. *moḡkināiks*.

**calf-sacks** *āykiks* an. pl.

**call by name** (to) : I call him *nitāinixkatau*, he calls him *āinixkatsiu*, *ninixkatsiu*; how he (4 p.) called himself *manistsinixkaskakāi*; I call it *nitāinixkatoyx*, he calls it *āinixkatom*, *ninixkatom*. — I call him *nitānistau*, he calls him *ānistsiu*. — Cf. called (to be), say (to).

**call for somebody or something** (to) : I call *nitāinixkatsim*, he calls *āinixkatsimau*; then he called for (him) *itsinixkatsimau*; then he heard, there was a person calling for help *itōḡtoyiuāie*, *amōiisk matapiin noḡkāinix-katsimāiin*.

**call ahead for help** (to) : then they called ahead for help *itāutomoyxiau*.

**call on** (to) (to appeal to) : I call on him *nitāinixkatau*, he calls on him *āinixkatsiu*; I call on him *nitāinixkatsimatau*, he calls on him *āinix-katsimatsiu*. — Cf. call by name (to).

**call on one for help** (to) : will you call on some one for help *kitāks-taukatapinixkatsimaypa*.

**called** (to be) : I am called (my name is) *nitāniko*, he is called (his name is) *ānistau*. — Cf. call by name (to), say (to).

**camp** (noun) *akékāni* in., pl. *akékānists*. — *moyists* in. pl. — then he began to pitch camps *itomātapōtakiu*. — Cf. lodge.

**camp** (in the middle of the) v. middle (in the).

**camp** (to) : I camp *nitāukek*, he camps *ikékau*, *āukékau*, *-okekau*; they all were camping in the forest here *anóm atsiuāskui aitāḡkānaistsokékām* (to be read : *-okékāu*?). — I camp *nitāukunaii*, he camps *āukunaiiu*.

**camp about** (to) : we shall camp about up along the river *ākoḡtamitapau-kékaup*; I shall go and camp about there *nitākitapotokékamau*. — (the tribe) is just camped about *āistamitapaukunaiiu*; then (the tribe) would be camped about there down on the river *āistamitsinapaukunāiiu*.

**camp about alone** (to) : he then camped about alone *āistamitsitapau-kunaiixk*.

**camp alone** (to) : he camps alone *nitokimiu*.

camp back (to) v. move camp back (to).

camp in a circle (to) : when they were camped in a circle *àkokátsis*. — Cf. gather for the circle-camp.

camp in small number (to) : there were few of the ancient Peigans in a camp *ákai-Pekáni unnatókimiua*.

camp with (to) : he camps with him *ixpokókatsimiu* ; he camped with them for a long time *ixpóksamistâukunâiimiu*.

camp-fire *potâni* in., pl. *potânists*.

camp-ground (old) *mâmapis* in., pl. *mâmapists* ; my old camp-ground *nomâpis*.

camping people *ikûnaii* (ua), *êkunaii* (ua) an.

camping-place (old) v. camp-ground (old).

can (tine-plate box) *iksipóχkos* an., pl. *iksipóχkosiks*.

can (vessel for liquids) *mokâmipoxkós* an., pl. *mokâmipoxkósiks*.

can (to kick the) : then we are kicking the can *nitsitaiksasykototsiixpinan* (a game).

Canadian *âpatoxsapikoân* an., pl. *âpatoxsapikoaiks* (northern white man).

Canadian woman *âpatoxsapiâke* (ua) an., pl. *âpatoxsapiâkeks* (northern white woman).

canal v. ditch.

candy v. sugar.

cane (to use as a) : that is why they use it as a cane *kâtoχtautoanisôyi*.

cannibal v. man-eater.

cannon *soχkûyinama* an., pl. *soχkûyinamaiks*.

canoe v. boat.

cap *istsâmmokân* in., pl. *istsâmmokânists* ; my cap *notsâmmokân* ; in winter the men had strips of robes for caps *istuyisi ninaiks âmikamâstsam-môkiaua*.

cap of gun *ksisâikitan* an., pl. *ksisâikitaniks*.

captive (to be taken a) : I was taken a captive by wolves *népuxkanôps-kâkô*.

carcase *mâksini* (ua) an., pl. *mâksiniks*.

carcase (to go after the) : (the people) all went after the carcases with the dogs' travois *ixtâχkanaiautaykosiu imitâiks unistsiuais* ; come on, go (pl.) after the carcase *kakô, matâχkôsik*. — Cf. bring in the meat (to).

card (playing-card) *kâχtsâtsis* in., pl. *kâχtsâtsists*.

care of (to take) : then she began to take care of him *itâpaikaykânisto-toyiuaie* ; mother, take good care of my partners clothes *na'â, nitâkâua otsistotôχsists âχsapistôtsitau*. — you must take care of them *noxkânoχ-katsatsisâu*. — then they took care of them (viz. of the horses) *itsitôkakiauaiks* ; we took very good care of them (viz. of our horses) *nitsiikito-kakixpinâniau* ; then it was that we took very good care of our horses *nôtâsinâniks nitsiikitokakixpinâni* ; in the same way we took care of the cattle *nitûgi âpotskinaiks nanistsitokakixpinan* ; that we took good care of our horses *nitsitokâksinani nôtâsinâniks*. — Cf. wise (to be).



care for (to) : I care for him *nitāpatsimau*, he cares for him *āpatsimiu* ; it will be since a long time past that I did not care for them *nā ksistsa-msāuytapatsimāua*. — I do not care for man's lodges *nimātoxtsikixpa ninauyists* ; I shall not care for it *nimātākoxtaikixpa*. — Cf. matter (to be the).

careful v. wise.

careful woman *myāpakē* (ua) an., pl. *myāpakēks* (prop. : hard woman).

carpenter *āisatsaki* (ua) an., pl. *āisatsakiks*.

carry (to) : I carry *nitoxpātaki*, he carries *ixpātakiu* ; I carry him *nitoxpātau*, he carries him *ixpātsiu* ; I carry it *nitoxpātoxp*, he carries it *ixpātom* ; I carry for him *nitoxpātomoau*, he carries for him *ixpātomoyiu* ; he (4 p.) would give him his top-knots to carry them *okimmānists ōtoxpātsokaie*. — they will carry (part of the soup) to their husbands *ākoxtauāpoxtatsiu ōmoauaiks* ; they (different kinds of food) are carried (to the age-societies) *āpoxtataiāu*. — they carried (the doe) to their lodge *okōauai itōtsipotoyiauaie*. — that she might help her to carry (the doe) *māxkitoxpoksistoxkemāmaysaie*. — Cf. take along (to).

carry (to allow one to) v. carry (to make one).

carry (to make one) : I make him carry *nitoxpātakiatsau*.

carry about (to) v. take all over (to).

carry along (to) : I carry them (viz. my traps and my cow-head) along *nitāistamoxpoxtāua*.

carry far (to) : she did not carry (that doe) far *mātsipipotoyiuatsaie*.

carry off a woman (to) v. run away with (to).

carry on one's back (to) : I carry on my back *nitsistsi*, *nitāiistsi*, he carries on his back *-istsiu*, *āiistsiu* ; then she (4 p.) again carried (the animal) on her back *itāmsokatsitotsistsinai* ; I carry him on my back *nitāiistamau*, he carries him on his back *āiistamiu* ; he then would carry them (an.) on his back *itāksistamiuaiks* ; he then carried her on his back *itamistsimiuaie* ; I carry it on my back *nitāiistsoxsatoxp*, he carries it on his back *āiists-oxsatōm* ; I carry it on my back *nitāiistoxtoxp*, he carries it on his back *āiistoytōm* ; they would carry the wood on their backs *āiistoytōmiau mistists*. — I carry him on my back *nitāisimātamau*, he carries him on his back *āisimātamiu*.

cart v. waggon.

cartridge v. bullet.

case v. box, trunk.

cash v. money.

cask v. barrel.

castrate (to) : I castrate him *nitāuailtau*, he castrates him *inaiitsiu*. — the male (horses) that were not castrated (prop. : cut) *omiksi napimiks kātāiistsinitaiks*.

cat (domestic) *pūsa* an., pl. *pūsaiks*.

catch (noun) (amount of fish caught) *amixkāni* an., pl. *amixkāniks* ; my catch *nitomixkāni* (*nitomixkāniks*). — Cf. fishing.

**catch (to)**: I catch *nitáikanyótaki*, he catches *áikanyótakiu*; I catch him *nitáikanyótoau*, *nitsikanyótoau*, he catches him *áikanyótoyiu*; I catch it *nitáikanyótsixp*, *nitsikanyótsixp*, he catches it *áikanyótsim*; I catch for him *nitáikanyótomoau*, *nitsikanyótomoau*, he catches for him *áikanyótomoyiu*. The proper meaning of *ikany-ot-* is "to take exactly". It is used, e.g., of a ball. — then he caught him *itsisiniotoyuaie*; they could not catch (the gambling-wheel) *mátaisiniotoyuaiksau*; and if the catcher catches (the ball) *ki omá áikanyótakiu itsisiniôtoasaie*. — V. also *seize (to)*.

**catch (to go to) (of horses)**: I then went to catch him *nitsitoïinau*, *nitsitotoïinau*.

**catch about (to)**: then I begin to catch about (some grass-hoppers) *nitsitaumatapàpinaki*.

**catch fish (to) v. fish (to catch)**.

**catch a horse (to)**: I catch a horse (horses) *nitáinnim (nitáinim)*, he catches a horse (horses) *áinnnimâu (áinimâu)*; now begin to catch (your horses) *annápaiinimât*; then the women begin to catch for themselves the fine horses of their husbands *ótakèsina itaumatapinimâu ômoauaiks ôtsitsoótasoauaiks*; how did you catch (a horse) *tsá kanistsinimâxp*.

**catch a horse (to go to)**: then I went to catch a horse *nisótamotoiniim*.

**catch in front (to)**: he then caught him in front (that means: as he went by) *itsipixkiniuaie*.

**catching v. seizing**.

**cattle v. cow (domestic)**.

**cave v. hole**.

**cease (to) v. stop (to)**.

**censer** *ômoxtauamatôsîmâzpi* in., pl. *ômoxtauamatôsîmaxpists* (which-he-makes-incense-with).

**cent** *nitanáuksi* an., pl. *nitanáuksiks* (one-half). An old expression for "cent" is *ixtâskxkaykumiskaupi* in. (something-one-makes-gun-sights-of).

**central lodge-pole** of the medicine-lodge at the Sun-dance *tâtsikikûnamân*, *tâtsikikûnamân* in. — when to put up the central lodge-pole *ôtsitaksipâpiksistsîmâxp*; that we may put up the central lodge-pole *ákitoni-pâpîxksixp*.

**centre v. middle**.

**centre (in the) -ikisi- (?)**; then it was hit in the centre *tâmikisiksistsixpaie*. — Cf. **middle (in the)**.

**chaff v. straw**.

**chain** *sokopisâtsis* an., pl. *sokopisâtsiks*.

**chair v. seat**.

**change (to) isau-**: I then changed saddle-horses *nitsitsisauâket*; I then changed saddle-horses *nisótamisauaiinim*.

**change (to) (= replace)**: I change him *nitatsuâipiksistau*, he changes him *atsuâipiksistsiu*; I change it *nitatsuâipiksixp*, he changes it *atsuâipiksim*.

**change one's appearance (to)**: he changes his appearance *âioxketsinausatsiuaiks*; he again changed his appearance to them *âtoxketsinausatsiuaiks*.



**change dress (to)** v. change one's appearance (to).

**change the mind (to)**: I change my mind *nitsauâitsixt*, he changes his mind *sauâitsixtau*.

**change in the weather** v. weather.

**char-coal** *osoŷktsimoko*, *osoŷktsimokui*, *osoŷktsimokuyi* in., pl. *osoŷktsimokuists*. — *sikii* in. — Cf. black paint.

**charge (to make a)**: I make a charge *nitsâipi*, *nitâisâipi*, he makes a charge *sâipiu*, *âisâipiu*; I make a charge on him *nitâisâipiskoxtoau*, he makes a charge on him *âisâipiskoxtoyiu*; then the Sioux made a charge on them *otsitsâipiskoxtôk* *Pinâpisinâi*: let us make a charge on them when they are near *axkaistsâipiskoxtoaiiks*. — then he made charges upon them *itâixtsoŷkitsiuaiks*; then they made a charge on one another *itsipôtstsoŷkitsiotsiiau*. — then they made a charge *itâkâuyiau*; then they made a charge on Bear-chief and his companions *itâkaâtsiiau* *Ninoŷkyâioi* *ki otoxpokômiksai*. — Cf. rush (to).

**charge (to run out to make a)**: then all ran out to make a charge *itâŷkanaisaisâipiau*.

**charge down the river (to make a)**: I make a charge down the river *nitsinapsâipi*, he makes a charge down the river *pinapsâipiu*, *-inapsâipiu*.

**charge toward (to make a)**: I make a charge toward *nitsitâpsâipi*, *nitâitâpsâipi*, he makes a charge toward *âtâpsâipiu*.

**charm** v. medicine-song.

**chase (noun)** *âuakimâni* in., pl. *âuakimânists*.

**chase (to)**: I chase *nitâuâkim*, he chases *âuâkimau*; I chase him *nitâuakimatau*, he chases him *âuakimatsiu*; I chase him *nitâuakoau*, he chases him *âuakoyiu*; he then got up and chased him *itsipâuakoyiuaie*. — I chase him *nitâpaiskoau* (*nitâpaskoau*), he chases him *âpaiskoyiu* (*âpaskoyiu*); I was happily chased by him (4 p.) *nitsipâpokapaskokin*; and then the Old Man was chased by him *ki omâ Nâpiua* *otsitomapaskokaie*. — Cf. drive (to), pursue (to), run after (to).

**chase about (to)**: I chase him about *nitâpaiskoau*, *nitâpskoau*, he chases him about *âpaiskoyiu*, *âpskoyiu*.

**chase an antelope (to)**: I chase an antelope *nitâuakâsauakimmau*.

**chase around (to)**: he (4 p.) then chased him around *otsitsitotautaksko-kaie*.

**chase back (to)**: they chase each other back *âipotauamatapskotsiiau*.

**chase an elk (to)**: I chase an elk *nitsinokauakimmau*; there we shall chase elk *âkitsinokauâkimaup*.

**chase hard (to)**: this big rock has chased me very hard *âmok ômaxkskimak* *nitâiiksipuiînaskok*.

**chase lower down (to)**: he (4 p.) chased him lower down *ômoŷtsinâpiskokaie*.

**chase out (to)** v. drive out (to).

**chase up the hill (to)**: then he (4 p.) chased him up the hill *otsitamixtsokitsôokaie*.

**chase a wolf (to)** : I chase a wolf *nitāpīsauakimmau*.

**cheap** *unnātstsau* an.; *unnātstoyp*, *unnātoχtoχp* in. (prop.: costs little).

**cheat (to)** : I cheat *nitātsistotsim*, he cheats *ātsistotsimau*; I cheat him *nitātsistotoau*, he cheats him *ātsistotogyiu*.

**cheek** *motstsipina* in., pl. *motstsipinaists*. — *-spini-*: she had earth on her cheeks *iksāykuspinu*; they then had their faces black on the sides (they then had black cheeks) *āitsikspinau*.

**cheese** *ūnnikiauypomi* in.

**cherries with skimmed grease** *pākkimsikān* in.

**cherry** *pākkixp* (*pākixp*) in., pl. *pākkixpists* (*pākixpists*); then it turned into cherries *itsipākiuāsiu*.

**chest** v. breast, trunk.

**chew (to)** : I chew *nitāiaukstsimi*, he chews *āiaukstsimiu*; I chew him *nitāiaukstsimatau*, he chews him *āiaukstsimatsiu*; I chew it *nitāiaukstsimatoyp*, he chews it *āiaukstsimatom*. — I chew him *nitāipiksipau*, he chews him *āipiksipiu*; I chew it *nitāipikstsixp*, he chews it *āipikstsim*. — I chew it for him *nitāiaukstomoau*, *nitāipikstomoau*, he chews it for him *āiaukstomoyiu*, *āipikstomoyiu*.

**chew soft and wet (to)** : sinews that we chew soft and wet *asipists nitāu-tsikstsixpināni*.

**chew tobacco (to)** : then we chew ("eat") chewing-tobacco *nitsitaugixpinan akspipistaykan*; Jimmy chews ("eats") (tobacco) on the sly *Tséma aisimiōgyiu*.

**chewing-tobacco** *akspipistaykan* in.

**Cheyenne Indian** *Kixtsipinitapikoān* an., pl. *Kixtsipinitapikoaiks*.

**Cheyenne tribe** *Kixtsipinitapi* (ua) an.

**Cheyenne woman** *Kixtsipinitapiāke* (ua) an., pl. *Kixtsipinitapiākeks*.

**chicken** v. big bird.

**chicken-hawk** *āinnimā* (ua) an., pl. *āinnimāiks*.

**chief** *ninau*, *ninaua* an., pl. *ninaiks*; those are the chiefs *ānniksaie istsinaii*. An ancient word for "chief" is: *akōkskainau* an., pl. *akōkskainaiks*. — Cf. man, top limb.

**chief (to act as)** : I act as chief *nitsinaixkāsi*.

**chief (to become a)** : I become a chief *nitsinauāsi*, he becomes a chief *ninauāsiu*, *-inauāsiu*; he has become a chief *akāinauāsiu*; then he became a chief of all *soṭāmāykanāinau*; and (the people) would become chiefs because they saw the people of another tribe *ki ixtsitāinaiiu*, *otsinōtsimaypi noxkētsim*; Littledog's father became a chief on account of his wars *Imitāikoān ūnni okaytōmisini ixtséksinau*.

**chief (to make a)** : he was made a greater chief by the whites *nāpikoaiks otsistapakepotok*.

**chief-bull** *stāmiksinau* (a) an., pl. *stāmiksinaiks*.

**chief's child** *ninaipoka* (ua) an., pl. *ninaipokaiks*; even if they were chief's children *imaksinaipokāiisaiks*.

**chief-woman** *nināke* (ua) an., pl. *ninākēks*.



**chief-woman** of the pack-hunt *itáisinauâke* (ua) an., pl. *itáisinauâkeks*.

**child** *pokáu* (a) an., pl. *pokáiks*; my child *nókós*, his child *ókós*; they are all my children *nitožkanáukos*; these horses are all children (colts) of this mare *amói skíma otožkánaukòs ámom ónokâmitâsin*.

**child** (to be with): she is with child *ikósiu, ékósiu, áukósiu*.

**child** (to have a): she had already a child born *ákaukósiu*; it is not good, that old women have children *mátaxsiua, kipitâkeks mážkaukósi*; you must just have a child *kážkaukokos*; you will have no child *kimâtakokóspa*.

**child** (to have as a): I have him as a child (for a child) *nitokósimau*, he has him as a child (for a child) *okósimiu*.

**child of plenty** *minipoka* (ua) an.

**children** (collective) *opokásina* an.

**chilly**: it is chilly *stuyiu*. — Cf. cold.

**chin** v. jaw.

**chinook** v. oily wind.

**choice** (to take one's): I shall take my choice from (them) *nitákož-tsèkotaki*.

**choice parts** *ksistapiists, ksistâpists* in. pl.

**choice pieces** v. happy things.

**choke** (to): I choke *nitáipotsk*, he chokes *áipotskau, paiótskau* (intransitive: to be going to die).

**chop** (to): I chop *nitáikakiâki, nitsikâkiâki*, he chops *áikakiakiu, kâkiâkiu*; I chop him *nitáikâkiau*, he chops him *áikâkiu*; I chop it *nitáikakixp*, he chops it *áikakim*; I chop for him *nitáikakomoau*, he chops for him *áikakomoyiu*; that you may chop your lodge-poles *kážkitainikâkixp kimánistâmi*; those that chop the central lodge-pole *áikâkiks tátsikûnamân*; I chop *nitáikakim*, he chops *áikakimau*; I had done chopping *nitáiksistsikakima*; there we shall chop the lodge-poles *ákitsikâkimau mánistâmiks*. — Cf. cut (to).

**chop** (to go to): there I went to chop lodge-poles *nitsitotoikâkima mánistami*.

**chop the bones** (to): then he began to chop the bones *itomâtapiksisistâpau*.

**chop for wood** (to): the people will chop us for wood *matâpiua akóžkožtakiu*.

**chop lodge-poles** (to): I chop lodge-poles *nitáikâkim*, he chops lodge-poles *áikâkimau*.

**chop meat** (to): I chop meat *nitáipinaki*, he chops meat *áipinakiu*.

**chop off** (to) v. cut off (to).

**Christmas** *stómaykatoiksistsikûi* in. (winter-big-holy-day).

**church** *itauâtsimoixkâupi* in., pl. *itauâtsimoixkâupists* (where-we-pray).

— *natoápojis* in., pl. *natoápojists*. — Cf. mission-house.

**cigarette** *amónima* in., pl. *amónimaists*.

**cigarette** (to roll a) v. roll a cigarette (to).

**circle** *otaki* in.; all foot-men would stand around the buffalo, and then that was called "the circle" *kanáiksitapiua áksipuyimiu eini, ki ánniaie*

*itâinixkatoy*: *âisiai*; there was a far-reaching circle (formed by the main part of the warriors) *akóxtsimaiê atânnimaukân*. — Cf. *round*.

**circle** (to make a): then (the people) made a circle *itakâu*; we shall make a circle *âkitakâuop*. — they made a circle *âuautsiau*.

**circle** (in a) *-amo-*, *-omo-*: then they camp in a circle *itâmototsiu*; when they gather for the circle-camp *aumôtotsisi*. — *ksist-* (*ksists-*): when they all stood in a circle *aukanâiksistsipuyisi*. — *ak-* (*aks-*): they stood in a circle *âuaksipuyiau*; then they sat in a circle *aitakôpiiau*. — *otak-* (*otaks-*), *autak-* (*autaks-*): when they are dancing in a circle *âitotakixpisau*; then they started to dance in a circle *stâmomatapotakixpiiaua*. — *at* (*ats-*): we run in a circle *âuataiaiôp*; (the war-party) came in a circle in sight of the camp *itôtamiatâiagiua*. — Cf. *around*.

**circle** (to go in a) v. go in a circle (to).

**circle** (to run in a) v. run in a circle (to).

**circle** (to walk in a) v. walk in a circle (to).

**circle round** (to): then he (4 p.) circled round *itsitâpaksininai* (*tâm-itâpaksiniinai*).

**circle-camp** *akókâtsists* in. pl.

**city** v. town.

**claim** (to): then he (4 p.) claimed it for him *osótamožkožsixkok*. — you are claiming very much for yourself *kitsikakois*.

**clap hands** (to): I clap *nitâitsikinstsioysi*, he claps *âitsikinstsioysiu*.

**clatter one's teeth** (to): he just clattered his teeth *âitapaxpâksikinâu*.

**claw** *mokitsis* an., pl. *mokitsiks*. — *-kits-*, *-okitsi-*: you (pl.) might wear your claws out for nothing *kâžksamotapaitsinikitsixpuau*; he (4 p.) had three claws *niuókksaukitsinai*. — Cf. *finger*.

**clay** *âkspixkimikô* in., pl. *âkspixkimikuists*.

**clean**: he is clean *ksikâpsiu* (an.), it is clean (in.) *ksikâpiu*. — *ksikap-*.

**clean** (to keep): I keep him clean *nitâiksikimmau*, he keeps him clean *âiksikimmiu*; I keep it clean *nitâiksiketsixp*, he keeps it clean *âiksiketsim*.

**clean** (to): I clean it *nitâiksiksistotsixp*, he cleans it *âiksiksistotsim*. — now I shall clean my gun *annóžk ninâmaua nitâksožkyau*; I had done cleaning (my gun) *nitâiksistsožkyau*. — then I clean the fish *nitsitaisist-simai omiksi mamiksi*.

**cleanly** *iksik-*: they would fall cleanly in it *âitsitsiksikâžpii*; they fell cleanly out *nitsiksikaisâžpii*. — Cf. *exactly*.

**clear** (to): they began to clear the snow where it was deep *itâinokâiau takâ imikôaie*; they had done clearing (the snow) *âiksistsinokaiau*; (the warparty) would clear the snow *kôniskuyi âkožkanistapainokatôm*.

**clear night** *sipoatsistoko*, *sipoatsistokui*, *sipoatsistokuyi* in., pl. *sipoatsistokuists*.

**clear up** (to): it clears up *âipânniu*. — (the smoke) would not clear up *mâtaskaksagiuaie*.

**cleave** (to) v. stick (to).

**clergyman** v. priest.



cliff *mistáksko*, *mistákskui* in., pl. *mistákskuists*. — *ákiksi* in., pl. *ákiksists*.  
— Cf. bluff.

climb (to): I climb *nitáuamiso*, *nitámiso*, he climbs *áuàmiso*, *ámiso*; I climb him *nitáuàmisatau*, *nitámisatau*, he climbs him *áuàmisatsiu*, *ámisatsiu*; I climb it *nitáuàmisatoxp*, *nitámisatoxp*, he climbs it *áuàmisatom*, *ámisatom*.  
— Cf. go up (to).

clip (to): I clip it *nitáipinixp*, he clips it *áipinim* (of cloth). — I clip it *nitáipoksinixp*, he clips it *áipoksinim* (of hair).

clock *ixtáiksistsikùmiöpi* an., pl. *ixtáiksistsikùmiöpiks* (where-we-have-the-time-of-the-day-with).

close *aistóxtsi*; *aist-* (*aists-*): if he comes close saying *aistauánis*; they are running close *áistomaxkàiau*. — Cf. close by, near, near by.

close by *otsátóxtsi* (*otsátóxtsi*); *otsat-*: when they (an.) were close by *áutsatstsisaiks*; he is very close by *áikotsatö*. — Cf. close, near, near by.

close one eye (to): I shall have one eye closed *nitákauanaukapoxs*, *nitákanaukapanoxs*, he then closed one eye *itanaukapanoxsiu*; I shall have one eye closed *tókskama noópsspa tákauapànoxs*; all the calves had one eye closed *unistáxtsiksi áiâxkanauapànoxsiau*.

close the eyes (to): I close my eyes *nitsápistsàki*, he closes his eyes *nápistsàkiu*. — Cf. blind.

close the hand (to): I close my hand *nitáumokinistsàki*, he closes his hand *áumokinistsakiu*.

cloth (piece of) *istoxkáipistsi* an. or in.?

clothe (to): I clothe myself *nitsístotoxtsi*, he clothes himself *istotótóxtsiu*.

clothes *istotótóxtsists* (*astotótóxtsists*) in. pl.; he had no clothes *mátsístotoxtsiuats*. — (a) *sókàsists* in. pl.

clothes (to wear): I wear it *nitáisapskaxsatoxp*, he wears it *áisapskaxsatom*.

cloud *soksistsiko*, *soksistsikui*, *soksistsikuyi* in., pl. *soksistsikuists*.

club one's head (to): that I may club his head only *náxksikakàikspyaxsi*.

coat (a) *sókàsimi* in., pl. (a) *sókàsists*; my coat *nisókàsim*. — Cf. clothes.

cock v. rooster.

cockle-bur: in the middle there is a cockle-bur *sitokóxtsim ánnimaie axsoájin*.

coffee *áisiksikimi* in. (black liquid).

coffee (to make): I make coffee *nitáisiksikimsim*, he makes coffee *áisiksikimsimau*.

coffee-pot *itáisiksikimsimäupi* in., pl. *itáisiksikimsimäupists* (where-we-make-coffee-in); *ksisuyi* in.

coffer *itáisokixtakiöpi* in., pl. *itáisokixtakiöpists*.

coil up (to): then (the people) began to coil up the ropes attached to the travois *itápauaukapinim osákopstänists*.

coiled (to lie): he (4 p.) lay coiled there *itomóitsiin*.

**cold**: he is cold (an.) *stósiu* (?), *stósim*; it is cold (of the weather, of some place, or thing) (in.) *stugi*; it is cold (of liquids) (in.) *stókimi*. — *sto-*, *stui-*, *stugi-*: then there was a cold wind *istósopu*. — Cf. *winter*.

**cold** (to be able to stand much): they could stand much cold *minipitsiâu*.

**cold** (to feel) v. *freeze* (to).

**cold** (for) *inipit-* (*inipits-*): he then started to cry as if he were cold *itomátapinipitâykumiua*; their small children all cried for cold *auatásaininipitsiu ókósiks pokáiks*. — Cf. *freeze* (to).

**cold night**: if it is a cold night *istáikokusi*.

**cold weather** v. *cold*.

**cold wind**: there is a cold wind *stósopu*.

**collar** (of a horse) *kotsáksin* in., pl. *kotsáksists*; I put the collar on him *nitaiákoŋkiniau*; I put the collar off *nitsautsixp kotsáksini*.

**collar-bone** *sámikin* in. (?).

**colour**: what colour is it *tsanistsinatsiúats*; it is such a colour *ánnist-sinatsiu*.

**coloured the same**: he is coloured the same *nitsinám*; it is coloured the same *nitsinátsiu*; his legs were coloured the same *oŋkátsistsaii nitúyi nitsinátsiâu*.

**colt** *ókosipoka* (*ua*) an., pl. *ókosipokaiks*; my colt *ninasoŋkoâ*, your colt *kinasoŋkoâ*. — *-koyi-*: therefrom they held their colts hard inside (their bodies) *ixtáipstsikoyiau*. — that is why they had good colts (prop.: children) *ixtáitsiuokósiau*; that is why they had good colts (prop.: children) *kátaitsiuokósiau*; and her colt (prop.: child) ran back *ki itáskokskásin okós*. — Cf. *calf*, *child*, *pup*.

**colt three years old** *áiokskaistuyimi* (*ua*) an., pl. *áiokskaistuyimiks*.

**colt two years old** *nátokestuyimi* (*ua*) an., pl. *nátokestuyimiks*.

**comb** (noun) *mákixkinioŋsátsis* in., pl. *mákixkinioŋsátsists*.

**comb** (to): I comb *nitáikixkini*, he combs *áiakixkiniu*.

**come** (to) v. *come to* (to).

**come** (to cause to): I shall cause to come (animals for food) *nitákotsi-tsimists*.

**come** (to have): has he come already *kátomautóatsiksi*; he has not yet come *mátomautóatsiks*.

**come again** (to have): (that time of the year) has come again *átsitoto-tsiu*.

**come along** (to): he came along *ixtsitó*.

**come and take** (to): I come and take him *nitáutotoau*, he comes and takes him *áutotogyi*; I come and take it *nitáutotsixp*; he comes and takes it *áutotsim*.

**come ashore** (to): I come ashore *nitopitsisoó*, he comes ashore *apitsisoó*, *áupitsisoó*; only a few came ashore *unnátóŋsimiks epitsisoó*.

**come back** (to) v. *go back* (to).

**come down** (to) v. *go down* (to).

**come forward** (to): then she came forward (to the centre) *itsisau*;



then she suddenly came forward *támisokixtsisò*; then they would come forward *itáixtsisáuyi*.

**come here (to)**: I come here *nitáipoxsapo*, *nitsipóxsapo*, he comes here *áipoxsapo* (*paióxsapo*), *póxsapo*. — Cf. *hither*, *this way*.

**come home (to)**: I come home *nitáutaxkaii*, he comes home *áutaxkaii*; I come home *nitáxkyoto*, he comes home *áxkyoto*. — Cf. *get home (to)*.

**come in (to) v. enter (to)**.

**come in front (to)**: I come in front of him *nitáisatau*, he comes in front of him *áisatsiu*; and then he came in front of her *ki itótsisàtsuiaie*.

**come in a hurry (to)**: it will come in a hurry *ákotáxpui*.

**come in sight (to)**: I come in sight *nitótamisoo*, he comes in sight *ótamisoo*, *áutamisoo*. — then the boys came in sight *omiksi manikâpiks itsáik-sistoyi*.

**come late (to)**: there were some that came late *stsíkiks aipüixtsisoiau*.

**come near (to) v. near (to come)**.

**come off (to) (of a rope, or such like)**: and the other one was just about to come off *ki omi stsiki áutamataksâxpui*; and the other (rope) came off *ikaiistapsâxpuiinai*.

**come on (interjection) áuke, óki**. Used when calling one's attention. — *áio*. — Used when appealing to one's help or sympathy.

**come out (to)**: where the ditch comes out (of Badger Creek) *ómoxtsai-koyiixpi niétaxtámiskâni*.

**come out (to) (from a hiding-place)**: then he came out *stámistsisâu*; come out *anistsisâut* (imperative). — V. also *go out (to)*.

**come out of (to)**: I come out of it *nitáisakapatoxp*, he comes out of it *áisakapatom*. — Cf. *go out on the prairie (to)*.

**come out of the fire (to) v. come ashore (to)**.

**come out this way (to)**: they all came out this way (to me) *ixkanáipox-sápsaksiau*.

**come recently (to have)**: he has come recently *mánotó*.

**come running (to)**: I come running *nitáutsipiks*, he comes running *áutsipiksui*.

**come soon (to)**: why I did not come soon *nimoxtsaunakiotoxpí*.

**come to (to)**: I come to *nitáitoto*, *nitsitóto*, he comes to *áitoto*, *itsitóto*, *áutó*, *itsitáuto*; he came to them (an.) *itsitótoaiks*; she then came to that post *itsitótau omi mistsis*; then we came to them (an.) *nisótamitotoxp-inaniau*; then all came to it *stámatoykanitáutom*; then she came to her husband's lodge *stámitotsoykau omi ómi okóaii*; over there in a coulee they came to many horses *omi kauaykúyi ónokâmitâsin itsitótaipiau*; those old women came to (that hole) *omiksi kipitâkeks áitotaipii*. — Cf. *go to (to)*, *go towards (to)*.

**come to fetch one (to) v. come to see one (to)**.

**come to see one (to)**: I come to see you *kitsipóxsotasâm*; then I shall come back to see you *kitâkotamatsitotosâmo*.

**come together (to)**: then (the people) came together *itomâo*; after a

short while the Women-Society came together *matsisamóa itomoóyi Mátokéks*. — where her shoulders came together *otsitsipotsistsikaypiäie*. — Cf. gather (to), together.

come up (to) v. go up (to).

come up in sight (to): then (the war-party) came up in sight on a hill *itótamisoò omi páuaykuyi*.

come walking (to): then she (4 p.) came walking (to them) *itsitótaipünai*.

come with (to): I come with him to *nitoxpokitapòmau*, he comes with him to *ixpókitapòmiu*.

coming day v. day (coming).

coming night v. night (coming).

coming people *autóyiks* an. pl.

common people *saipáitapiks* an. pl.

companion *pokáupimau* an., pl. *pokáupimaiks*. — an.: my companion *nitoxpokóma*, pl. *nitoxpokómiks*, his companion *otoxpokómi*, pl. *otoxpokómiks*; a companion of his *amói otopókósimiai*: my companions *nitoxpókósimiks*, his companions *otoxpókósimiks*. — Cf. war-companion.

complete *sap*:- they did not do it completely *sáisapannistsiiks*; if you catch him right (prop.: completely) *sapanistsitsinàiniki*; she will complete her scalp-robe with (our scalps) *ákoxtsapanistsotokāniiu*; if he has completed his strikes *aisapánnistsèpiksis*.

complete (to be): is complete *sápanistsim* an., *sápanistsau* in.: they (the members of the war-party) were complete *áisapanistsimiáu*; all the moons were complete *áisapanistsimi natósiks*; (the songs) were complete *áisapanistsoi*; (the nights) were complete *áisapanistsoiaists*; when (the dances) were complete *aisapánnistsosàists*. — they (an.) all were there complete *ixkanitautsapokimiaiks*. — Cf. used up.

complete (to): I complete *nitáisapanistsi*, he completes *áisapanistsiu*; I complete it *nitáiksistapistotsixp*, he completes it *áiksistapistotsim*; I complete it *nitáiksistsistotsixp*, he completes it *áiksistsistotsim*. — V. also complete.

completed: is completed *áiksistsiu*, *-ksistsiu*. — Cf. done, used up.

completely v. complete.

conceal (to) v. hide (to).

confess (to): I confess *nitáinapani*, he confesses *áinapaniu*; I confess to him *nitáinapanistau*, he confesses to him *áinapanistsiu*; I confess it *nitáinapanistoxp*, he confesses it *áinapanistom* (prop.: "to tell down"). — that I may just confess *náxkipitapaiakāni*.

conquer (to): I should have conquered him *náxkstaumòtsauopi*: how could you have conquered him *áxsa kaxtómotsaypi*. — Cf. defeat (to), win (to).

conquer (to) (in wrestling): I conquer *nitátsaki*, he conquers *átsakiu*; I conquer him *nitátsau*, he conquers him *átsiu*. — Cf. throw (to).

consent (to) *askak-* (*askaks-*): he consents *áskàkaniu*; she did not



consent to go in *mátaskaksoða*; he did not consent to eat them (in.) *mátaskaksauatòm*.

**consumption** *istsiksaskinàni* in.; I have consumption *nitàstsiksaskin*, he has consumption *àstsiksaskinau*.

**contact** (to have bodily): where is he, I had bodily contact with *nàxtau nitàiksiskòtsimaua*.

**continually** *sekun-* (*sekon-*): he kept on saying *sekunátàkaniu*; they continually wanted to stop (the gambling-wheel) *sekunákstatsiauaie*; he (4 p.) went on kicking him *otsékunaksekak*.

**cook** (noun) *auyósi* (*ua*) an.

**cook** (to): I cook *nitàuyósi*, he cooks *áyósiu*; I cook him *nitàuyosatau*, he cooks him *áyosatsiu*; I cook it *nitàuyosatòxp*, he cooks it *áyosatòm*; I cook for him *nitàuyiau*, he cooks for him *áyuiiu*; the things they cooked with *omoxtáyospists*. — I cook *nitàisaki*, he cooks *áisakiu*, *-isakiu*; I cook him *nitàisau*, he cooks him *áisiiu*, *-isiiu*; I cook it *nitàisixp*, he cooks it *áisim*, *-isim*; cook here food enough that you will carry with you *annóm ákaitaik-sistsisik kitákitsauanoàuaists*; they (an.) were cooked *áisoyiaiks*; and when they are all cooked *ki aukanáisoyisau*; and when it is cooked *ki áitsis*; they (in.) were cooked *áitsiaists*; then they (in.) would be cooked by the sun *itáitsiaists natósi*.

**cook** (to) (to bake): I cook *nitàixket*, he cooks *áixketau*; I cook him *nitàixketatau*, he cooks him *áixketatsiu*; I cook it *nitàixketatòxp*, he cooks it *áixketatom*; I cook it for him *nitàixketoau*, he cooks it for him *áixketoyiu*; come on, now quickly make a fire, that we may cook *áuke*, *kipipótak*, *áxkitskètaup*; he went out to get a little (of the meat) to cook it *ákakxt-oanatsaixketaykauaiks*.

**cook** (to) v. also pot of meat (to have a).

**cook hard** (to): (take) two muscles of buffalo-legs (and) cook them hard *nátokami oýkinái miauánsakit*.

**cooked** (to be) v. **cook** (to).

**cooked meat** (to put one's): on those they put their cooked meat *itsi-sópitsixkètaiauaists*.

**cooking** *auyóssini* in. — *kétani* in. — Cf. pot of meat.

**cooking-stove** *itáyosòpi* in., pl. *itáyosòpists* (where-we-cook).

**cool the guts** (to): then they began to cool the guts *itáisustutsisimaiau*.

**corner** *koki* in., pl. *kokiists*; *kóksiksiu* in., pl. *kóksiksists*.

**corners** (to cut the): she had each corner of her robe cut *maiái átso-tsikayksinitsiauaie*.

**corpse** *ini* (*ua*) an., pl. *iniks*. — Cf. dead.

**corral** (noun) *piskáni* in., pl. *piskánists*; *nistsépiskani* in., pl. *nistsépiskanists*. — Cf. buffalo-corral, fence (noun), horse-corral.

**corral** (to): I corral *nitàipiski*, he corrals *áipiskiu*, *paüskiu*. — Cf. buffalo-corral.

**corral** (to make): and that one made them corral (led them to make buffalo-corrals) *ki ánniaie otáipiskèpiokóiaiau*.

**corralling** (to have done the) : he had done the corralling *áiksistsípiau*.  
**corralling** (to make a good) : he suddenly made a good corralling *sokóykaysáipiau*.

**corralling-place** (old) *ákaipíksini* in.

**cost** (to) v. the special numerals; also : cheap, dear.

**cottonwood-tree** *asétsiksim* an., pl. *asétsiksimiks* (small tree).

**cottonwood-trees** (collective) group of cottonwood-trees *asétsiksko*, *asétsikskui*, *asétsikskuyi* in., pl. *asétsikskuists*.

**cough** (noun) *saskinani* in.

**cough** (to) : I cough *nítáisaskin*, he coughs *áisaskinau*.

**coulee** *kauaykó*, *kauaykúi* in., pl. *kauaykuists*; where the coulees were about *manistápikauaykúskoypí*.

**coulee** (deep) : and then we camped again in a deep coulee, where they cut hay *ki stsikómik*, *áipozykixpi*, *nisótamatsitokekaxpinan*.

**count** (to) : I count *nítáukstaki*, he counts *áukstakiu*; (and if the horse-shoe falls against the stake) we count one (horse-shoe) three *tókskama niuókskai ixtáukstakiop*; (if he throws the horse-shoe into the stake) it counts five *áisitokstakiu*; I count him (them) *nítáuksau* (*nitóksau*), he counts him (them) *áuksiu*; he counted the moons *áuksiu natósi*; I count it *nítáukstoyp*, *nítáukstixp*, he counts it *áukstóm*, *áukstsim*; that he may count *maykáukstsimmayxi*.

**counter** *ikstsimmatsis* in., pl. *ikstsimmatsists*; my counter *nítókstsimmatsis* (*nitókstsimatsis*); he (4 p.) had counters (to count the moons and the days) *ikstsimmatsiinai*. — on those they used counters *ánnistsimaie áinasi-natómiau*. — with those they made the counters *ánniksiaie noxtátsimistaiau*.

**country** *áuayxini* in., pl. *áuayxists*. They give also *ksaykúyi* (cf. earth). But "my country" is only *nítáuayxini*.

**coup** *námaykàni* in., pl. *námaykànists*.

**coups** (to count) : and on these (raids) he each time counted a coup *ki ámoistsi itaykánaisinikiu*; then they count many false coups *itauákaiksistapitsinikii*; he was the only one that counted his coups *ánnaie tókskam áykanáitsinikatómaie*. — Cf. kill an enemy (to).

**coups** (to make) : then (the people) began to make coups on him *tápaissinikimatsiuaie*.

**cover** (noun) *ixtáislkiakiôpi* an., pl. *ixtáislkiakiôpiks*.

**cover** (to) : I cover *nítáisikiaki*, he covers *áisikiakiu*, *-sikiakiu*; I cover him *nítáisikiau*, he covers him *áisikiu*, *-sikiu*; I cover it *nítáisikixp*, he covers it *áisikim*, *-sikim*. — they had covered their saddles from one end to the other *sáikimaisôtsixpiu otsitanists*.

**cover one's self** (to) : she covered herself with the bear-skin *áuksinatsiu omi kyáiotokis*.

**cover up** (to) : then he covered (the rock) up with his robe *ixtsikiuaie omi maiái*; then he covered them (an.) up *itsikáxkiuaiks*; he was just covered up *áuksèkyaiixk*. — their faces were not covered up *mátastaxkixtsáuaiks*. — he had done covering him up *áiksistópaiuaie*; this tripe is



warm, I shall cover you up with it *amói ókoani ksistuyiu, kitákoxtokskópau*.  
 covered with (to be) : then they were all covered with snakes *stámoxtsekyaiu pikséksinaiks*.

cow *skéini (ua)* an., pl. *skéiniks*. — Cf. buffalo-cow.

cow or bull (domestic) *ápotskina* an., pl. *ápotskinaiks* (white-horns). — What is the exact meaning of the plural *stapótskinaiks*, that occurs once in a text describing the round-up? Perhaps "winter-cattle"?

cow-boy *ápotskinasaykûmapi (ua)* an., pl. *ápotskinasaykûmapiks* (unidiomatic formation).

cow-head *ápotskinautokâni* in., pl. *ápotskinautokânists*.

cow-house *ápotskinâyuis* in., pl. *ápotskinâyugists* (cow-lodge).

cows (collective) *otâpotskinaisina* an.

coyote *apisi (ua)*, *ap'isi (ua)* an., pl. *apisiks*, *ap'isiks* : *-apis-*, *-ap'is-*. — *ksinau (a)* an., pl. [*ksinaiks*]. — Cf. wolf.

crack (to) : ice must begin to crack *pâkotokimâ*. — I crack him *nitâisksksinitau*, he cracks him *âisksksinitsiu* : I crack it *nitâisksksinixp*, he cracks it *âisksksinim*. — Cf. split (to).

cradle (Indian) v. swing (noun).

cramp : I have cramp *nitâmoxtso*, he has cramp *âmoxtso* (also *âmoxtsiu*?).

crane *sékami (ua)* an., pl. *sékumiks*.

crawl (to) : I crawl *nitâuaiskâpi*, he crawls *âuaiskâpiu*.

crawl (to start to) : he (4 p.) then started to crawl *itomâtapskapinai*.

crawl apart (to) : and then all these snakes crawled apart *ki amóia opikséksinasinai itsikâiskapiu*.

crawl in (to) : I crawl in *nitâistaykâpi*, he crawls in *istaykâpiu, âistaykâpiu*.

crawl out (to) : I crawl out *nitâisaiskapi*, he crawls out *âisaiskapiu* : I crawl out *nitâisaiistaykâpi, nitâisastaykâpi*, he crawls out *âisaiistaykapiu, âisastaykapiu*.

crawl through (to) : then he crawled through (the hole) *stâmsisapóksistaykapiu*.

crawl to (to) : then he (4 p.) crawled to her *stâmitapskapinai*.

crawl upon (to) : that he was crawling upon (the skinned elk) *otsitoxtkitskapsaie*.

crazy : I am crazy *nitâtsâpsi*, he is crazy *mâtsâpsiu, âuatsâpsiu* : when they are crazy *âtsapisi*. — they must be crazy *aykáumainitâyii*. — Cf. lunatic, mind (out of one's).

cream-buckskin horse *otaykâpi (ua)* an., pl. *otaykâpiks*.

Creator v. God.

credit (to give on) : they will no more let us get anything on credit *nitâisauatskaksinakyatsokinaniau*.

Cree *-sina-* : *-sai-*, *-sayi-*. — Cf. Sioux.

Cree (to speak) : I speak Cree *nitâisinaipuyi, nitâisaiepuyi*, he speaks Cree *âisinaipuyi, âisaiepuyi*.

Cree Indian *Asinâikoân* an., pl. *Asinâikoaiks*. — *Sayêkoân* an., pl. *Sayêkokaiks*. — Cf. Sioux Indian.

Cree tribe *Asinâ* (ua) an. — *Sayi* (ua) an. — Cf. Sioux tribe.

Cree woman *Asinâke* (ua) an., pl. *Asinâkeks*. — *Sayâke* (ua) an., pl. *Sayâkeks*. — Cf. Sioux woman.

creek *asétaytai*, *asétaytau* in., pl. *asétaytaists* (small river). — *-sisaytai*, crime v. evil-doing.

criminal v. evil-doer.

crimson v. red.

cripple *âistsèkaii* (ua), *âistsèkaii* (ua).

crisp up (to) v. shrivel up (to).

cross (to make the sign of the): then they make the sign of the cross *itâiksinoysiau*.

cross v. angry.

cross (to): I cross *nitâupamô*, he crosses *âupamô*; I did not know, how I had crossed *nimâtsksinixp*, *nanistôpamoypî*. — there was a creek, we crossed it *amôia asétaytau*, *nitsitsoätoypinan*. — Cf. move across (to).

crow *maistô* (a) an., pl. *maistoiks*.

Crow Indian *Isapôekoân* an., pl. *Isapôekoaiks*; *-isapo-*.

Crow Indian (to speak): I speak Crow Indian *nitâisapoepuyi*, he speaks Crow Indian *âisapoepuyiu*.

Crow Indian tribe *Isapô* (a) an.

Crow Indian woman *Isapôâke* (ua) an., pl. *Isapôâkeks*.

crow-bird-lodge *maistôikokâup* in.

crowd (to): then (the people) crowded one another about *itâpauypatskotsiu*; then all the people crowded each other about *itâḡkanaiapâypatskotsiu*.

crowd around (to): all the people always crowded around the horses *kanâitapiua âskysauakâḡkoyiuaiks ponokâmitaiks*.

crowd of people *akâitapisko*, *akâitapiskui*, *akâitapiskuyi* in., pl. *akâitapiskuists* (many people together). — Cf. many people, town.

crowded: then the lodge was quite crowded with them *stâmoḡtoyitsopa omîma moyisima*.

crow-guts *isapôtsists* (*sapôtsists*) in., pl.

crow-tail-feathers *maistâḡsoâtsists* in., pl.

crush (to) v. break (to).

crushed skull (to have a): he has a crushed skull *ikspîâu*.

crutch v. walking-stick.

cry (to) v. weep (to), yell (to).

cry about all over the camp (to): I cry about *nitâpaisaisto*, he cries about *âpaisaisto*.

cry for cold (to): he cries for cold *âuasaininipitsiu*; their small children all cried for cold *auatâsaininipitsiu ôkôsiks pokâiks*. — then he began to cry for cold *itomâtapinipitoḡkumiu*.



**cry in a hurry** (to) : then he cried in a hurry : out of the way *itsipüinaskinâusiu* : *niuaâki*.

**cry in a rush** (to) : and the Snake Indian people cried in a rush, when their chief was held by his hair *ki omáie Pitséksinaitapiua itasáinixkitsiu, aitsináysi otsinaim otokânists* (the text has, probably erroneously, *itasáinix-kotsiu*).

**cry one's self small again** (to) : he cried himself small again *iskoꝑókau-anisiu* : then he cried himself small again *skátamiskatoꝑókâuanisiu*.

**cry out all over the camp** (to) : I cry out *nitsaisto*, he cries out *sáisto*.

**crying** (weeping) *asaini-*. For examples see the following catchwords.

**crying** (to go about) : then his relations would go about crying *óksóko-aiks itápauasainisôiau*.

**crying** (to lie) : there he lay crying *ânnamauk itauásainixtsiu*.

**crying** (to run home) : he runs home crying *azkyâpasainikyâiyiu*.

**crying** (to sit) : why do you (pl.) sit crying *kimaukitauasainiopixpuaiks* ; then they sat crying by the opening of that beaver-hole *omim ksiskstakiau-âtsimâni stâmitsauꝑókâsainiôpiauaie*.

**crying towards** (to go) : he went towards (them) crying *itápoꝑtasainiso-aiks* ; then he went towards him crying *itoꝑtásainisâtsiu* ; then he went again towards them crying *mátoꝑtásainisâtsiuaiks* ; then they went crying towards him *itoꝑtásainisâtsiiau*.

**cup** (earthen cup or dish) *kós in.*, pl. *kósists*.

**cup** (wooden cup, tin cup or plate) *kós an.*, pl. *kósiks*.

**cure** (to) : I cure him *nitoꝑkototoau*, he cures him *âꝑkototoyiu* ; I cure it *nitâꝑkotaitsixp*, he cures it *âꝑkotaitsim*. — V. also **fix up** (to).

**curious** (to be) : they were curious to see them (an.) *âpisisitsimiuais*.

**curlew** *makénimau* (a) an., pl. *makénimaiks*.

**curly** *suyisks-* (*soyisks-*) : make a curly arrow for me *suyisksânoiôkit*.

**curly** (to be) : he is curly *suyisksiu*, *soyisksiu*.

**curly animal** *suyiksi* (*ua*), *soyiksi* (*ua*) an., pl. *suyisksiks*, *soyisksiks*.

**curly arrows** (to make) v. **arrows** (to make).

**curve** (to) : they (the bullets) curve *ânuanósiau*.

**cut** (to) : I cut *nitsistsinitaki*, he cuts *istsinitakiu* ; then I began to cut the meat *nitsitomatapiistsinitaki iksisakuyi* ; I cut him *nitsistsinitau*, *nitâiistsinitau* ; he cuts him *istsinitsiu*, *âiistsinitsiu* ; I cut it *nitsistsinixp*, *nitâiistsinixp*, he cuts it *âiistsinim* ; and he also nearly cut (stabbed) his heart *ki imatâtsistsinimaie úskitsipaxpi* ; the meat he was cutting *omima iksisakuyima otâiistsinixpima* ; I shall cut his fingers *nitâkoꝑktsinitaii okétsiks* ; I cut for him *nitsistsinomoau*, he cuts for him *istsinomoyiu*. — he just cut the meat down to the ends of the boss-ribs *aísoists kâkanistauâitsistâinim*. — then he began to cut his body *ostúmi itâiksinnim* ; and he himself cut his face and his body *ki ânniaꝑks ostóyi âiksinim ostoksisi ki ostúmi* ; then they cut them (the hides) so that they would fit together *itâiaksinimiauais*.

**cut** (to) (of grass) : I cut it *nitâipoꝑkliixp*, he cuts it *âipoꝑkiim* ; in sum-

mer we cut the grass *nepús nitáipoxküxpinan matáyixkuyi*. — Cf. cut hay (to).

cut (to) (of a rope, a string, and such like) : I cut it *nitáikaykapitsixp*, he cuts it *áikaykapitsim*; then he cut it *itsikaykapikim*.

cut (to) (a tree) v. chop (to).

cut across the face (to) : he cut him across the face *itsipiskskiuaie*, he cut me across the face *nitsitsipiskskiök*; he may cut me across the face *nakóykatsitsipiskskiöki*; he suddenly cut him across the face *soksipiskskiuaie*.

cut around (to) : she had cut it around *ixkumínitsiuaie*.

cut between (to) : I cut between it *nitsitsitoksistsinixp*, he cuts between it *itsitoksistsinim*.

cut even (to) : they would cut it (the lodge) even *áiksistannimiân*.

cut gashes in one's head (to) : even if you cut gashes in my head *imakápaisatsikixkiniokiniki*.

cut one's hair (to) : I cut one's hair *nitáiamixkinitaki*; he cuts one's hair *áiamixkinitakui*; I cut his hair *nitáiamixkinitau*, he cuts his (another persons') hair *áiamixkinitai*; I cut my hair *nitáiamixkinitai*; all their horses that were not killed had their tails and manes cut *ótásoauaiks kátaiinitáiks áykanaiáminítai*. — Cf. cut off one's hair (to).

cut hay (to) : I cut hay *nitáipoxkiâki*, he cuts hay *áipoxkiâkiu*. — Cf. cut (to) (of grass).

cut in the head (to be) : he was hit on the head and cut at the same time *saiátsekekiniau*.

cut the hides for ropes (to) : those that will cut the hides for ropes *áiaksisapitakiks*.

cut lodge-poles (to) v. chop lodge-poles (to).

cut loose (to) (of horses, etc.) : I then cut (him) loose *nitsitaykapi*; how they cut (them) loose *manistsikaykapitakixpiâu*; there were also two (horses) that he cut loose *noykátsistókami okaykapitaksi*; I cut him loose *nitáikaykapitau*, he cuts him loose *áikaykapitsiu*; then he cut also loose another (horse) *támatsikaykápitsiu*. — Cf. break (to) (of a rope, a string, or such like).

cut meat (noun) *itsitsimánists in. pl.*

cut meat (to) v. cut to slices (to).

cut notches (to) v. notches (to make).

cut off (to) : their hands were cut off, their feet too were cut off *otsó-aists káyksinixp, oxkátóaists mátsikayksinixp*. — they had their little fingers cut off *otsanáukitsoáuaiks áikákiaiks*; they had also their (little) fingers cut off *mataikákikitsoysiau*. — then he began to cut the meat off the skin *itomátapiamistsimixkimaie otokisi*. — Cf. chop (to).

cut off one's ear (to) : I cut off his ear *nitáikaykstokitau*, he cuts off his (another person's) ear *káykstokitsiu*; his ear is cut off *káykstokitau*.

cut off one's hair (to) : (the women) would have their hair cut off



*otokânoauaists âikaykspaiau*. — he had his hair all cut off *nitsamanistoç-kitau*. — Cf. cut one's hair (to).

**cut off one's head (to)**: he cuts his (another person's) head off *kâçkô-kiu*, *kâçkôkitsiu*; he then cut off the heads of these little children *itsikay-kôkitsiu amôksi inaksipokaiks*. — Cf. cut one's throat (to).

**cut off one's nose (to)**: I cut off his nose *nitàikaykanitau*, he cuts off his (another person's) nose *kâçkanitsiu*; his nose is cut off *kâçkanitau*.

**cut open (to)**: then he cut her belly open *okoánni itómaykaïistsinim*.

**cut open the back (to)**: with them their backs would be cut open *ixtai-satsikataiau*.

**cut open the belly (to)**: then he (4 p.) cut her belly open *otsitaykaztsi-nokaie*.

**cut out (to)**: we then began to cut out the strays from the cattle that we drove *nitoçkumátaksinâniks nitsitómatapisikçkskoanâniau*.

**cut out a piece (to)**: each time he would cut out a piece (of his robe) *âisokatanistsiuaiç*.

**cut one's throat (to)**: I cut his throat *nitàikayçkôkitau*, he cuts his (another person's) throat *kâçkôkitsiu*; his throat is cut *kâçkôkitau*; he cuts his (own) throat *kâçkokisiu*. — Cf. cut off one's head (to).

**cut through the hide (to)**: when they first cut through the hide *manis-tsitsksinitoçsauai*.

**cut to pieces (to)**: he cuts him to pieces *ânitsinitsiu*; in that way they cut (the willow-bark) to different pieces *ânni nitâisikayçksinitsiau*. — then they cut it to different pieces *támomyanistâinimiâu*.

**cut to slices (to)**: he cuts (meat) to slices *âiitsitsimau*; I cut it to slices *nitâiitsitsixp*, he cuts it to slices *âiitsitsim*.

**cut up (to)**: he finally cut (his robe) all up *nânauaitsinitsiuaiç*.

## D.

**dance** (noun) *páskāni* in., pl. *páskānists*; their dances were four *nisoógi* *otspiuāxsoāuaists* in. pl.

**dance** (to): I dance *nitáixpii*, he dances *áixpiiu*, *-ixpiiu*; I dance with him *nitoxpokixpiimau*, he dances with him *áipokixpiimiu*.

**dance** (to) (of the great festival dances): I dance *nitáipask*, he dances *áipaskau*.

**dance** (to) (prop.: to shake the head): I dance *nitáuaxkisi*, he dances *áuaxkisiu*.

**dance** (to make): and then he made them dance *ki itsipáskoyiuaiks*.

**dance the beaver-dance** (to): they dance the beaver-dance *áiksiskstakix-piiau*.

**dance by** (to): he will dance by (you) *ákoxtsitskixpiu*; when I dance by (you) *autsitskixpiënikiaki*; when he danced by *tsitskixpis*.

**dance in a circle** (to): then they began to dance in a circle *stúmomata-potakixpiiau*; when they are dancing in a circle *áitotakixpisau*.

**dance past** (to) v. **dance by** (to).

**dance with** (to) v. **dancing** (to use as a cane while).

**dance with a hole** (to have a): they will have a dance with a hole (in the ground) *ákatanimáipaskaiaiu*; they are the ones that give the dance with a hole (in the ground) *ánniksaie áuatunimaipaskoxkiau*.

**dancing** (to use as a cane while): she (4 p.) would also use (that gun) while dancing *mátoxtautauanáuaxkisin*; they would use spears as canes while dancing *sapapistatsiks ixtáutauanáuaxkisiau*.

**danger** (to be in): if you are in danger *ikamipuíniskokuíniki*; my son must be in great danger *noxkóá axksiksipuíniskoau*.

**dangerous**: I am dangerous *nitstúnnataps*, he is dangerous *stúnnatapsiu*, it is dangerous *stúnnatapiu*; now there is something dangerous *annóyk istúnnatapiu*. — **stunnat-** (**stunnats-**): he will do some dangerous thing to you *kitákstunnatsistotók*.

**dark** (it is) *áiskinatsiu*; it is very dark *ikskinatsiu*; it was just dark *áuyiksinátsiu*.

**dark-bay horse** *sikáisākuyi* (ua) an., pl. *sikáisākuyiks*.

**dark-blue**: he is dark-blue *kúmonuinam* an., it is dark-blue *kúmonui-nátsiu* in. — *kumonui-*. — Cf. blue, green.

**daughter** an.: my daughter *nitánna*, voc. also *nitanni*, *nitanné*, pl. *nitánn-aiks*; his (her) daughter *otánni*, pl. *otánniks*.

**daughter** (eldest) an.: my eldest daughter *nitómaxkotanna*, his eldest daughter *otómaxkotánni*.

**daughter-in-law** an.: my daughter-in-law *nimsa*, *nímsa*, pl. *nimsaiks*, *nímsaiks*; his (her) daughter-in-law *ómsi*, *ómsi*, pl. *ómsiks*, *ómsiks*.



**dawn (to)**: it dawns *áisopuiinako*.

**day** *ksistsikó, ksistsikúi, ksistsikúyi* in., pl. *ksistsikuists*.

**day (all)** *ómaykaiksistsikúyi*.

**day (coming)** *áiáksiksistsikuixk*.

**day (during the)** *ksistsikúsi*.

**day (every) v. every-day**.

**day (next)** *matsiksistsikuyi*.

**daylight**: it is daylight *áiksikiu*; it was getting daylight *áumatap-aisopuiinako*. — Cf. **morning**.

**daylight (before)** *sauumáisopuiinakus*. — Cf. **night (during the)**.

**dead**: he is dead *ákaiiniu*.

**dead (the) (left on the battle-field)** *initáiks* an. pl. — Cf. **ghosts**.

**dead-man's-lodge (it is a)** *ikinaua*.

**dead person** *ini (uá)* an., pl. *iniks*. — Cf. **ghost**.

**dead trees (collective)** *akániksko, akánikskui, akánikskuyi* in., pl. *akánikskuists*. — Cf. **branch**.

**deaf** *kátaioytsimi (uá)*: I am deaf *nimátaioytsimixpa*, he is deaf *mátaioytsimiuats*.

**dear**: is dear (costs much) *akáixtsau* an., *akāxtoxp* in.

**deceive (to) v. cheat (to)**.

**December** *stómaykatoüiksistsikátösi (uá)* an. (winter-big-holy-day-moon).

**decide (to)**: I shall decide it *nitákitskskätösi*. — I decide *nitáukakixtsim*, he decides *áukakixtsimau*.

**deep**: it is deep *immiu*; this deep river is not far *amó immiüm niétaytai matsipio*; where it is deep *otsitsimixpi*; where it is very deep *otsitomaimixpi*. — *immi-, imi-*.

**deep places**: where they had been sitting, there were just only deep places *otsitopixpiu, káksipistanistsikiiau*.

**deep snow (there is)** *imikó*: the snow was very deep *üksimiko*; where the snow was very deep *otsitomaimikoxpi*.

**deer** *áuatüyi (uá)* an., pl. *áuatüyiks* (wagging-tail). — *imitáutuyi (uá)* an., pl. *imitáutuyiks* (dog-tail).

**deer-buck** *áuatuyistamik (a)* an., pl. *áuatuyistamikiks*.

**defeat (to) (in a race or game)**: I defeat him *nitskitsimmau* (*nitsketsimmau*), he defeats him *skitsimmiu* (*sketsimmiu*); I defeat them (my school-fellows) in (a game with horse-shoes) *nitsitaisketsimáiau*. — I defeat him *nitáumotsau*, he defeats him *áumotsiu*; when they defeat one another *amótsotsisau*. — Cf. **conquer (to)**, **outrun (to)**, **surpass (to)**.

**defecate (to)**: then immediately he (4 p.) defecated *stámoxpistapistá-piksin*; then they began to defecate on his robe *itáksistapiksatsiiauaie maiái*.

**deliberate (to)**: let us deliberate *áxkunapáiakaniop*.

**delighted v. happy**.

**deny (to)**: I deny it *nitáisaütsim*, he denies it *áisaiütsimau*; then she denied it hard *stamátamaiütsimau*.

**deprived v. done out of**.

**descend (to) v.** go down (to).

**desert (to) :** we are deserted *ákaitaukskitsp* ; here are some of the children that were deserted *ánnaxkauk ánnāxk opokásin ikskitau* ; some of the deserted (children) have come here *ikskitauaxk akoxtáutoxp* ; that one that was deserted says this *ánnāxka ikskitauāxk ánni áuanu*.

**desk itáisinakiöpi in., pl. itáisinakiöpists** (where-we-write-on).

**devote (to) :** I devote him *nitáikitstsau*, he devotes him *ikitstsui* ; I devote it *nitsikitstoxp*, he devotes it *ikitstom* ; I devote for him *nitáikitstomoau*, he devotes for him *ikitstomoyiu*.

**die (to) :** I die *nitáini*, he dies *áiniu* ; that you may not die for me *kaxkstáinomöki* (that is : there is nobody to prevent me from killing you) ; and that is the way that that old woman died *ki ánniaie itoxküiniu omá kipitákeu* ; it is you that he died from *ksistoánnauk ki ixtoxküiniu* ; he might have died *áksikoxküiniu* ; how she came to die *manistoxküiënixpi* ; he kept her until she died *inimuaie*.

**die from old age (to) :** you will die from old age *kitáksiksistuini*.

**different noxkétsi (noxkitsi).** — *matózketsi (matózkitsi).* — *noxketsi- (noxkitsi-), -oxketsi- (-oxkitsi-) ; noxkets- (noxkits-), -oxkets- (-oxkits-) :* the enemy (the different people) *noxkétsitapi (ua)* ; they stood separately (in different places) *noxkétsipuyiau* ; he was changing his appearance (he made his appearance different) *aióxketsinausiu* ; he again changed his appearance to them (he again made his appearance different to them) *átoxketsinausataisuiu*. — *-omianist- (-omianists-) :* then they cut it in different pieces *támomyanistáinimiâu* ; they (in.) were all of different colours *kanáumianistsinátsiai*.

**different (to be) :** they are different *aiáketsiau, amianistsiau*.

**different colours (to be of) :** his feathers were all of different colours *okúyistsai kanáumianistsinátsiai*.

**different directions (in) anit- (anits-) :** then (the buffalo) ran all in different directions *sotámanitsipiksiu* ; and then we ran again in different directions *ki nisótamatánitomaxkaxpinan* ; he will scatter it in different directions *akatánnitápiksim*. — Cf. separately.

**different places (in) kixkixt- (kixkixts-) :** the Peigan-tribe camped along in different places *itsikixkixtaukunáiu amó Pekániua*. — Cf. now and then.

**different times (at) v.** now and then.

**different tribe (people of a) v.** foreign people.

**difficult :** it is difficult *miikó, -iikó.* — it is not difficult *mátakokamapiuats*. — Cf. important, strong.

**dig (to) :** I dig *nitáuatániaki*, he digs *áuatániakui* ; I dig it *nitáuatánixp*, he digs it *áuatánim* ; they would dig for false-roots *ákitánataiau pařtsikakaxtánai* ; I dig him *nitáuatániotoau*, he digs him *áuatániotoyiu* ; close by the water he then began to dig (a hole in) the earth *isoóřtsi támitauatanióttoyiu ksāxkum* ; I dig it *nitáuatániótsixp*, he digs it *áuatániótsim* ; I dig for him *nitáuatánamoau*, he digs for him *áuatánamoyiu* ; I dig for him *nitáuatá-*



*nianu*, he digs for him *áuatániiu*. — he (4 p.) was digging *aunatáin*. — Cf. *hole* (to dig a).

**dig after (to)**: I dig after him *nitáuataniotoau*, he digs after him *áuataniotoyiu*; then he dug after him (i.e. after the kit-fox) *itatániotoyiuaie*; I dig after it *nitáuataniôtsixp*, he digs after it *áuataniôtsim*.

**dig with (to)**: I dig with him *nitoxpokáuatániakimau*, he digs with him *ixpokáuatániakimiu*.

**dime** *kepánauksi* an., pl. *kepánauksiks* (ten-halves). The Blood Indians use *áipanasainiu* (cries-all-night) for "dime".

**dine (to)**: then we ate dinner there *nisótumitstatskyoyixpinan*; when we were through dinner *táiksiststatsikyoyisinan*.

**dining-room** *itáuyopi* in., pl. *itáuyopists* (where-we-eat).

**dinner** *ixtatsikiauayxin* in. — Cf. *dine* (to).

**dip (to)**: I dip him *nitástapinau*, he dips him *istápiniu*, *ástápiniu*; I dip it *nitástapinixp*, he dips it *istápinim*, *ástápinim*.

**dip water (to)**: I dip water *nitsummosi*, he dips water *súmmosiu* (we also heard *som-* and *samm-* instead of *summ-*); she dips water for me *nitsummök* (*nitsammök*). — Cf. *water* (to carry home the), *water* (to get), *water* (to go early after).

**Dipper** *ixkitsíkamiks* an. pl.

**direction of** (in the) *pot-*, *paiot-* (*aipot-* and *potai-* are also met with): they went instead in the opposite direction *miskisippotapóiau*; we fought a long time between ourselves (prop.: in the opposite direction of each other; facing each other) *nitsipótsisomitskaxpinan*; he went back facing them (in the direction of them) *itápipotskóaiks*.

**dirt** *nimiápists* in. pl.

**dirty**: he is dirty *sikápsiu* an.; it is dirty *sikápiu* in. — *sikap-*: he will make you dirty *kitáksikápitotok*. — V. also *bad*.

**dirty (to make)**: that you might make me dirty *káxksistskóki*; that you might make us dirty *káxksistskókixpinan*. — V. also *dirty*.

**dirty (to think)**: I think it very dirty *nitsiksikétsixp*.

**disappear (to)**: she (4 p.) disappeared into it *kákitapiponináminai*. — has disappeared (is gone) *áitsinixkau*; when it has all disappeared *áitsinixkás*. — Cf. *end* (to be at an), *gone* (to be), *invisible*.

**dislike (to)**: if (people) eat during the night those are other ones they dislike *isipyáuyisau*, *ánnikskale mátsikskatsimanoáiauaie*. — V. also *hate* (to).

**dismount (to)**: then I dismounted *nisótamaninisáu*; (the war-party) dismounted just for a moment *páxtsikáxkokinisáu*. — V. also *go down* (to), *jump off* (to).

**disobedient (to be)**: you are disobedient *kitsiékoxkoniäps*.

**distance (at some)** *otóoxtsi*.

**distance (from a)** *pi-*: then they saw from a distance two riders *itsippiainoyiau nátsitapii ixkitópii*. — Cf. *far*.

**distress (to be in)** v. *danger* (to be in), *suffer* (to).

**ditch** *niētaytāmiskāni* in., pl. *niētaytāmiskānists*.

**ditch** (to work on the) : and they were working on the ditch *ki āitaytāmiskaii* ; and now I began to work on the ditch *ki annóχk nitáumatapie-taytāmiskani*.

**ditch-worker** *āitaytāmiskau* (a) an., pl. *āitaytāmiskaiks*.

**dive** (to) : I dive *nitástaii*, *nitsístaii*, he dives *istāiiu* ; it was a very long time that he dived (lit. : his diving) *iksísamo otsístaisini* ; I dive for him *nitástaiiskoxtoau*, he dives for him *ástaiiskoxtoyi* ; I dive for him *nitástaiiskoxtomou*, he dives for him *ástaiiskoxtomoyiu* ; I dive for it *nitástaiiskitsixp*, he dives for it *ástaiiskitsim*.

**dive across** (to) : I dive across *nitopāmistaii*, he dives across *apāmistaiiu*.

**dive down stream** (to) : I dive down stream *nitáinapistaii*, *nitsinapistaii*, he dives down stream *āinapistaiiu*.

**dive in** (to) : I dive in *nitsüístaii*, he dives in *süístaiiu* ; I dive in *nitsistsistaii*, he dives in *istsistaiiu*.

**do** (to) : I do *nitāuanistsi*, he does *āuanistsiu* ; I do to him *nitāuanisto-toāu*, he does to him *āuanistotoyi* ; she would do the same to them (an.) ever and again *nitūyi āuanistotoyiuaiks* ; I do to it *nitāuanistoxp*, he does to it *āuanistóm* ; the child is dipping it in the grease (prop. : is doing it in the grease) *anná pokáua anním inikinanim itauāuanistóm*. — and some of the people they had done that to would be saved *ki anniksi noχkāikamotaii otsiksistotoauaiks* ; he began to think about, what he should do to them *āpaskskātsimau*, *māχkanistsitapiskotóaxpiai* ; that are all the things they would do *ānniaie nitakāukistotakiau*.

**do anything more** (to) : I cannot do any more *nitāisauatoχkūixkās* ; we could not do anything any more *nimātatoχkūixkaspinan*.

**do away with** (to) : we shall prepare to do away with him *ākoχkapaiaik-sistotoāu*.

**do not** *pin-*, *min-* : don't look at him *pinsámis* ; don't be afraid of (arrows) *minstūnnit*.

**do with** (to) : and what do you do with that, that you are sitting on *ki anni kitsitoχkitāupixp*, *kimoχtakixp*.

**doctor** (to) : I doctor *nitāisokinaki*, he doctors *āisokinakiu* ; I doctor him *nitāisokinau*, he doctors him *āisokiniu*.

**doctor** (to) (by applying medicine) : I doctor him *nitāupinomoau*, he doctors him *āupinomoyiu*.

**doctor by giving to drink** (to) : and some doctored by giving something to drink *ki stsikiks āisimistsii*.

**dodge** (to) : that he might dodge *māχkáksis* ; do not dodge *mináksisit* ; do not dodge from him *mináksisatsis*.

**doe** *āuatuyiskeini* (ua) an., pl. *āuatuyiskeiniks*.

**dog** *imitá* (ua) an., pl. *imitáiks* ; my dog *nitómitām* ; turns into a dog *imitáuāsiu*. — Cf. *beast*.

**dog-flea** *imitāukum* (a) an., pl. *imitāukumiks*.

**dog-rib** *imitāχpekis* in., pl. *imitāχpekiists*.



dogs (collective) *otómitasina* an.

dog-travoy *imitáunistsi* in., pl. *imitáunistsists*.

dollar *sopóksi* (ua) an., pl. *sopóksiks*.

done *ksist-* (*ksists-*): he had done eating *áitsiksistapauiuaie*; we shall have done smoking *áksistaiksistótsisop*; they had done warming themselves *áksistapaiksistoꝯsoiau*; then (the people) had done dancing *támiksistsipa-skau*. — Cf. completed.

done out of: that he was done out of (his roasts) *otsitsitokssi*; then he was done out of his robe *stámitsitoksiu maiái*; then he was done out of them (an.) *stámitsistoyisitoksiaiks*.

door *kitsim* in.

door (near the) *óꝯkoꝯtsi*. — *ipotóꝯtsi*, *ipotóꝯt*. — *ipot-*. — Cf. door (towards the) and lower end (at the).

door (towards the) *ipot-*: she then threw him towards the door *itsipotapiksistsiaie*; then he (4 p.) flew towards the door *itsippotauaninai*. — Cf. door (near the).

door-lodge-pole *kitsimstáma* an.

double up (to): there (the war-party) doubled up (that means: lay down) *ánnimaie noꝯkitómuitsiu*.

dove *kakó* (a) an., pl. *kakoiks*, *kakuiks*, *kakúyiks*.

down *inisóꝯtsi*. — *in-* (*ini-*), with *ai-* *ain-* (*an-*, *ann-*, *enn-*): take him down *ináipiksistsis*; I shall spit down on him *nitáksinitokótatau*; then he (4 p.) jumped down *itsiniáꝯpaipiinai*; then she knocked him down first *stámotominoꝯpatsiu*; he has run down *áiniómaꝯkau*; then he was shooting down at them *itániaꝯkumatsiaiks*; then (the people) moved down *itánistotsiu*. — *sik-*: I shall let them down *nitákitaísikáipiksixp*; he let them down *áísikapinimaists*.

down to the bottom *ksiuóꝯtsi*.

down on the other side *mistapotaminasoꝯtsi*, *mistapokitóꝯtsi*.

down the river *pinápoꝯtsi*; *pinap-* (*-inap-*), *pin-* (*-in-*): he is swimming along down the river *ixtsinapáutsim*; there the Old Man traveled about down a river *ánnaukixk omá Nápiua annó niétaytau ixtsinapapauáuaꝯkau*; he was chased by him lower down the river *ómoꝯtsinápiskokaie*.

down the river (far) *piinapoꝯts*.

down the river (to go): he goes down the river *-pinapo*, *-inapo*: I then go a long way down the river *nitaístámitapipinapo*; then we went down the river back again *nisótamatsksinapoꝯpinan*; I went down that river *annó niétaytai nitsinapátoꝯp*.

down the river (to send): I then sent them down the river *nisótamipinapipiaiau*.

down to the river *ksisap-*: (the people) used to move down (to the river) *itáiksisapistotsiu*.

down to the river (to go): he goes down to the river *-ksisapo*; then he went down to the river *stámiksisapò*; they went down alongside the river

*âiksisapôiau* ; where the buffalo would come down to the river *amôia einiua omoytâiksisapôxp*.

**doze (to)** : I doze *nitâiokanopi*, he dozes *âiokanopiu*.

**drag (to)** : he was dragging that earth *âuaiskapatôm omi ksâxkuyi* ; what is it that you are dragging *tsânistapiu anni kitâuaiskapatoxp*. — Cf. pull (to).

**drag along (to)** : and the rest they dragged along *ki annistsi âutaxsinatômiau*.

**drag the small trees (to)** : with them they drag the small trees *ânnistsiaie ixtauâsaiskapixtaiau* ; when they have dragged the small trees *aik-sistâsaiskapixtas*.

**draw (to)** (represent by drawing lines) : I draw *nitâisinâki*, he draws *âisinakiu* ; and there are many other things we draw *ki ikâkauoyi stsikists mâtâisinixpînanists* ; she (4 p.) was still drawing on some elk-skin *omi ponokâiin sâkiaisînainai*. — Cf. marks (to make) and write (to).

**draw water (to)** : I draw water *nitâuakisi*, he draws water *âuakisiu*.

**dream (noun)** *pâpâukani* in., pl. *pâpâukanists*.

**dream (in a)** *papai-*, *papau-* : the bear in his dream *pâpâuxkyaiô* ; then he saw him in a dream *itsipâpâinôyiu*.

**dream (to see in a)** : I see him in a dream *nitsipâpâinoau*, he sees him in a dream *pâpâinoyiu*.

**dream (to speak to in a)** : I speak to him in a dream *nitsipâpâisitsipsatau*, he speaks to him in a dream *pâpâisitsipsatsiu*.

**dream (to)** : I dream *nitâipapauk*, he dreams *âipâpaukau* ; I dream about him *nitâipâpaukatau*, he dreams about him *âipâpaukatsiu* ; there were also some that dreamed (about the stick-game) *mâtsitsii pâpâinimiksai*.

**dreaming v. dream (in a)**.

**dress (noun) v. coat**.

**dress (to)** (to be dressed) : I dress *nitâinausi*, he dresses *âinausiu*, *-inausiu* ; the women dressed like their lovers, how they dressed *âkêks itâitotûisapînâusiau otôkamâtsimoâuaiks*, *manistâpâinâuspiâiks* ; now, hurry up, those that have a new way of dressing, that we can see them how they will dress *ôki, anétakik, noxkâtakapinausiu, âxkoxkatsitsinoau otâiakani-tsînâuspi*. — how they dressed *manistâisokâsimixpi*. — V. also **clothe (to)**.

**dress up (to)** : dress your younger sister up *mâksinâis kisisa* ; the dead person was dressed up in the same way *omâ iniua nitûyi nitâinau* ; she (4 p.) would be dressed up *âkâksinaîin* ; then they would be dressed up *itâiâksinaîâu* ; then they would dress up *itâiâksinausiau* : I shall dress up with (my leggings) *nitâkoxtâksinausau*.

**dried meat** *kâiis* in., pl. *kâiists*.

**drink (noun)** *simsini* in.

**drink (to get a) v. water (to get)**.

**drink (to go to get a)** : that dog went in the night to get a drink *omâ imitâua itsipioitoisimiu*.

**drink (to)** : I drink *nitâisimi*, he drinks *âisimiu* ; I drink it *nitâisimatoyxp*.



he drinks it *áisimatôm*; then they take (the wine and water) that he drinks *itáutsimaiks omístsi otáisimatóxpists*; I drink for him *nitáisimatomoau*, he drinks for him *áisimatomoyiu*.

**drink** (to allow one to) v. **drink** (to make one).

**drink** (to make one): I make him drink *nitáisimiatsau*.

**drinking-cup** *ixtáisimiöpi* in., pl. *ixtáisimiöpists* (where-we-drink-with). — *mokámipožkôs* an. in. ? (straight-up standing cup).

**drive** (to): I drive *nitáužkumataki*, he drives *áužkumatakiu*, *ixkáumatakiu*; I drive him *nitožkumatau*, *nitáužkumatau*, he drives him *áužkumatsiu*; I drive it *nitožkumatoxp*, *nitáužkumatoxp*, he drives it *áužkumatom*; the cattle that we drove *nitožkumátaksinàniks*. — I drive him *nitáiskoau*, he drives him *áiskoyiu*; and that we drove them on good grass *ki áxsii matúyixkuyi istáskoaxkiâu*. — I drive (horses, or the like) *nitáiskim* (*nitáskim*), he drives (horses, or the like) *áiskimau* (*áskimau*); according to that we owned horses (separately), so we drove them (separately) *nanistótaspinan*, *ánni nanistáitaskimaypinan*.

**drive** (to start to): he starts to drive him *áumatāpskoyiu*; then they started to drive these many horses *itomátapskoyiau amó ónokāmitāsin*.

**drive back** (to): we drove (the horses) back again *nitátskotskimanan*.

**drive back to camp** (to): I drive him back to camp *nitáutskoau*, he drives him back to camp *áutskoyiu*.

**drive far** (to): I drive him far *nitáipiskoau*, he drives him far *áipiskoyiu*; all the horses were not driven far away *ónokāmitāsina áikaisaiepiskoau*.

**drive higher up** (to): I drive him higher up *nitamiskoau*, he drives him higher up *ámiskoyiu*; the whites drove us higher up this way *nápikoāiks annó nitsitapamiskokinan*.

**drive home** (to): I drive him home *nitazyāpskoau*, he drives him home *azyāpskoyiu*; I drive home for him *nitáuayžkiskumoau*, he drives home for him *áuayžkiskumoyiu*.

**drive in** (to): then he drove (the horses) (in) *stámipitskimau*. — it was driven into her ear *oxtókisi itsitsápstaixp*.

**drive on foot** (to): they drove (their horses) on foot *káuaskimāiau*.

**drive out** (to): I drive him out *nitáisaiskoau* (*nitáisaskoau*), he drives him out *áisaskoyiu* (*áisaskoyiu*); then I drove the cattle out *nitsitsaskoaii ápotskinaiks*; she would drive them out of the brushes, out on the prairie *áisoksakapoksisaskoyiu*.

**drive over the cliff** (to): he drives buffalo over the cliff *áipiau*.

**drive to** (to): then he drove them to it *itsitāpiskoyiuaiiks*; and that girl was driven to Belly-fat *ki omi akékoān áitapskoāinai Okoáisau*.

**drive up the river** (to): I drive him up the river *nitamitskoau*, he drives him up the river *amitskoyiu*.

**driving** (to come): I then came driving (the horses) *nisótamotsiskima*.

**drop** (to): I drop him *nitsināpiksistau*, he drops him *ināpiksistsiu*; I drop it *nitsinapiksixp*, he drops it *ināpiksim*. — Cf. take down (to).

**drown (to):** I drown *nitsinetsi*, he drowns *inétsiu*; I drown him *nitsinetsimmau*, he drowns him *inétsimmiu*, *äinetsimmiu*.

**drown one's self (to):** I drown myself *nitsinétsimmoysi*, he drowns himself *inétsimmoysi*.

**drug** *saami* in., pl. *saámists*; my drug *nisámi*.

**drum** (noun) *istókimätsis* in., pl. *istókimätsists*.

**drum (to):** I drum *nitáistokim*, *nitáistokiaki*; he drums *áistokimau*, *áistokiakiu*. By the side of the forms with *ai* as *nitáistokim*, *áistokimau*, etc., there are variants with *a*, as *nitástokim*, *ástokimau*, etc. — Cf. **beat (to)**, **knock (to)**.

**drumming** *istok-*. — Cf. **noise with the feet (to make)**.

**drunk (to be):** I am drunk *nitáuatsi*, he is drunk *áuatsiu*; (the Sioux) will be drunk from the whiskey *ákoxtatsiua nápiâyke*; that (the Sioux) were drunk *otáuátsisaie*.

**drunkard** *áuatsi (ua)* an., pl. *áuatsiks*. — *simépitsi (ua)* an., pl. *simépitsiks*.

**dry (to be):** it is dry *ixkitsiu*, *áixkitsiu*; when they (the lodge-poles) were all dry *aukanáixkitsiksisiyis*.

**dry (to become):** (the pieces of meat) all became dry *itáẏkanáitápíxkitsii*; when (the hides) became dry *aipáysitsisaists*, *aixkitsánisiyisaiks*; (the hide) had become a little dry *áipstsikixsoyiñ*; then they (an.) all became dry *áukanaixsoyiau*.

**dry (to):** I dry him *nitáixksau*, he dries him *áixksiu*; I dry it *nitáixksixp*, he dries it *áixksim*; then he dried his skinings *itáixkitsanitsiu otsütsimánists*.

**dry tree:** it was a very dry tree (an.) (4 p.) *istsápikaniksiminai*.

**dry up (to):** then they (an.) dried up there *skátamitspikasöyiaiks*; where my body has dried up *nitsitopokâsoyixpi*.

**dry up (to) (of leaves):** it dries up *ápipitsko*. — Cf. **dry (to become)**.

**duck** *méksikatsi (ua)* an., pl. *méksikatsiks* (pink-coloured-feet, red-feet).

**dumb** *kátaiëpuyi (ua)*.

**dung** *misisáu* in., pl. *misisäists*. — *istánists* in., pl.

**dust** *istskáu* in., *istskáksin* in.

**dust (to fill with):** we shall fill your eyes with dust *nitákoẏtoitsaananiau koápsspiks*.

**dust in one's eyes (to throw):** they then threw dust in his eyes *otsita-sksapiniokáiks*.

**dusty:** their eyes were dusty *áitsksápiniau*.

**Dutch** *-ksistápiapikoa-*.

**Dutch (to speak):** I speak Dutch *nitáiksistápiapikoàipuyi*, he speaks Dutch *áiksistápiapikoàipuyiu*.

**Dutchman** *ksistápiapikoān* an., pl. *ksistápiapikoaiks* (not real white man, stray white man).

**Dutch woman** *ksistápiapiäke (ua)* an., pl. *ksistápiapiäkeks* (not real white woman, stray white woman).

**dying (almost):** he is almost dying *páẏtsikaitapiu* (prop.: he is living a little).



## E.

**each** *axt-*, *axtui-* (*axtoi-*), *axtuyi-*: each of them was bitten through the skull by her *ótaytaikspipokoaiauaie*; then he looked into each one of them *itaytápaispistsátsim*; go to each of them *axtoátot*; then she held him to each one *stámaytoitáutsiniuaie*; we shall carry her on our backs, each in his turn *ákauaxtuyisimátamau*; we are, each of us in his turn, hit over the head with a stick once in a while *nitáikixkixtaxtoipakixkiniautspinan*. — Cf. all.

**each in his turn** v. **each**.

**each other** only morphologically expressed.

**eagle pitau** (a) an., pl. *pitaiks*.

**eagle-arrows** *pitauanokists* in. pl. — Cf. **eagle-tail-feather**.

**eagle-tail-feather** *pitauanoki* in., pl. *pitauanokists*. — V. also **tail-feather**.

**eagle-tail-feathers** (ornamented with): his arrows were all ornamented with eagle-tail-feathers *óypsis kanāzsoatsisanokoiaists*.

**ear** *moxtókis* in., pl. *moxtókists*; *-oxtoki*, *-stoki*: I have one ear *ninétoxtoki*; they had only their ears left *kāukoxtókiaiks*; I am hit between the ears *nitstatsikioxtókiokò*, *nitstatsikistókioko*; they all kept one ear down *áiāzkanaukūpistokiāzšiau*; he cuts off his (another person's) ear *kāzgstokitsiu*.

**early** in the morning *ksiskaniāutunii*; *ksiskan-*: he gets up early *ksiskanipuaui*. — *ikskan-*: as they then had already done eating their breakfast *ákaitaiksistsiksanyóoyis*; I then ate breakfast there *nisótamitsikskanyoyi*; early in the morning they moved all together *ksiskaniāutunii nitsikskaniau-pakii*. — Cf. **dawn** (to) and **daylight** (before).

**ear-ring** *moxtókipis* in., pl. *moxtókipists*.

**ear-rings** (to wear): I wear ear-rings *nitoxtokipi*, he wears ear-rings *óytokipiu*.

**earth** *ksáxkum* an.; his earth (a certain amount of it *otsksáxkumi*). A certain amount of it is most times called *ksáxkúyi* in.: his earth *oksáxkuyi*. — *ksaxku-*, *ksiu-* (*kso-*, *ksau-*): she had earth on her cheeks *isksáxkuspiniu*; then they threw loose earth in good shape *áitsokāpsksotunnimiāuaists*; he had them (his lungs) full of earth *nitsksauauanistòm*; and then there were earth-medicines (black alcali), they were earth *ki anniksi ksisām*, *ksáxkumaiksi*. — Cf. also **down** to the bottom.

**east** *otómoxtautamiskapixpt*. — *nāmists*: *nam-*, *-am-*: he (4 p.) was running east *aiāmistsipatakaiayin*. — V. also **down the river** and cf. **eastward**.

**east** (to go): he goes east *-pinapo*, *-inapo*; he was the first that went east *ānnamaie itomaipinapo*. — Cf. **down the river** (to go).

castside (on the) *námists*.

eastward *nam-*, *-am-*: they would also throw them (an.) eastward *mataiámapiksistsiauaiks*; let us roll (the gambling-wheel) eastward *âġkunâminakatau*; do not roll (the gambling-wheel) eastward *minâmina-katsis*; by little and little they rolled (the gambling-wheel) eastward *pâġtsikaminakatsiau*. — *pinap-*, *-inap-* (prop.: down the river): let us not roll (the gambling-wheel) eastward *âġkstainapinakâtaic*. — Cf. east.

easy *ikin-* (*kin-*): they opened it easy *ikinâikainimiâu*. — Cf. gently, slowly, soft.

eat (to): I eat *nitâuyi*, *nitôyi*, he eats *âuyiu*, *-oyiu*; I eat him *nitâuatau*, he eats him *âuatsiu*; I eat it *nitâuautôġp*, he eats it *âuatôm*; I eat for him *nitâuatomoau*, he eats for him *âuatomoyiu*. Before *y* we often hear *o* instead of *au*. In forms without any prefix, except those where *au* is followed by *y*, *iu* is found by the side of *au*, e.g. *iuatsiu*, *iuatôm*. — they ate a long time (from the big animal) *âisamâġkôġiau*; they would find the other (trees) to eat *matâġketsi aipâuyikaiâu*; and he ate that pemmican *ki âutsoyiu omi mókâkin*.

eat (to allow one to) v. eat (to make one).

eat (to get plenty to): from that (the people) got plenty to eat *noġ-tâstokôġyiu*.

eat (to get something to): I get something to eat *nitoġkoyi*, he gets something to eat *-oġkoyiu*; you (pl.) have got something to eat *kikâġkoġixpuau*; because they were happy to get something to eat *ôtsiksimatoġkô-sau*; he got, though, hardly anything to eat *mâtoġkaiikoġkoiuâtsiks*; he was strong, whenever he went out to get something to eat *skunatâpsatôm otâpioyekânists*. — Cf. eat one's fill (to) and food (to get).

eat (to go to): I go to eat *nitâutôyi*, he goes to eat *âutôġyiu*; then we went over to eat something *nisôtamotoyixpinan*; we went there to eat *nitsitotoyixpinan*.

eat (to go home to): I go home to eat *nitâġkyôyi*, he goes home to eat *âġkyôġyiu*.

eat (to go home and get something to): go home and get something to eat (pl.) *annâġkimâk*.

eat (to have nothing to): I have nothing to eat *nimâtauġkôyi*, he has nothing to eat *mâtauġkôġyiu*.

eat (to make one): I make him eat *nitâuyatsau*.

eat awfully much (to): your pets eat awfully much *kitskánetâmiks iikâstoksoġii*.

eat little by little (to): I eat little by little *nitâinaksoyi*, he eats little by little *âinaksoġyiu*.

eat one's fill (to): I eat my fill *nitâukôyi*, he eats his fill *âukôġyiu*; then I have really eaten my fill *nitâistamitâpokôyi*; he ate his fill with good\*relish *âisokapokoyiu*; he was happy while eating his fill *âinokôġkôġyiu*; he was happy having eaten his fill *itâmaukoyiu*. — Cf. eat (to get something to).



**eat raw food (to)** : you must have eaten raw food *kāykaukoḡkōksoyix-puau*.

**eat up (to)** : I eat him up *nitsistsistamau*, he eats him up *istsistamiu* ; that his food was eaten up *istsistās otsōayists* ; that then it was eaten up *sotāmistsistaypi* ; now (all my food) is eaten up for me *annōḡk nitsistsistamōko* ; the foods that were put there were all eaten up *amōistsi itsipōtsixpistsi auāuayistsi ixkanāistsistāpiau*.

**eat with (to)** : I eat with him *nitoḡpōksoyimau*, he eats with him *ixpōksoyimiu*.

**eat with delight (to)** : then they ate with delight *itsinōksoyiau*.

**eating the berries (to be happy)** : they would be happy eating the berries *āitsinokoauanepoḡsiau*.

**egg oāu in., pl. oāists.**

**eggs (collective)** : place where there are many eggs *akāuoasko*, *akāuoaskui*, *akāuoaskuyi in., pl. akāuoaskuists*.

**egg-shell otōkis in., pl. otōkists.**

**eight nāniso (simple form)** ; *nānisoyimi an., nānisoyi in.* — *naniso (-aniso-), nanis- (-anis-)* : I did it eight times *nitānisānistsi*. — there are eight *nānisoyimiau an., nānisoiau in.* ; eight persons *nānisetapiau* ; it is eight days *ānisoniu* ; he is eight years old *āuānisostuyimiu* ; eight times *nānisoyi* ; I did it eight times *nitānisānistsi* ; it costs eight dollars *nānisoixtsau, nānisesopokixtsau an., nānisoḡtoḡp, nānisesopoksōḡtoḡp in.* ; eight to each *manistānisoyepi an., manistānisoypi in., kanāianisoyimi an., kanāianisoyi, kanāianisoai in.* ; eight lodges to each *kanāianisōyitogis*.

**eighteen nānisekoputo (simple form)** ; *nānisekoputsi an., nānisekoputoyi in.*, it is eighteen days *ānisekoputoniū* ; he is eighteen years old *āuanisekoputostuyimiu*.

**eighteenth ōmoḡtauānisekoputoḡpi.**

**eighth ōmoḡtānisoypi.**

**eighthundred nānisoikēpippo (simple form)** ; *nānisoikēpippi an., nānisoikēpipyi in.*

**eightieth ōmoḡtauānisippoypi.**

**eighty nānisippo (simple form)** ; *nānisippi an., nānisippoyi in.* ; eighty persons *nānisippetapiau* ; it is eighty days *nānisipponiu* ; he is eighty years old *āuānisippostuyimiu* ; it costs eighty dollars *nānisippoixtsau, nānisippoisopoksixtsau an., nānisippoḡtoḡp, nānisippoisopoksōḡtoḡp in.*

**elbow moḡkinistsis in., pl. moḡkinistsists.**

**elbow-hair (its) osōkinistsis in. (?)**.

**elder brother v. brother.**

**elder sister v. sister.**

**eldest daughter v. daughter.**

**eleven nitsikōputo (simple form)** ; *nitsikōputsi an., nitsikōputoyi in.* ; there are eleven *nitsikōputsiaū an., nitsikōputoiaū in.* ; it is eleven days *āitsikoputoniū* ; he is eleven years old *āitsikoputostuyimiu* ; it costs eleven dollars

*nitsikóputoixtsau, nitsikóputoisopoksixtsau an., nitsikóputoixtoxp, nitsikóputoisopoksôxtoxp in.*

**eleventh** *ómoxtsitsikoputoxpi.*

**elk** *ponokáu (a) an., pl. ponokáiks; -inok-:* that there can be more elks from in the future *ákoχkutoxtsistsiapannokaskoxpi*; he then yelled like an elk *itánokāχkumiu*; I chase an elk (elks) *nitsinokauakimmau*; I trap an elk (elks) *nitsinokakiaki.*

**elk-buck** *ponokáistamik (a) an., pl. ponokáistamikiks.*

**elk-cow** *ponokáiskeini (ua) an., pl. ponokáiskeiniks.*

**elk-food** *ponokáuaxsin in.*

**elk-head** *ponokáutokâni in., pl. ponokáutokânists.*

**elk-horn** *iit in. — those pieces of the elk-horns omi áistâxtsimmâni.*

**elk-lodge** *ponokáikokâup in.*

**elks** (collective) *ónokâsina an.*

**elk-song** *ponokáinixksini in., pl. ponokáinixksists.*

**elk-teeth** (to be with): it is with elk-teeth *ánnokāχpekinasiu.*

**elk-tooth** *ponokāχpekini in., pl. ponokāχpekists.*

**encourage** (to): then they were encouraged by their husbands that they might dance *otsítaiketsimokoaiau ómoauaiks, máχsipaskâniau*; and then they were not afraid, because they were encouraged by them *ki itsáuatstun-noyiâuaiks, otáiketsimokoaiauaiks.*

**end:** and that is the end *ki ánni (kénni), ki ánniaie (kénniaie), ki ánnimaie (kénnimae).* The idea expressed by *ki ánni (kénni), etc.,* is very often strengthened by a construction with the verbal prefix *ixk-, -oχk-, moχk-.* — V. also ended.

**end** (to be at an): is at an end *áitsinixkau (áitsinixkau).* — Cf. disappear (to), gone (to be), invisible.

**end** (at the) *nâtsâuxtsi.* — V. also extreme and cf. last.

**ended** *ixk- (ixks-), -oχk- (-oχks-):* and now the boiling is ended *ki ánnimaie ixkakótsiu*; there was the end (of the smoke) *ánniauk ixkixtsiu*; and that was the end of my running around *ki ánnimaie ixkixtsiu nitâpoχsini*; and that was the end of what he saw of him *ki ánnimaie ixksinóyiu*; and that is the end of what he knows about them *ki ánnimaie ixksksinoyiu*; and that is the end of what I also know about him *ki ánnimaie nimátoχksksinoau*; there also was the end of the smoke *noχkátoχkixtsiu áχkitsi.* — *moχk- (moχks-):* and now is ended what I know about a day *ki ánnimaie nimoxkâksksinixp ksistsikûyi*; and that is the end of what I saw of him *ki ánnimaie nimoxksinoau*; and now my story is ended *ki ánnimaie nimoxkitsiniki*; we learned it all (to the end) *nimoxksksinixpinan*; as they know their long-winded horses to the end (that means: as they know all of their long-winded horses) *ómoχksksinôoxpi mikoχponiks otâsiks.* — Cf. end.

**ends of the ribs** (to break the): then they broke the ends of the ribs *itâsokotskinaikimâiau.*

**endure** (to): I endure *nitâiitsixt*, he endures *mitsixtau, áitsixtau.* — Cf. suffer (to).



**enemy** (collective) *kaxtómo* an.; our enemy (enemies) *kikaxtóminuna*.

**enemy** (personal): he is my personal enemy *nitáitskamók*; you are personal enemies of each other *kitáitskamotsiixpuau*. — Cf. **fight** (to), **foreigner**, **warrior**.

**English** *napi-*, *-api-*.

**English** (to speak): I speak English *nitáiapépuyi*, he speaks English *áiápépuyiu*.

**enlarge** (to): I enlarge it *nitómaykapistotsixp*, he enlarges it *ómaykapis-totsim*.

**enough**: it is enough *ánniaie*, *ki-ánniaie*, *kénniaie*; *ánnamaie*, *ki-ánnamaie*, *kénnamaie*.

**enter** (to): I enter *nitáipi*, he enters *áipim*; I entered there *nitsitsipi*, he entered there *itsipim*; I enter to him *nitsipiskotoau*, he enters to him *paíiskotoyiu*. — I shall enter there *nitákitsitsisó*, he will enter there *ákitsitsisó*; then they entered there *stámitapixtsisóiau*.

**enter by force** (to) v. **force one's way into** (to).

**enter first** (to): I enter first *nitotómitsipi*, he enters first *itómitsipim*.

**enter in a place** (to): if they entered in a place (where, etc.) *istotait-sipisau*.

**enter last** (to): I enter last *nitsakoiipi*, he enters last *sákoipim*.

**enter one's hole** (to): they all went separately to enter their holes *áukanauanitotuipstosiu*.

**enter with** (to): I enter with *nitáupipi*, he enters with *áupipim*.

**entrails** *ópstókists* in. pl. (*ópstókists* seems to mean "his entrails", for *nípstókists* is "my entrails"). — *piksiskánists* in. pl. — *auk-* (*auks-*), *ok-* (*oks-*). — Cf. **raw**.

**entrails** (to eat of the): and they ate of the raw entrails, being happy *ki áitamauksoyiau*; that you may later come and eat of the entrails *káxkotaiáuksoyixp*; will you not eat of the entrails *kitákstaukoxtsoixpa*; that he might eat of the entrails *maykóksoatôxpiai*.

**entrails** (to get the): that we may go and get the entrails *áxkoxkitotuip-iksiskau*.

**eruption** *ápiksini* in.; he has eruption *ápiksiu* (of a person), has eruption *ápikimiu* (of an animal). — Cf. **small-pox**.

**escape** (to let): I let him escape *nitáikamotsau*, he lets him escape *áika-motsiu*; there was no chance any more, to be sure, that I should let them escape *nimátatoxkoikamotsiauaiks*. — Cf. **live** (to let), **save** (to).

**escape** (to make one's): they had made their escape (they had started on their escape) *imatsípikisau*.

**escape** (to run for): I run for escape *nitáutsimmot*, he runs for escape *áutsimmotau*, *-otsimmotau*; they did their very best to escape (lit.: that they might run for escape) *iikákimáiau*, *máxkotsimmotániau*; I run for escape from him *nitsitsimmotatau*, he runs for escape from him *itsimmotatsiu*; I run for escape from it *nitsitsimmotatoxp*, he runs for escape from it *itsim-*

*motatom*: then they (4 p.) all ran for escape from him *itāḡkanāutsimokaie*. — Cf. flee (to) and run off (to).

**escape** (to try to make one's): I try to make my escape *nitāikamotāḡpixk*, he tries to make his escape *āikamotāḡpixkau*; try to make your escape *kamotāḡpixkāt*.

**esteem** (to): I esteem him *nitāisakakimmau*, he esteems him *āisakakimmiu*; I esteem him *nitāiaḡsimmau*, *nitāḡsimmau*, he esteems him *āiaḡsimmiu*, *āḡsimmiu*. — Cf. love (to), pleased (to be), value (to).

**even** (adverb) *imak-* (*imaks-*): even burned stuff *imakétsinitsi*; even if it was good *imakāḡsisi*; even if you hear *imakāioḡtoāiniki*; even if you think regarding him *imākstatāinik*.

**even** (to be): then they are even on both sides (in base-ball) *āistamaiā-kitsapanistsitapiau*.

**evening** *autāko* in., pl. *autākoists*; they then started home that evening *sotāmaḡkāiiau ānni otākuyi*. — Cf. afternoon.

**evening** (in the) *autākusi* (*autakūsi*). — Cf. afternoon (in the).

**evening** (late in the): it was late in the evening *āikotāko*. — *āikótakūsi*, *āikāutakūs*.

**eventually** *ikam-* (*kam-*): if he eventually is pleased *ikamāḡsitakisāie*; (if) eventually (the buffalo) are far away *ikamipixtsii*; if she eventually had a side-husband *kamitāḡpatōmis*; there might eventually be some one *kamōḡkitsitsixki*; I have a mind to begin with you first (prop.: let us eventually start with it first) *kāmaḡtatāumomatapauop*. — Cf. fast, perhaps, quickly.

**ever** (for) *aino-*, *ainau-*: he has made me poor for ever *nitāinauāikim-mātsistotōk*. — Cf. finally.

**ever again** v. any more.

**every** *kanai-* (*kanau-*, *kan-*). — Cf. all.

**everybody** *kanāitapi* (*ua*) an.

**every-day** *kanāiksistsikuists*.

**every-night** *anistsikokuists*.

**everywhere** *mōtistsi*. — Cf. omnipresent.

**evil-doer** *sauūmitsitapi* (*ua*) an., pl. *sauūmitsitapiks*.

**evil-doing** *sauūmitsitapisini* in., pl. *sauūmitsitapisists*.

**exactly** *iksik-*: if you hit exactly in the same wound *istsiksikaisapāḡkumēniki omi maksini*; she hit exactly in the same wound *nitsitsiksikaisapāḡkumiu omi maksini*. — *-ikan-*, *-ikani-*: she hit (my finger) exactly *itsikānixkoyiu*; if somebody catches (the ball) (takes it exactly) *ikamitsikanyōtoāḡkiaie*; the catcher (the one who takes exactly) *omā āikanyōtakiu*. — *mokam-*. — Cf. cleanly, straight.

**exactly there**: it is exactly there *mokāmotsitsiu*.

**excellent** *sakakāp-*. — Cf. fine, good.

**excellent** (to be): he is excellent *sakakāpsiu* an., it is excellent *sakakāpiu* in.

**excellent person, excellent people** *sakakāpitapi* (*ua*) an., pl. *sakakāpitapiks*.



**exchange (to)**: they then exchanged her arms *sotámauoxtōmiauaie* *otsists*.

**excrement v. dung.**

**exist (to) v. be (to) and live (to).**

**extinguish (to)**: I extinguish it *nitáuaxtsixp*, he extinguishes it *áuaxtsim*; (the fire) was extinguished *itaxtsiu*.

**extreme minoxkoxtsi.**

**extremely**: when it was extremely cold *kotskistuyisi*.

**eye** *moápsspi* an., pl. *moápsspiks*; *-ap-*, *-apini*, *-oapsspi*: I shall have one eye shut *nitákauanàukapoys*; I will shut one of my eyes *tóskama* *noápsspa* *tákauapánoys*; they all shut one of their eyes *áiāžkanauapánox-siau*; he has black eyes *sikápinu*; he was one-eyed *ánaukapiniu*; he has sore eyes *áksapiniu*; I am winking *nitáisekažkapiniâpiks*; he was wiping about his eyes *âpasâpinužsiu*; he burned the eye with the stick *amó oâpsp* *mistsii* *ixtâstsapinisiuaie*; they threw dust in his eyes *otsitasksapiniokâiks*; I have one eye *ninitoapsspi*; he had no eyes *mâtoapsspiuats*; he had no eyes any more *âisauatauâpsspiu*; then he had to go without eyes instead *stâmaxtsoaisauauapsspiua*; then he had them (an.) as eyes instead *itsitaxtsoauapsspinausiuais*.

**eye-ache (to have)**: I have eye-ache *nitâstsapini*.

**eye-ball** *kumapínisin* in. (?).

**eye-lashes** *miâpinânists* in. pl.; my eye-lashes *nimiâpinanists*, his eye-lashes *omiâpinânists* (also used for; brows?).

**eye-lids** *mótokyapinixpists* in. pl.

## F.

**face** *mostoksis* in., pl. *mostoksists*; -ki-, -ski-, -stoksi-: he (4 p.) laid his face on (it) *itapitožkyaisinai*; white-faced horses *āpsküks*; they are short-faced *āisaykskiaiks*; then I washed my face *nisótamasiskyāxs*; they are sitting with pitiful faces *nitāikimatskiōpiāu*; you must put paint on their faces *apāžpiskinisāu*; he is blue-faced *itōtskustoksiu*. — Cf. **head**.

**face to face** v. **direction of** (in the).

**faces** (to make): he (4 p.) is making faces down on me *nitāitsiniomōkski-akāk*.

**facing** v. **direction of** (in the).

**fail** (to): it will never fail, you will be shot *mátakitsitokiu*, *kitākaipāuoko*; he never failed *mātsitsitokiu*; he never failed in times of war, he was shot every time *ināuksitaitāuksiu auaykāutsiisists*, *anistoau*.

**faint** (to): I faint *nitāiikamini*, he faints *āiikaminu*.

**fall of the year** v. **autumn**.

**fall** (to): I fall *nitsinisi*, he falls *inisiu*, *āinisiu*. — I fall *nitōžpi*, *nitāžpi*, he falls *ōžpiu*, *āžpiu*, *āužpiu*. — then (the tree) (4 p.) would fall *ākitsi-kosinai*.

**fall against** (to): if (the horse-shoe) falls against (the stake) *ikamitapapitāžpiisi*.

**fall back in** (to): fall (pl.) back in again *matsksápožpiik*; then his eyes fell back in again *sotāmatsksapōžpii oápsspiks*.

**fall backward** (to): I fall backward *nitākikožpi*, he falls backward *āki-kožpiu*. — then he fell backward (i.e. then he fell dead) *stámožsinisiu*.

**fall before** (to): then (the gambling-wheel) (4 p.) fell down before (the door of the lodge) *tāmitsožkožpiinai*.

**fall close by** (to): I fall close by *nitsitōtsinisi*, he falls close by *itōtsinisiu*.

**fall down** (to): I fall down *nitsināžpi*, falls down *ināžpiu*. — I fall down *nitsistōžkožpi*, he falls down *istōžkožpiu*. — and buffalo fell there down by his side *ki einī omi āitsistotanisiinai*; let (buffalo) fall down on each side of me *nistōi sapānisi*.

**fall in** (to): (his eyes) did not fall in again any more *mātsinauataisa-pōžpiuāiks*. — V. also **fall into** (to).

**fall in cleanly** (to): (their eyes) would fall cleanly in (to the dry tree) *āitsitsiksikāžpii*; then they would fall cleanly back again in to them *āitatsitsiksikaisapāžpiāiks*.

**fall into** (to): I fall into *nitsipstōžpi*, he falls into *ipstōžpiu*; I fall into *nitsápōžpi*, he falls into *sápōžpiu*.

**fall into** (to) (into the water or the fire): then he fell into (the river) *itsitsuiāžpiu*.



**fall into (to)** (of a river or creek falling into another one) : it falls into *itsitaotoxtoxpui*.

**fall off the cliff (to)** : when the Old Man heard them (viz. the hoofs), he fell off the cliff *omá Nāpiua otóytoxsaiks, sotámoxpāuanu*. — Cf. **jump off the cliff (to)**, and **throw one's self (to)**.

**fall on one's face (to)** : he (4 p.) nearly fell on his face *imatástskiisinai*.

**fall out (to)** : falls out *sāxpui, áisāxpui*.

**fall out cleanly (to)** : his eyes fell cleanly out (on the tree) *nitsiksikaisāxpui oápspiks*.

**fall over (to)** : when he was going to sleep, he quickly fell over *otáks-okāni, ki itsikamikōsiu*.

**fall through (to)** : that it fell through *otáisisapokoxpisi*.

**falling on the edge** (of gambling-bones) : its falling on the edge *omik-átsimān*.

**false payt-** (*payts-*), *paytsap-* : False-morning-star *paytsópisoáys* ; false-roots *paytsikakaxtānai*. — *ksist-* (*ksists-*), *ksistap-* : why does he tell him something false *māukaiksistapanistsinaie* ; then they tell many false coups *itauákaiksistapitsinikii*. — Cf. **random (at)**, **nothing (for)**, **wrong**.

**falsely kip-** : then he falsely said *támikipaniu*. — Cf. **accident (by)**, **false**, **feigning**.

**False-morning-star** v. **Morning-star**.

**false people** v. **unreal person**.

**false-root** : they would dig for false-roots *akitānataiau paytsikakaxtānai*.

**false-thunder** (kind of bird) *paytsiksistsikūm (a) an.*, pl. *paytsiksistsikūmiks*.

**famine** : then the ancient Peigan people had a famine *omá ákai-Pekāniu itsótsiu* ; whenever there is a famine *aiótsapisi*.

**fan** (noun) *pokāiimātsis in.*, pl. *pokāiimātsists*.

**fan (to)** : I fan *nitāipokāiim*, he fans *āipokāiimau* ; I fan him *nitāipokāiimoau*, he fans him *pokāiimoyiu, āipokāiimoyiu*.

**far pioóxt, piixtsi** ; *pi-* : he ran far *pyómaykau* ; when (the people) have moved far *aipistotsisi* ; they got far out on the prairie *āpisakapōiaiks* ; then they hunted far about *āpiāpsamiu* ; then he was far ahead (of the others) *tāmanistsippiautomō* : do not run far any more *minatsipiomaykāt*. — *akóxtsi, akoxts-* : there was a very big one (lit. : it was far), a big bear *akóxtsimaie, ómaykauxyāioyin* ; there was much (lit. : far) of her cherries with skimmed grease *akóxtsimaie opákkimsikān* ; (his hair) was far down *akóxtsiaie (otokāni)* ; there was a far-reaching circle *akóxtsimaie atānnimaukān* ; and the buffalo would run far *ki einiua akoxtsixkixtsiksisau* ; and that way they ran away far *ki ánnixkaie ákoxtsipikisiau*. — Cf. **distance** (from a).

**far (to be)** : I am far *nitāipiuō* ; is far *piuó (pioó), āpiuō (āpiò)* ; when I am very far *aiiksipiuāiniki* ; is far *piixtsiu, āpiixtsiu, oitūixtsiu* ; they were not yet far away *mátomaipixtsiuaiks* ; when the buffalo-herd is far away

*ikamipixtsisi eini*; Crow-arrow was already not far away from him *otsikaisaiëpioxkok Maistópan*.

**far between** *pi-*. — Cf. *one by one*.

**far down the river** *piinapoxtsi*.

**far-reaching** *akóxtsi*. — Cf. *far*.

**fart** (to): and then they would fart at (the rock) *ki itáipistoxtkitoyi-áiksaie*; they then farted at (the rock) *itáipistoxtkitoyiiau*; they then would keep farting at the rock *itáksipistoxtkitoyiäuaie*.

**fart** (to make): they then just made him fart *aitapístànipiäuaie*.

**fart down** (to): then they began to fart down at him *itánipistoxtkitoyiäuaie*.

**farther away** *mistapoxtsi*.

**fast** (opposite to "loose"): *mi-*, *-i-*: hold her fast *miinnis*. — V. also strong.

**fast** (not slow): *ikam-* (*kam-*): he is very fast *iksikamo*; then (the people) moved fast *itsikamistotsiu*; then it (4 p.) rolled faster *itsikamina-kasinai*; they ran very fast *iksikamipiksiau*. — Cf. *quick*.

**fast** (to make) (of a rope): I make it fast *nitsiüsksipixp*, he makes it fast *miüsksipim*.

**fat** (noun) *pomis in.*, pl. *pomists*; and I put also some fat in the frying-pan *ki pomi nimátsitsitaisapixtaki omái sikoxtkósai*. — *isáu in.*, pl. *isáists*. — *átsinnaiü* (*átsinaü*) *in.*, pl. *átsinnaiüists* (*átsinaüists*).

**fat** (great quantity of) *omaxtkóxpomis in.*

**fat** (to be): I am fat *nitáuapoxtsi*, he is fat *áuapoxtsiu*. — he is fat *áutsinnau* (*áutsinau*): he (4 p.) was fat again *matotsinnaiinai*; they then were fat like dog-ribs *aitanistotsinaiau ánni imitáxtpeki*; it was the fattest one (4 p.) *istoxtkanáutsinai*.

**fat** (to melt) v. melt **fat** (to).

**fat of the guts** *ákssis in.* (?).

**fat ones** (the) *áuapoxtsiks an.* pl. — *atsinnáiks* (*atsináiks*) *an.* pl.

**fat-breasted**: the fat-breasted ones stood all by themselves *áuapoxtso-kèkini ánniksaie kanáutsipuyü*.

**father** *an.*: my father *ninna*, voc. also *ninná*, *ninnäh*, pl. *ninnaiks*; his father *ünni*, pl. *ünniks*.

**father** (to have a): I have a father *nitünni*, he has a father *ünniü*.

**father** (to have as a): I have him as a father (for father) *nitünnimau*, *nitáunimau*, he had him as a father (for father) *áunimiu*.

**father-in-law** v. **parent-in-law**.

**fatigued** v. **tired**.

**fatten** (to): we are being fattened *áuauapoxtsátstatsp*.

**fattest buffalo-cow** *kyáieskèini (ua) an.*, pl. *kyáieskèiniks* (bear-cow). — *paksikoyiskèini (ua) an.*, pl. *paksikoyiskèiniks* (sticky-mouth-cow).

**fear** (to) v. **afraid**, **afraid of**.

**feather** *okügi in.*, pl. *okügists*; *-okugi-*. — *mamin an.*, pl. *maminiks*; its feather *omin*. — *-omin-*: then they began to pick up feathers *itomátapominskäiaua*. — Cf. *hair*, *wing*.



**feathers** (to change): where the fowl changed their feathers *piksiks otsitsipoykspi*.

**February** *sauūmitsikēsūm* an. (unreliable-moon).

**feed** (to): I feed *nitāiisaki*, he feeds *āiisakiu*; I feed him *nitāiisoau*, *nitsisoau*, he feeds him *āiisoyiu*; and they were also fed a big meal of berry-pemmican *ki ātomayksisōaiau miniāukaki*.

**feed first** (to): they fed them first *āutomisoyiauaiks*.

**feel** (to) (by touching): I feel him *nitāisōtoau*, he feels him *āisōtoyiū*; I feel it *nitāisōtsixp*, he feels it *āisōtsim*. — he was feeling their breasts with his hands (prop.: he was seizing their breasts) *āisokēkininiuāiks*. — then he will feel the place (where the sick person is shot) *ākitoykōtsimaie*; when you feel the ground *āutoykoāiniki ksāykuma*; then all at once he felt the ground *itāmisaukooykoyiū ksāykūmi*. — then he suddenly felt, that the earth was shaking *tāmsokozykoyiū, ksaykūm auātoypatskoy*.

**feel** (to): when he then felt comfortable *itāysauanissi* (?).

**feel about** (to): then he felt about *itāpusōtsimaie*.

**feet** (to make noise with the) v. noise with the feet (to make).

**feigning** kip-: I shall feign to dive down stream with him *nitāksikaupi-nikipainapistai*; then he feigned to fall (by a blood-clot) *itsitōtsikipaipyāxpiaie*; then they were feigning as if they were dead *itsikipalinixkasiaiks*.

**fell** (to): I fell him *nitāikoypatsau*, he fells him *āikoypatsiu, kāioypatsiu*; I fell him *nitāikoypatsotoau*, he fells him *āikoypatsotoyiū*; he could not fell that tree *mātomatapoypatsiuats omi mistsis*; she felled (the tree) altogether *imaykākopatsiaie (imaykākoypatsiaie)*. — Cf. knock (to) and knock down (to).

**fell by kicking** (to): he could not fell (the tree) by kicking *mātseka-komatoypatskoyiuats*.

**female** beast *skim* (*ski'm*) an., pl. *skimiks* (*ski'miks*).

**fence** (noun) *nistsēpiskani* in., pl. *nistsēpiskanists*. — Cf. corral.

**fence** (to) (to enclose with fence): I fence it *nitāiistsepiskatoyp*, he fences it *āiistsepiskatom*.

**fetch** v. come and take (to).

**few** *unnātoysimi* an., *unnātoysi* in.; *unnat* (*s*)-: very few had antelope-dresses *iksimakāpsii noykauākasistotōziks*.

**few** lodges: there are a few lodges *unnatōkimiu*.

**field** *āpoykepi* in.

**fifteen** *nisitsēkoputo* (simple form); *nisitsēkoputsi* an., *nisitsēkoputoyi* in.; it is fifteen days *āisitsekoputoniū*; he is fifteen years old *āisitsekoputostuyimiu*.

**fifteenth** *ōmoxtsisitsēkoputozpi*.

**fifth** *ōmoxtsisitozpi*.

**fiftieth** *ōmoxtsisitsippozi*.

**fifty** *nisitsippo* (simple form); *nisitsippi* an., *nisitsippoyi* in.; fifty persons *nisitsippetapiau*; it is fifty days *āisitsipponiū*; he is fifty years old

*äisitsippostuyimiu*; it costs fifty dollars *nisitsippoixtsau*, *nisitsippoisopok-sixtsau* an., *nisitsippoxtōxp*, *nisitsippoisopoksōxtōxp* in.

**fight** (noun) *äitskâni* in., pl. *äitskânists*; I had three fights *niuwôkskai nitsitskânists*.

**fight** (to have a): they had a fight with the Sioux *âuaykautsimiau Pinâpisiinâi*; then (the people) had a fight with (the pursuing enemy) *itâuauaykautsimiuaie*; then (the people) continued having a fight during the day *äistamauauaykautsim ksistsikûs*; then they had a fight *itâuauaykautsiiau*; then they quit having a fight *itâiksistauaykautsiiau*. — Cf. warrior (to be a).

**fight** (to): I fight *nitâitsk*, *nitsitsk*, he fights *äitskau*, *itskâu*; I fight him *nitâitskamau*, he fights him *äitskamiu*; we fought a long time against each other *nitsipôtsisamitskaypinan*; this is how I came to fight one fellow *nitôkskam nimoytsiistapitsitskamau*; therefore I fought him *nimoytsitskamau*.

**fight** (to) (of wolves): they were fighting and biting each other, because they were happy to get something to eat *äitoxtaiainipotsiiau*, *ôtsiksimatey-kôsau*; they were just happy fighting over (the food) *kâkainokauainipotsiau*.

**fight always** (to): he fights always *äitskâpitsiu*, *itskâpitsiu*.

**fight** (to want to): that you want to fight *kitaiâksinikixkâspi*.

**fighter** (a man who is always fighting): *äitskâpitsi (ua)* an., pl. *äitskâpitsiks*.

**file** *sesénitau* an., pl. *sesénitaiks*.

**fill** (to): I fill him *nitotokimmau*, he fills him *itôkimiu*; I fill it *nitotokimstōxp*, he fills it *ôtokimstom* (not sufficiently verified). — I filled my pipe *nitâykuiinnimaniaii nitōytoietōxp*.

**fill the pipe** (to): I fill the pipe *nitâisapitsim*, he fills the pipe *âisapitsimau*. — Cf. put in (to).

**fill up** (to): he filled up the door *âuxtuitôm omika kitsimi*; they filled them (i.e. the old camp-grounds) up (with pieces of meat) *âuxtôtômiauaists*. — Cf. stuff (to).

**filth** *makâpsini* in., *sikâpsini* in.

**filthy** v. dirty.

**fin** *ominstsekin* in., pl. *ominstsekists* (?).

**finally** *ikyai-* (*ikyau-*): she finally found him *ikyâiâykonoyiuaie*; finally all of it was bought (they finally bought it all) *ikyâiaisopôkōxpûmatau*; I finally caught him *nitsikyaiâinau*; we finally got back home *nitsikyaiskotaykaiixpinan*. — **ino-** (**inau-**): he finally never failed (that means: he never failed to the end) *inâuksitaisitâuksiu*; they (gram. a singular) finally found the buffalo *âinoâykonoyiu eini*; I shall finally go after (you) *nitâinoaiâkitapô*. — **nanai-**, **nanau-** (**nano-**): he (4 p.) got there finally *nânayitautôyinaï*; he went finally *nânauaitapôaie*; finally it was night *nânoaikôko*; they were then finally known by them (4 p.) *onânaiitaskinokoaiau*; finally they were again called (Pelicans) *nânoatâinixkataiau*. — Cf. already, any more, hard struggle (after a), hard time (having had a), long.



**find (to)**: I find *nitoḡkōnim*, he finds *ixkōnimau*, *āukōnimau*; I found there some sea-shells *anniksiskaie kstsii nitoḡkōniman*; he became a chief, because he found the food *ixtsinauāsia omixk otoḡkōniman auāuaxsinixk*; I find him *nitoḡkōnoau*, *nitāuḡkonoau*, *nitāukonoāu*, he finds him *ixkōnoyiu*, *āuḡkonoyiu*, *āukonoyiu*; I find it *nitoḡkōnixp*, *nitāuḡkonixp*, *nitāukonixp*, he finds it *ixkōnim*, *āuḡkōnim*, *āukōnim*; I find for him *nitoḡkōnomoau*, he finds for him *ixkōnomoyiu*. By the side of *kon-* we find *koin-*: after a short while (the war-party) found the enemy *mātaisamōa itāḡkōinimiu noḡkētsitapi*; he did not find, however, (any buffalo) *mātoḡkoinimiu*; then again he found people of another tribe *mātsitoḡkōnimatsiu noḡkētsitapikoān*; where they found the bulls *stāmikiks onōḡkitoḡkōnimatoḡpi*. — then she was found *itoḡkūiksinau*.

**find one's self (to)**: then he suddenly found himself again in (a lodge) *itāmsokatsitsipstauḡkōnoḡsiu*.

**find out (to)**: then he could not find out his son (among the others) *stāmisauntsistapimiu oḡkōi*. — then he will find out what is the matter with him *ākitapaisotogyuaie*. — V. also **know (to)**.

**finding kōnimāni in.**: some sea-shells there were my finding (that means: I found there some sea-shells) *anniksiskaie kstsii nitoḡkōniman*.

**fine matsiu-** (*matso-*, *matsi-*), **-itsiu-** (*-itso-*, *-itsi-*): a fine young man *matsōanikapi (ua)*; their fine horses *otsitsoōtasouaiks*; that she was a very fine woman *kaitsiuakēixpaie*; his (that means: your) lice taste very fine *kāitsiuokomipum*. — *matsoap-*, *-itsoap-*: a fine young man *matsoāpanikapi (ua)*. — Cf. **good**.

**fine (to be)**: he is fine *matsoāpisiu*, *-itsoāpisiu an.*; she is very fine *kāiikiitsoāpisiu*.

**fine day**: it was a fine day *āitāmiksistsikūi*.

**fine man** *matsoāpinau (a) an.*, pl. *matsoāpinaiks*.

**fine person** (fine people) *matsoāpitapi (ua) an.*, pl. *matsoāpitapiks*.

**fine woman** *iikitsiuakē (ua) an.*, pl. *iikitsiuakēks*.

**fine woman** (very) *kaitsiuāke (ua) an.*, pl. *kaitsiuākeks*.

**fine young man** *matsoāpanikapi (ua) an.*, pl. *matsoāpanikapiks*. — *matsōanikapi (ua) an.*, pl. *matsōanikapiks*.

**fine young married man** *matsoāpsaykinau (a) an.*, pl. *matsoāpsaykinaiks*.

**finery**: the finery that belonged to him *āmoia matsoāpii otsināni*.

**finger** *mokitsis an.*, pl. *mokitsiks*; *-kits-*, *-okitsi*: I spread my fingers out *nitāisaitsekitsāki*; they had also their (little) fingers cut *matakākekitsāxsiau*.

**finger-nail** *auōtanōkitsis an.*, pl. *auōtanōkitsiks* (shield-finger).

**finger-ring** *sapikitsoḡsātsis an.*, pl. *sapikitsoḡsātsiks*.

**finish (to) v. complete (to)**.

**fir** *imoīistsis an.*, pl. *imoīistsiks* (hairy tree).

**fire** *istsi*, *istsiu in.*, pl. *istsiists*.

**fire (to be on the)**: it is on the fire *itsūixtsiu*.

**fire (close by the)** *isoōḡtsi*. — Cf. **fire (in the)**, **water (close by the)**.

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**fire** (in the) *sui-*: they then pushed them (in.) in to the fire *itsúistsitsi-miaists*; put the stone-pot in the fire *soiäutoka*. — Cf. **water** (in the).

**fire** (into the) v. **fire** (in the).

**fire** (to go out to make): I will go out (for wood) for a while to make a fire *tákipsautot*.

**fire** (to have in the): they have already a stone in the fire *ózkotoki ákaitaisuyixtakiöp*.

**fire** (to have on the): she had already put her real pot on the fire *ákaisuiixtsiu unnétóxi*.

**fire** (to make): I make fire *nitáipot*, he makes fire *áipotau*. — I make fire *nitáutot*, he makes fire *áutotau*; they went on ahead across the river to make a fire *aiisopamotototáiau*; they had made a big fire (plenty of fire) *ákototáiau*; it was a rotten log he made a fire with *pikóxsiksimi otótotáni*; he then made a big fire near the opening (of the hole) *itsitsóxkakötötau*.

**fire** (to get up to make): they would get up to make the fire *áipopötaii*.

**fire** (to put wood in the): I then put wood in the fire *nitsitsapotot*.

**fire-box** (that part of the stove the fire is in): *itáisapototáupi* in., pl. *itáisapototáupists* (where-we-make-fire-in).

**fire-place** (old-fashioned) *potámskan* in. (?).

**fire-steel** an.: their fire-steels *otátsimauaiks*.

**fire-stick** *ototáni* in., pl. *ototánists*. — he wiped his anus with a fire-stick *omi itsimoküyi ixtsitsimsisau*. — V. also **stick**.

**fire-wood** *mistsists* in., pl. — Cf. **stick**.

**first** *matómox̄t*, *matómox̄tsi*; *matom-*, *-atom-*: the pieces he had first brought in *matómotapôtsists*, *otatómapôtsists*; you must slide first *matómsotsikat*; then he will strike first (in base-ball) *áistamatómipiksiu*. — *itom-*, *-otom-*, *autom-*, *otom-*: he goes first *itomo-*, *-otomo*, *áutomo*; he was the first that went east *ánnamaie itomaipinapo*; he strikes first (in base-ball) *itomaipiksiu*; he kills him first *itomainitsiuaie*; he first jumped to *státomotitápoxpaiپی*; I shall throw (my ball) first *nitákotómapiksistau*; let us first run a race together *áxkotomikaíiskatsiöp*; they fed them first *áutomisoyiauaiks*; he ran first (ahead) *áutómomaykau*; they first feed them with (the tongues) *autómox̄tsisoyiauaie*; he overtook them first *ótornatsitsiuaiks*. — *-istsit-*, *-istsits-*, *-istsitsau-*: the first time that I was ill in my leg *nitsistsitaiox̄tokis nox̄kátsi*; when the first snow comes *istsitsáutox̄potàsi*; this is, to be sure, what I know to be the first wonderful thing I have seen in my life-time *ámox̄kaie nitsistsitox̄koisksinixp písátapiu nitsápsin nitsitapisin*; the one he had skinned first *omima otsistsitsiitaiima*; in the first part of December (lit.: when December was first seen) *istómaykatoiksistsikatòsiua otsistsitsáinakügis*; when he threw (the ball) first *otsistsitsauapiksistaysaie*; when we first started to go *nitsistsitsaumatapatoysinàni*. — *pits-*: in the first place *pitsistüyi*. — Cf. **soon** as (as).

**first-born child** *matómipokáu* (a) an., pl. *matómipokaiks*.

**first day** (beginning) of the last quarter *áuminioxtòsi* = when (the moon) tears itself.



**first day** (of the month) (it is the) *áinaküyimi natósi* (the moon is in sight) (no more used). A new expression: *otsitsitaiksistsikumisinai*.

**first wife** an.: his first wife *okāykéman*.

**fish** *mamiu* (a) an., pl. *mamiks*; my fish *nitomim*.

**fish** (to catch): I catch about two fishes (lit.: about two are my fishings) *āykaistokāmi nitomixkāniks*.

**fish** (to): I fish *nitāumixk*, he fishes *āumixkau*.

**fish-bone** v. *b o n e*.

**fisher** (animal) *pinotūyi* (ua) an., pl. *pinotūyiks* (— -tail).

**fish-hook** *amixkātsis* an., pl. *amixkātsiks*; my fish-hook *nitōmixkātsis*. — *āpatāikim* an. or in.? (rather the whole fishing-outfit). — Cf. *fish-line*.

**fishing** *amixkāni* in. — Cf. *catch* (noun).

**fish-line** *amixkātsis* an., pl. *amixkātsiks*. — Cf. *fish-hook*.

**Fish people** *Mamitapi* (ua) an. (which tribe? Somewhere in Oregon).

**five** *nisitō*, *nisito* (simple form); *nisitsi* an., *nisitōyi* in. — *nisitsi* (-*isitsi*-), *nisito* (-*isito*-), *nisit* (-*isit*-): it costed five *nisitōianāsiu*; I did it five times *nitsisitānistsi*. — there are five *nisitsiau* an., *nisitōiau* in.; five persons *nisitsitapiau*; it is five days *āisitoniu*; he is five years old *āisitostuyimiu*; it costs five *nisitōianāsiu*; it costs five dollars *nisitōixtsau*, *nisitōisopoksixtsau* an., *nisitōytoxp*, *nisitōisopoksōytoxp* in.; it counts five *āisitokstakiu*; five times *nisitōyi*; I did it five times *nitsisitānistsi*; five to each *manistsisitsepi* an., *manistsisitoxpi* in., *kanāisitsi* an., *kanāisitoyi* in.; five lodges to each *kanāisitōyitoyis*.

**five hundred** *nisitōkepippo* (simple form); *nisitōkepippi* an., *nisitōkepipoyi* in.

**fix** (to): she could not fix it (i.e. the lodge that was smoking) *mātaisa-pistotsimatsaie*. — Cf. *arrange* (to).

**fix the bed** (to) v. *bed* (to make the).

**fix up** (to): I fix him up *nitāpistotoau*, he fixes him up *āpistotoyiu*; I fix it up *nitāpistotsixp*, he fixes it up *āpistotsim*; she had fixed up his hide *āiksistsistotoyiu omi otokis*. — we will fix up the corral *amō piskani ākākoytoxp*; when they had fixed up this (corral) *amōm āiksistōxtōs*; then they fixed them (in.) up *autamākoxtōmiau* (speaking of arrows and topknots). — Cf. *make* (to).

**fix up inside** (to): (the lodge) was fixed up well inside *āipstsokapistotsixp*; it was all fixed up inside with (otter-skins, etc.) *ixtoykānaipstānistōtsixp*.

**flag** *auāstām* an., pl. *auāstāmiks*.

**flag** (to have for): he had tongues for flags *matsinists sāikskaytamātōm*.

**flame** (to) v. *blaze up* (to).

**flank** (its) *otsimmaykis* in.: flanks *mānauyists* in. pl.

**flash lightning** (to): when (the bird) looked, he flashed lightning *ōtsāpsaie*, *stāmipapūminai*. — Cf. *lighten* (to).

**flat**: it is flat *apāksikstoxkiu*.

flat rock v. rock (cut piece of).

Flat-head Indian *Kótokspitapikoān* an., pl. *Kótokspitapikoaiks*.

Flat-head tribe *Kótokspitapi* (ua) an.

Flat-head woman *Kótokspitapiàke* (ua) an., pl. *Kótokspitapiàkeks*.

flavoured water *ksistsikimistān* in.

flay (to) v. skin (to).

flee (to): then (the war-party) started again to flee *mátsitomatapiksiu*; he was fleeing all night *paiānnauapiksiu*; they still were fleeing *sákiapiksiu*; he (4 p.) fled to the mountains *mistákists itapipiksin*; he began to be ready to flee (jumping) about *ikatomotapaiaksistapiksiu*; he then fled into (it) *itsitsipststapiksiuaie*; they then fled inside from him *otsitsipststapiksiàkaiks*. — Cf. escape (to run for) and run off (to).

flee into the brushes (to): that rider fled into the brushes *omá ixkitópiuai itsippiksiu*; then they fled into the brushes *itsistsàpiksiu*.

flee out on the prairie (to): when he fled out on the prairie *otáisàkapipiks*.

flesh (human) *matápioksisàko* in.

flight *àutsimotāni* in.

flint *apáuki* in., pl. *apáukists*. — they (in.) were flints *oksísakopàists*.

flint (of gun) *óẏkotokiksisaikètan* in., pl. *óẏkotokiksisaikètanists*.

float (to): it floats *suiàixtsiu*. — they began to float pieces of ice *àutaiistsi ksisoẏsikòniks*; he floated them far too (that means: he coaxed them far away) *mátsipiststatsiuaiks*.

float aloft (to): he then floated aloft *stámiketsauàtsiu*.

float away (to): my rope floated away *nitópmi aiámistsiu*; (my robe) floated away too *mátamistsiu*; my legs then floated away (from under me) *nitsitamikinaiàists*.

float down (to): then he floated down the river *itsinapistsiu*.

floor *kapoksinaksini* in., pl. *kapoksinaksists*.

flour *napaiini* in. — Cf. bread.

flow (to): it flows *áuakuyiu*.

flow clear of ice (to): now the rivers will flow clear *niétaxtaists annóẏk ákaiàmistsiu*.

flower *apistsiskitsi* (ua) in., pl. *apistsiskitsists*.

fly (noun) *soisksisi* (ua) an., pl. *soisksisiks*.

fly (to) (of birds, etc.): I fly *nitáuani*, *nitáuauani*, he flies *áuaniu*, *auáuaniu*. — I fly *nitáipôt*, he flies *áipôtai*, *paiôtai*.

fly about (to): I fly about *nitápauani*, he flies about *ápauaniu*.

fly after (to): then they flew along after (him) *ixtsitsapauaniauaie*.

fly ahead (to): I fly ahead *nitsisauani*, *nitáisauani*, he flies ahead *áiisauaniu*.

fly along (to): I fly along *nitoẏtáuani*, he flies along *ixtáuàniu*.

fly around (to): I fly around *nitáutakauani*, he flies around *áutakauaniu*.

fly away (to): I fly away *nitáistapauani*, he flies away *áiistapauaniu*. — I fly away *nitáistapipôt*, he flies away *áiistapipôtai*.

fly back (to): I fly back *nitáiskauani*, he flies back *áiskauaniu*.



**fly down (to)**: I fly down *nitsinaipot*, he flies down *inaipotau*; then she (4 p.) came flying down to (him) *itsitāpingauaninai*.

**fly far (to)**: I fly far *nitāipiauani*, he flies far *āipiauaniu*.

**fly home (to)**: I fly home *nitāḡkyapauani*, he flies home *āḡkyapauaniu*.

**fly into (to)**: then they will fly in into our eyes *itsitāipstauaniau noāpsspīnāniks*.

**fly out (to)**: I fly out *nitāisaksipot*, he flies out *āisaksipotau*.

**fly to (to)**: I fly to *nitōtauani*, he flies to *ōtauaniu*, *ātauaniu*; I fly to him *nitōtanistau*, he flies to him *ōtanistsiu*, *ātanistsiu*.

**fly towards the door (to)**: then he (4 p.) flew towards the door *itsippotauaninai*.

**fly up (to)**: they would fly up back to (him) again *mātsitaikitapamiau-aniaiks*.

**fly with (to)**: I fly with *nitoḡpōkiauanī*, he flies with *ixpōkiauanīu*.

**flying (to come)**: they came flying along *ixtōtauaniau*.

**foal v. colt**.

**foal (to be with)**: when the mares were with foal *ski' miks āukosisāu*. — Cf. **child (to be with)**.

**foam from rubbing**: they had foam on them from rubbing *āitsipstisat-sauānisiau*.

**fog sitsi in., pl. sitsists**.

**foggy**: it is foggy *sitsinatsiu*, *aiksksinako*.

**follow (to)**: he follows *-sapo*; he then followed the buffalo-trail *einii oḡsokūyi ānnixkaie āutsapō*; he followed where his elder brothers had gone *omixk ū'siks ōmoḡtoḡpi*, *ixtsāpo*; then he followed (him) *tāmoḡtsapōaie*; then they followed (the trail) *sotāmoḡtsapōiaiu*; they then followed (the road) *stāmoḡkat(s) itsapōiaiu*; follow (pl.) my tracks *noḡsokūyi tsapōk*. — I follow *nitoḡpōkiuō*, he follows *ixpōkiuō*; then he followed her *itoḡpōkiaue*; then they went after (followed) the white men and the half-breed *itoḡpōkiuōiaiu omiksisk nāpikoaiksk ki omi anāukitapi-koān*. — Cf. **go with (to)**.

**follow back (to)**: then he (4 p.) followed it back along *stāmoḡtsksapōyinai*; he (4 p.) followed also back the same tracks past *noḡkātoḡsitsksapōyinai*.

**follow running (to)**: she followed running *ixtsitsipsapomaḡkau*.

**following**: all (the people) followed that way running *ixtāḡkānaisapōks-kāsiu*. — Cf. **tracks (in the)**.

**folly mātsāpsini in.**

**food auāuāḡsin in., pl. auāuāḡsists**; my food *nitsōaḡsin*. — what! happy times there would be from the food that they got *tsā! āisopokitamāpiu oḡḡkōiekāni*. — his food *otoḡtōnimāniks an. pl. (?)*. — food that you will carry with you *kitākitsauanoāuaists*; the food that they carried *otsit-sauānoaists*.

**food (to get)**: he (4 p.) would get food for him *otāuyikōk*; they went to get food for us *nitsitapyoyikokinan*; where they got food *otsitōḡkōye-*

*kaxpia* ; he was strong at getting his food *iskunatápsatòm otsoyékàni*. — from those (stones) (the people) got their food *ánnistsiaie noxkitápauyápsiu*. — Cf. eat (to get something to).

foolish v. crazy.

foot *moxkátsis* in., pl. *moxkátsists* : -ka, -katsi, -kin-, ksi-, -oxkatsi ; I have a lame foot *nítástsek* ; I have one foot (leg) *ninétoxkatsi* ; he is bare-footed *ápstsitsikiniu* ; they would go on foot for wood *áiksoatāxkoxtaiau* ; then he would just travel on foot *áistamiksiuauāuaykau*. — Cf. bone, leg.

foot (to go on) v. walk (to).

foot-ache (to have) : I have foot-ache *nitsistsistsek* (= *istsiu noxkátsi*) ; then he ran as one whose foot aches very much *stómaíksistsekayiu*. — Cf. lame foot (to have a).

for *ixt-* (*ixts-*), *t-*, *-oxt-* (*-oxts-*) : they (gram. a singular) rushed for them (in.) *ixtsitaykitsiuaists* ; I do not care for man's lodges *nimātoxtsikixpa ninauyists* ; for these I was nearly drowned *ámoksayks nitsimatoxtsinèts* ; it will be since a long time past that I did not care for them *nāxksistsamsāuaytapatsimāua*. — *moxt-* (*moxts-*) : I am going for this my scar *āmoi nitāksksini nimoxtāpo* ; therefore (for that) I went away *annóyk nimoxtsistapo* ; what do you walk for *āxsa kimoxtāpauāuaykaxp*. — *noxt-* (*noxts-*) : that you might dance for *kinoxtáksipaskāypi*. — Cf. along, from, with.

forbid (to) : I forbid him *nitsimau*, *nitáisimau*, he forbids him *simiu*, *áisimiu*. — forbid your dog *kitómitama kumātsis* ; and she forbade her dog *ki oxkumatsiua otómitam*. — our father forbade us *kinnuna ixtanikiuaie*.

force one's way into (to) : that girl then forced her way into her father's and her mother's lodge *omā akēkoān sotámistsiskoytoipim únni ki oksists okōai*.

forehead *monisi* in., pl. *monisists*.

foreigner *noxkétsitapikoān* an., pl. *noxkétsitapikoaiks* (person belonging to another tribe).

foreign people *noxkétsitapi (ua)* an., pl. *noxkétsitapiks*.

foreign woman *noxkétsitapiāke (ua)* an., pl. *noxkétsitapiākeks* (woman belonging to another tribe).

forelegs (his, its) *otsisoykatsists* in. pl.

forepart of the nether leg *motsinau* in., pl. *motsinaists*.

forest *atsóasko*, *atsóaskui*, *atsóaskuyi* in., pl. *atsóaskuists*. By the side of *atsóasko*, etc., we find forms *atsiuaško*, *atsiuaškui*, *atsiuaškuyi*.

forest (in the) *ist-* (*ists-*) : now in this bunch of timber he is sitting *annóyk āmo akétui ānamaie itsistsāupiu* ; they will sleep in thick forests *amāitsoāskuists itsitástsoakaiau* ; all of them were camping in the forest here *amóm atsiuáskui aitāxkánaistokékām* (misheard for *-okékāu?*). — Cf. forest (into the) and into.

forest (into the) *ist-* (*ists-*) : he was taken into the forest by her *otáistsipiokaie* ; he fled into the forest (the brushes) *istsippiksiu* ; they then fled into the forest (the brushes) *itsistsāpiksiau*. — Cf. forest (in the) and into.



**forest** (to go into the) : I go into the forest *nitâistsô*, *nitsistsô*, he goes into the forest *âistsô*, *-istso* ; she went into the forest *itsistsô* ; here on Two-Medicine River, where it goes into (enters) the forest *annô Natokyôkasi niétaytai*, *otsistsistsaytayp*.

**forest** (to take into the) : he was taken into the forest by her *otâistsipiokaie*.

**forest of big trees** *ômayksiksko*, *ômayksikskui* in., pl. *ômayksikskuists*.

**foreteeth** *isozyekists* in. pl.

**forget** (to) : I forget him *nitâisauatsksinoau*, he forgets him *âisauatsksinoyiu* ; I forget it *nitâisaiasksinixp*, he forgets it *âisaiasksinim*.

**fork** *ixtâyopî* an., pl. *ixtâyopiks* (where-we-eat-with).

**forked stick** *satapikoyiksim* an., *satapikoyiksiu* in. — *autoiâtsis* an. or in. ?

**former** *akai-* : her former husband *âkaiômi*. — Cf. already, ancient, old (to be).

**former husband** : her former husband *âkaiômi*.

**formerly** *matômoxtsi*. — Cf. first.

**fortieth** *ômoxtsisippoxtpi*.

**fortunate** : that he was fortunate *otstauâps*.

**forty** *nisippo* (simple form) ; *nisippi* an., *nisippoyi* in. ; forty persons *nisippetapiau* ; it is forty days *âisipponiu* ; he is forty years old *âisippostuyimiu* ; it costs forty dollars *nisippoixtsau*, *nisippoisopoksixtsau*, an., *nisippoxtoxp*, *nisippoisopoksôxtoxp* in.

**forward** (to come) v. come forward (to).

**four** *nisoó*, *nisó*, *niso* (simple form) ; *nisoyimi* an., *nisoógi* in. — *niso-* (-iso-), *nis-* (-is-) : it costed four *nisóianâsiu* ; they were four years with (it) *ixpisóstuyimiauie* ; he was fed with four (things) *nitsisoyisoau* ; the four (things) he was fed with *âisisoaxpi* ; I did it four times *nitsisânistsi*. — there are four *nisoyimiau* an., *nisóiau* in. ; four persons *nisoítapiau* ; it is four days *âisoniu* ; he is four years old *âisostuyimiu* ; they were four years with it (that means : they were four years members of that age-society) *ixpisóstuyimiauie* ; four times *nisoógi* (*nisoái*) ; I did it four times *nitsisânistsi* ; it costs four *nisóianâsiu* ; it costs four dollars *nisoíxtsau*, *nisoísopoksixtsau* an., *nisoóxtoxp*, *nisoísopoksoxtoxp* in. ; four to each *manistsisoyepi* an., *manistsisoxpi* in., *kanâisoyimi* an., *kanâisôgi*, *kanâisoai* in. ; four lodges to each *kanâisôyitoyis*.

**four hundred** *nisókêpippo* (simple form) ; *nisókêpippi* an., *nisókêpippoyi* in.

**fourteen** *nisêkoputo* (simple form) ; *nisêkoputsi* an., *nisêkoputoyi* in. ; it is fourteen days *âisekoputoniui* ; he is fourteen years old *âisekoputostuyimiu*.

**fourth** *ômoxtsisoxpi* (*ômoxtsisôoxpi*).

**fox** *otâtuyi* (ua) an., pl. *otâtuyiks* (yellow-tail ?). — Cf. black-fox, red-fox and also kit-fox.

**fox-flea** *sinopâukum* (a) an., pl. *sinopâukumiks*.

**freeze** (to) : I freeze *nitsinîpitsi*, he freezes *inîpitsiu*. — *inîpit-* (*inîpits-*) : (the people) nearly all froze *imátâxkanainêpitsiu* ; they then were nearly

frozen in the water *aitamakitsuiniipitsiau*. — he (4 p.) was just frozen with spittle on his mouth *nâtsakoiikokitsiminai*; he (4 p.) was just frozen with his face twisted *nâtâmiskikokitsiminai*; he (4 p.) was already frozen with his face twisted *âkaiamiskikokitsiminai*.

**freeze** (to) (of water, etc.): it freezes, it is frozen over *kokotó, âikokuto* (*kokotó, âikokoto*); they (the foods they carried) were frozen hard *nítsai-kokôtoiaists*.

**French** *nítsapikoa-, -itsapikoa-*.

**French** (to speak): I speak French *nítáitsapikoaipuyi*, he speaks French *áitsapikoaipuyiu*.

**Frenchman** *nítsápikoân* an., pl. *nítsápikoaiks* (real white man).

**French woman** *nítsápiâke* (ua) an., pl. *nítsápiâkeks* (real white woman).

**Friday** *itâinikiôpi* in. (when-we-kill).

**frighten** (to) v. **scare** (to).

**fringe** *suyinimman* in., pl. *suyinimmanists*. — you have left your fringes behind *kisoapitanaoists kikákitsôypi*.

**frog** *matsékapisâu* (a) an., pl. *matsékapisâiks*. — Cf. **toad**.

**from** *ixt-* (*ixts-*), *t-*, *-oxt-* (*-oxts-*): he told us (to abstain) from (it) *ixtanikiuaie*; he went home from (there) *ixtaxkáiiu*; something (4 p.) suddenly cried from (the water) *itâmsokoytâsaininai*; they were all skinned from the back down *âistamoytotoxkanâinotataiau*; (the war-party) would look at him from (where they sat) *âkoytasamiuâie*; she then cooked from (it) for him *stâmoxtsekixkitoyiuaie*; will you not eat of the entrails *kítâkstauroytsôixpa*: take a small piece from his hide *otokis inâkoytsi tótakit*; these are good, take from them *âmoistsi âysii, tótakitau*; if you give me some of (from) your clothes *toxkókinoâiniki kisôkâsoaists*. — *moxt-* (*moxts-*): over that way I came (from there I came) *amók nimoxtótó*; I invited you to take one of (from) those *ânnistsiaie kimoxtotâm*. — *noxt-* (*noxts-*): from (that) they (gram. a singular) got plenty to eat *noxtâstokoxkôyiu*. — *apit-* (*apits-*), *-opit-* (*-opits-*): then she, close to it, said from without ahead *itsitôtapitsisaniiu*; from there she would peel (the tree) *âkitopitsiniotoyiuaie*; she (4 p.) sat by herself away (from the others) *nítsitsikopitaupiin*. — Cf. **along**, **ashore**, **for**, **out of**, **with**.

**front** (in) *itsoyk-* (in certain modes of the verb we find *istsoyk-*): he sat by (lit.: in front of) (a creek) *itsôykopiu*; they stood in front of it *itsitsôykipuyiau*; stick them (an.) in front (of the door) *itsôykstautos*. — *pixkoytsi*; *pixk-*: he is always standing alone in front of the house *âskyksaitsitaipuyiu pixkoytsim nâpiogis*; he then caught him as he went by (lit.: he then caught him in front) *itsipixkiniuaie*. — *is-*: then he threw it in front of him *itsitôtsisâpiksim*; then she (4 p.) would stand in front of him *otsitaaisipugimokaie*. — Cf. **ahead**, **before** (of space).

**front** (to come in): he comes in front of him *âisâtsiu, -isâtsiu*.

**front** (to come to the): now they must come to the front *anixtsisâuoyx*.

**frosty**: it is frosty *isînatsiu*.



**froth at the mouth from running** (to have): they then had froth at the mouth from running *itsipsitsauyakaiaiaiau*.

**frozen** (to be) v. freeze (to).

**frozen under** (to be): it was frozen under (the surface) *istāxtsikokūto*.

**fruit-can** *mātsiepokūiksipoḡkos* an., pl. *mātsiepōkūiksipoḡkosiks*.

**frying-pan** *sikoḡkōs* an., pl. *sikoḡkōsiks*.

**full**: it is full *ixtūitsiu* (*ixtūixtsiu*), *auḡtūitsiu* (*auḡtūixtsiu*), *akāḡtūitsiu* (*akāḡtūixtsiu*) (used of a corral full of buffalo). — it is full *ixtókimiu* (used of rivers, creeks, etc., when the water is high).

**full-blood Indian** v. real Indian.

**full-blood Indian woman** v. real Indian woman.

**full-blood white man** v. real white man.

**full-blood white woman** v. real white woman.

**full moon** (it is) *āiksistosiu*.

**funny** v. amusing.

**fur**: he (4 p.) was then short-furred *nitsāikiminai*; that is why they are short-furred and yellow *kātaisāikimii ki otaykūimii*. — Cf. hair of the body.

**future** (in the) *isōḡtsi*. — *mistap-*, *-istap-*: from (you) there will be more gophers about in the future *tsistapapaumaykokatāiskōḡsi*; from (you) there will be more antelopes about in the future *tsistapapauauakāsiskōḡs*; from (that one) more snakes will come in the future *tsistapāistseksinaskōḡs*. — Cf. ahead, away, later.

**future use**: they had them (an.) also (for berries) for future use *mātaini-uanatsiuaiks*; they were (the berries) for future use *otsiniuanianāuaie*; they were picked for future use *otsiniuaykanaists* (used of berries).

## G.

**gain a point (to)** : and the other one would also gain a point *ki omá tókskam ákoḡkatsikékiu* ; when they gained a point *kékisau*.

**gallop (to)** (of a horse) : he gallops *aukiápiksiu*.

**gamble (to)** : I gamble *nitaikaḡtsi*, he gambles *áikaḡtsiu*.

**gamble-joint of the buffalo** *ókskstsékaḡpi* in. (?)

**gambling (to be in the)** : if I had been in the gambling *nitsikaḡtaumauopi*.

**gambling-wheel** *itsiuan* an. ; *-itsiu-* : then they would begin to play the wheel-game *ákitaumatapitsiuaikaḡtsiau* ; only in that way they started the wheel-game *nitáumatapitsiuáikaḡtsiau* : that is the way they made the gambling-wheel *ánniaie nóḡkanistaitsiuaykaiau* ; then they began to roll the gambling-wheel and shoot against one another *itáumatapimotsiau*.

**gape (to)** v. **yawn (to)**.

**garden-plant** *insimman* in., pl. *insimmanists*.

**gather (to)** *-omo-* (*-aumo-*) : the Women-society (gram. a plural)

gathered *itomoóyi Mátokeks* ; then he gathered them (in.) *itáumoaipiksim* ; that I should go and gather them (an.) up *náḡkotomoáipiksistaxs* : now go home and tell the women to come out (prop. : now go home and gather for yourself) *annaykyótómoḡsit*. — Cf. **come together (to)** and **together**.

**gather around (to)** : because we are gathered around it *móḡtakoykótseiöp*.

**gather for the circle-camp (to)** : then (the tribe) gathers for the circle-camp *itámototsiu* ; when (the tribe) gathers for the circle-camp *aumótotsisi*.

**gather many (to)** : then they gather a great many berries *áistamakaistótsimaists minists*.

**gather up (to)** : I gather up *nitomoáipiksistaki*, *nitáumoaipiksistaki*, he gathers up *amoáipiksistakiu*, *áumoaipiksistakiu* ; I gather him up *nitomoáipiksistau*, *nitáumoaipiksistau*, he gathers him up *amoáipiksistsiu*, *áumoaipiksistsiu* ; I gather it up *nitomoáipiksixp*, *nitáumoaipiksixp*, he gathers it up *amoáipiksim*, *áumoaipiksim*. — he just went back gathering them up *káskapaumoáikinau*. — where there were many, there he gathered them (in.) up *otsítakauoxpi itáisekotsimaists* ; when they began to gather them (in.) up *otáumatapsekotsisáuaists*. — V. also **round up (to)**.

**geese (collective)** *osáiaisina* an.

**gentle** : I am gentle *nitsikinápsi*, he is gentle *ikinápsiu*.

**gentle person** : he is a gentle person *ikinápítapiu*.

**gently** *ikin-* (*kin-*) : she gently laid his head down *otsítsikinanāḡkimok-áie* ; then he again very gently looked (threw his head up) over the hill at him *átsikikinautamiōḡkiākiu* ; he gently looked over the hill at him *áikinautamisámiuaie*. — Cf. **easy**, **slowly**, **soft**.



German v. Dutch, Dutchman, Dutch woman.

germs of the snow *paytôxpiks* an. pl. The Indians ascribe snow-blindness to insects which they consider as "germs of the snow".

get (to) (to obtain) v. take (to).

get (to) (at a place): I get there *nitâitotâipi*, *nitsitotâipi*, he gets there *âitotâipiu*, *itsitotâipiu*; and then I got here *ki annôm nisôtamotâipi*. — Cf. get to (to) and v. also come to (to).

get ashore (to) v. come ashore (to).

get at (to be hard to): then he was hard to get at *itsauâtoχkotoχtoâtau*.

get down (to) v. go down (to).

get for me (to): he gets him for me *nitsinâniskoyiu*; that you get him for me *kaxkitsinâniskoki*.

get the hair off (to): they then would get the hair off their hides *âistamiksistsipôχkimiau otokyânokomoâuaists*. — Cf. scrape the hair off (to).

get home (to): I get home *nitâutaxkaii*, he gets home *âutaxkaiiu*; I finally get home *nitâikyaiâutaxkai*; when I get home *âutaxkaiiniki*. — Cf. come home (to).

get in (to): then he got in (to the buggy) *itsâpau*; then he (4 p.) got in (to the boat) *itsitsapôyinaï*; then he got in (to the boat) *stâmitsupôpiuaie* (then he sat there down inside); then I got in (to the waggon) *nisôtamsapâkaupi* (then I sat down inside).

get off (to) v. dismount (to), go down (to), jump off (to).

get something (to): there you will get something *ânnimaie kitâkitoχkôitapi*.

get to (to): I get to *nitâitotâipi*, *nitâitautâipi*, *nitsitotâipi*, he gets to *âitotâipiu*, *âitautâipiu*, *itsitotâipiu*; the coyote (4 p.) had got to that brush-lodge already a long time *omim apimani âkaisamitautâipîinai omi ksinâuau*; then he got to (it) *itsitotâipiu*; when he got to (her) *otâitotâipisaie*. — Cf. get (to) (at a place).

get up (to): I get up *nitsipuâu*, *nitâipuau*, he gets up *aipuâu*; get up (imp.) *nipuâut*; and in the morning when I tried to get up out of bed, I could not get up *ki apinâkuyi nitsaksipuâuxsini, nimâtoχkotsipuâuxpa*.

get up this way (to): then you got up this way (that means: you came up to me) *kitsitsipôχsapipuâu*.

get well (to): then he got well *itsitsiu*.

get one's wife back (to): I shall go to get my wife back *nitâkotaxso*.

ghost *stâau* an., pl. *stâaiks*. — obsolete words: *nânaikoân* an., pl. *nânai-koaiks*; *pinuisisiu* an., pl. *pinuisisiks*.

ghost-head v. skull.

ghosts (collective) *otsistâuosina* an.

ghosts (haunting) *istaxpéksiks* an. pl.

ghost-shots *pikâksists* in. pl.

giant *omaykâiinaw* (a) an., pl. *omaykâinaiks*.

girdle v. belt.

**girl** *akékoān* an., pl. *akékoaiks*; small girl (voc.) *kókoa*; turns into a girl (also: turns out to be a girl) *akékoanāsiu*.

**give (to)**: I give *nitoḡkōtaki*, he gives *ixkōtakiu*, *āḡkōtakiu*; I give to him *nitoḡkōtau*, he gives to him *ixkōtsiu*, *āḡkōtsiu*; I give it *nitoḡkōtsixp*, he gives it *ixkōtsim*, *āḡkōtsim*; and that war-bonnet that he lent to his partner he then gave it to him *ōmi omi otākāi otāḡkumātāḡkōāḡpi saāmi sotāmitstōḡkōtsiuaie*; that there must be some one that gave it to her *akitstsip otāḡkōki*; I give you your younger brother *kitāukot kiskāni*; now, I give them to you *āuke*, *kitāukōtau*; did he give you any *kikātāukōḡtsoka*; he must have been given it by him *māḡkauḡḡtsok*. — those to whom he gave it *otsipūmmoaiks*; they then gave a pipe to one another *itsipūmmotsiiau aḡkūinnimān*. — it was that she gave to her son-in-law *ānniaukaie ki omi ūs ixtsitātsimāḡkōyiuāie*. — give part of them to the people camping here-about *annōm ikūnaiiūām noḡkōḡtsikaisai*.

**give away (to)**: I shall not give them (an.) away *mātakapixkāuaiks*; when he gave it away *otsistapāpikāḡḡtsaie*.

**give back (to)**: I give back *nitāisḡkōtaki*, he gives back *āisḡkōtakiu*; I give back to him *nitāisḡkōtau*, he gives back to him *āisḡkōtsiu*; I give it back *nitāisḡkōtsixp*, he gives it back *āisḡkōtsim*; I will give it back to you again *kitākatsḡkōt*.

**give choice parts (to)**: you will be given choice parts of meat *kitāksino-ksātskoko*; you have been given choice parts of meat *kitāiksistsinoksātskoko*.

**give food (to)**: you will be given food by everybody *kitāikitāḡkimmats-kōko*.

**give for nothing (to)**: I give to him for nothing *nitsiksistōḡkōtau*, he gives to him for nothing *ksistōḡkōtsiu*.

**give in return (to) v. pay (to)**.

**give a point (to)**: give me one point *apāukit tōkskaie*; partner, give me two points *napi*, *noḡkopāukit nātōkai*. — Cf. **pay (to)**.

**give presents (to)**: horses and things were the presents they gave *pono-kāmitai*, *piāpi*, *ānniaie nitsōkomāḡkiu*; and they gave them also many things as presents *ki āmoii piapi matakāu mātsokomāḡkōyiuaiks*; all his relations gave presents for him (to the dancing women) *ōksōkōaiks otōḡkansok omāḡkōkaiks*; there were many things they were given by him (4 p.) as presents *piapii kākakāu otōkomāḡkōāḡpiaiks*. — I give presents *nitōmatskāḡtaki*, *nitāumatskāḡtaki*, he gives presents *āumatskāḡtakiu* (used of presents given by the future son-in-law); then they gave presents to their sisters *ōtake-moāuaiks itāiitskāḡḡḡiau*; they also gave presents to their elder brothers *ōsoauaiks matāiitskāḡḡḡiau*; I give them (in.) to your husband as presents *kōma nitsistskāḡḡōāuaistsi* (to be read: *nitsitskāḡḡōāuaistsi?*).

**give up (to) v. loose (to)**.

**given** (things that are) *ixkōtsipists* in. pl.

**glad** v. **happy**.

**gladness** v. **happiness**.

**glitter (to)**: they were glittering (in the sun) *āikanausugiau*.



**glove** v. **mitten**.

**gnaw** (to) v. **bite** (to).

**gnaw off one's hair** (to): then they (4 p.) began to gnaw off his hair *otsítomatapipoxksistskinipokaiks*; they (4 p.) gnawed off all his hair *otáitsinixkinipokaiks*; then they gnawed off all his hair *itsinipoxkstsimaiks*; that they might gnaw your hair off *káxkitsitáipoxksistskinopokoaii* (some Indians interpret the word *óksiistsiä* in this way: "if one falls asleep (while dancing), the hair of his head will be gnawed off". All this cannot be in it, of course, though it may be understood. Cf., however, *penis-hairs*).

**go** (to) *mat-* (*mats-*): go and tell *matánistsis*; go and wash it *matásists-tot*; go and look out (pl.) for him *matápsamok*; go out and steer (the ears of the lodge) *matsáiakstsit*.

**go about** (to): they gave orders not to go about *ákaisoatsistsisaapügi*; then inviters would go about *áistamauasokóyiau áuatsimáiks*. — Cf. **go across one another** (to) and **walk about** (to).

**go about crying** (to) v. **crying** (to go about).

**go according to** (to): he goes according to *-anisto*; how shall I be able to go according to it (i.e. to go there) *tsáýtau tákanistóxpaxtau*; now go back the same way (lit.: now go again according to that) *ánni matanistót*.

**go across** (to) v. **cross** (to) and **go over** (to).

**go across one another** (to): then they would go about (across one another) *áistamauasokóyiau*. — Cf. **go about** (to).

**go after** (to): oh yes, I shall finally go after (you) *aháu, nitáinoaiäk-itapó*. — Cf. **follow** (to).

**go after the horses** (to) v. **look for one's horse** (to).

**go ahead** (to): he then went ahead *itsisó*; nobody then went ahead of them for the blood *aitsáitapisoxkóaiiau áápaists*. — V. also **go first** (to) and cf. **walk ahead** (to).

**go along** (to): I go along *nitoxtó*, he goes along *ixtó, áuxtoó*; that way we shall go along *ánnixkaie áýtsitáuop*; I went along in the same direction *nitúixk nimoxtó*; how they went along (on their raid) *omoxtóxpiau*; where he was going along it was like a track *otómoxtakáxpik ánni moxsokúgi*.

**go among** (to): I go among *nitsitspiuó*, he goes among *itsitspiuó*; they went among the lodges *itsitokoiau moyists*.

**go around** (to): I go around *nitáutakó*, he goes around *áutakó*; I go around him *nitáutakatau*, he goes around him *áutakatsiu*; I go around it *nitáutakatoxp*, he goes around it *áutakatom*. — I then went around him *nitsitoxsokotatau*; he then again went around to him, being out of sight *mátsitoxsoxkatátsiuaie*. — Cf. **turn** (to).

**go ashore** (to) v. **come ashore** (to).

**go at random** (to): I go at random *nitáiksistapo*, he goes at random *áiksistapo*.

**go away** (to): I go away *nitáiistapó*, he goes away *áiistapó*; then they went away *támistapóiau*; go away (imp.) *mistapot*; he then went away being angry *itsiniksistapó*.



**go away from (to):** I go away from him *nitáistapatau*, he goes away from him *áistapatsiu*; then she (4 p.) went away from him again *omátsitanistapáakaie*.

**go away home (to):** I go away home *nitáistapaykái*, he goes away home *áistapaykái*.

**go away running (to) v. running (to go away).**

**go away together (to):** so that we might go away together *áxkitox-poksistapausi*.

**go back (to):** I go back *nítskò*, *nitaískò*, he goes back *-sko*, *áiskò*; then he went back to (him) *áutskò*; I go back to him *nitskatau*, *nitaískatau*, he goes back to him *-skátsiu*, *áiskátsiu*. — I go back *nitáiskotò*, he goes back *áiskotò*; he then went back to his partner *otákai itskitòto*. — then I go back again to the river *nimátsitaskitápo niétaxtai*; you shall go there back again *kitákatskitapo*; then she went there back again *sotámatskitapò*. — I go back *nitskótaipi*, he goes back *skótaipiu*; he then went back again to his partner *otákai átskitótaipiu*.

**go back down (to):** then she went back down *itsksinisò*.

**go back home (to):** I go back home *nitskáykai*, he goes back home *skáykai*; then they went back home *stámatskáykai*. — I go back home *nitskótaykai*, he goes back home *skótaykai*; then I went back home *nisótamskótaykai*.

**go back to the camp (to):** now go right back to the camp *annóyk mátsixtsisot*.

**go by (to):** go by him on the eastside *námistsk tápátsis*; do not go by him on the westside *nimistsk pinóxtápátsis*.

**go close by the water (to):** (the enemy) came all close by the water *noykútáykanaísoò*; let us go over there close by the water among the willows *ómim áxkunitapisoáuop siksikskuyi*.

**go crying towards (to) v. crying towards (to go).**

**go down (to):** I go down *nitáinisau*, *nitsinisau*, he goes down *áinisau*, *inisau*, *iniso*.

**go down (to) (of the sun) v. set (to).**

**go down the river (to) v. down the river (to go).**

**go down to (to):** then he went down to (the buffalo) *támitapinisóaie*.

**go farther on (to):** I then go farther on *nitáistamatakiuò*.

**go faster (to):** then she (4 p.) would go faster *áistamikamixtsinai*.

**go first (to):** he goes first (he is on the lead) *itomo*, *-otomo*, *áutomo*, *-automo*. — Cf. go ahead (to), lead (to take the), walk ahead (to).

**go for good (to):** she has gone for good *áumanistò*.

**go for the horses (to) v. look for one's horse (to).**

**go from (to):** then you must go from there *atámoxtakaiit*.

**go home (to):** I go home *nitaykai*, he goes home *áykái*.

**go home for help (to) (prop.: go home and gather for one's self):** he goes home for help *áxkyóxtómoxiu*, *áxkyótómoxiu*; then again she went home for help (to carry the meat) *matsitaxkyóxtómoxiu*; go home for help



(that means: go home and tell the women to come out to carry the meat) *annaḡkiótómoḡsit*.

**go home separately (to)**: they went home separately to their lodges *okóauaists itauánitsitapaḡkaïiau*.

**go home this way (to)**: when I started to go home this way *nitáipoḡsapapḡkaïis*.

**go home together (to)**: we shall go home together *ákoḡpokapḡkaïop*; let us go back home together *áḡkatoḡpokapḡkaïop*.

**go home with (to)**: I go home with him *nitoḡpókapḡkaïimau*, he goes home with him *ixpókapḡkaïimiu*; I go home with him *nitáupokapḡkaïimau*, he goes home with him *áupokapḡkaïimiu*.

**go in (to) v. enter (to)**.

**go in a circle after buffalo (to)**: now we shall go in a circle after buffalo *annóḡḡ ákaháuthóp*; and when we have done going in a circle after buffalo *ki áiksistákahauki*.

**go in front (to) v. come in front (to)**.

**go in a hurry (to)**: then it (a snow-shoe) went along in a hurry (to a lodge) *stámoḡtoḡpiu*.

**go into the forest (to) v. forest (to go into the)**.

**go into the water (to)**: I go into the water *nitáisoó*, he goes into the water *áisoó*; then he went into the river *niétaytaii támisoo*; I shall go in with them (an.) *nitákoḡpoksómail*.

**go into the water towards (to)**: I go into the water towards *nitáitapsóo*, *nitsitápsóo*, he goes into the water towards *áitapsóo*.

**go on (adhortative interjection) kakó, kakon-**: go on and run *kakónomatapókaskásit*.

**go on crutches (to)**: I go on crutches *nitāḡpatsoḡs*, he goes on crutches *āḡpatsoḡsiu*.

**go on foot (to)**: I go on foot *nitáiksiuo* (*nitáiksoo*), *nitsiksiuó* (*nitsiksoó*), he goes on foot *áiksiuo* (*áiksoo*), *ksiuó* (*ksoó*).

**go on the prairie (to)**: I go on the prairie *nitáitskó*, *nitsitskó*, he goes on the prairie *áitskó*, *-itskó*; they had gone far on the prairie *áipitskóiau*.

**go on a raid (to) v. raid (to go on a)**.

**go out (to)**: I go out *nitsaks*, *nitsaks*, he goes out *sáksiu*, *sáksiu*; I go out of *nitsákskixtsixp*, he goes out of *sákskixtsim* (e.g. out of a lodge). — go out (pl.) *saáutsik*.

**go out (to) (on the prairie)**: I go out *nitsakapó*, he goes out *sákapó*. — Cf. come out of (to).

**go out of the fire (to) v. come ashore (to)**.

**go out of sight (to)**: he had gone out of sight *áuksiksisó*; he goes out of sight *áistanisóo*.

**go out to the field (to) (in base-ball) v. go out on the prairie (to)**.

**go out to find out (to)**: the dog went out to find out (where the enemy was) *omá imitáua itótakapḡkusksinim*.

**go out to meet (to)** : I go out to meet *nitsitápsaks*, he goes out to meet *itsitápsaksiu*.

**go over (to)** : I go over it *nitáiketauatoxp*, he goes over it *kaiétauâtom*. — Cf. **cross (to)**.

**go past (to)** : he goes past *-itsko* ; he went past (them) *aufsitskôaie* ; he just went past (them) *támoxtsitskôaie* ; then he (4 p.) went past (him) *támoxtsitskôyinaí*.

**go quickly (to)** : be prepared to go quickly *anápaiâkôt*.

**go round (to)** : where (the water) goes round *otsitauâtakoyiixp*.

**go straight to (to)** : may I go straight to a good horse *âxsiu ponokâmitaua naykôkaixkoau* ; he was already going straight to a high bank *âkaukaixkim amôí âkiksaxkui*.

**go straight up (to)** : if (the ball) goes straight up *stókamotspozpiis*.

**go this way (to)** : she went this way *annóixtô*. — V. also **come here (to)**.

**go through (to)** : I go through *nitâisisapoko*, he goes through *âisisapoko*.

**go through the water (to)** : I then went through the water *nisótamox-tsoau âxké*.

**go to (to)** : I go to *nitâitapô*, *nitsitâpo*, he goes to *âitapô*, *itapô* ; where they were going to *otâitapoxpiaiks* ; then they would go to them (an.) *âistamotapoyiauaiks*. — I then went to them (an.) *nitsitsitôtân* ; and he then went to one of them (an.) *ki tókskam itsitôtau* ; when they went themselves to the carcasses about *auâtsitotstsisau mûksiniapi*. — **go to each of those camps annistsi moyists axtoâtot**. — Cf. **come to (to)** and **go towards (to)**.

**go to (to make) v. take to (to)**.

**go to bed (to) v. lie down on one's back (to)**.

**go to the camp (to)** : then he went to the camp *stámixtsiso* ; then he (4 p.) went to the camp *sotâmi(x)tsisôyinaí* ; that he might go to the camp *maykixtsisoxsi*.

**go to heaven (to)** : he goes to heaven *-ispummo*, *-ispumo* ; then they went to heaven *stámispumôiau* ; let us go to heaven *âxkunspummâuop* ; then let us go to heaven *âxkstamispumâuop* ; that we should go to heaven *âxkspumâuos*.

**go to take (to)** : in a hurry they went to take (the gambling-wheel) *kamotótoyiau*.

**go to tell (to)** : I go to tell him *nitótanistau*, he goes to tell him *ótanistsiu*.

**go together (to)** : (the young men, before they entered an age-society) were going together *nitâxkanôiau*. — we shall go together *âkoxpokâuop* ; let us go together *âxkunoxpokâuopi*.

**go towards (to)** : I go towards *nitsitápoxtô*, he goes towards *itápoxtô* ; then they went to (him) *itsitápoxtôôiaiks*. — I go towards him *nitoxtoâtau*, he goes towards him *ixtoâtsiu* ; he then went towards that girl *stâmoxtôâtsiu omí akékoân*. — Cf. **go to (to)** and **walk towards (to)**.

**go towards the door (to)** : when he went towards the door *otsipotoxs*.



**go up (to)** : I go up *nitáuàmiso*, *nitámiso*, he goes up *áuàmiso*, *ámiso*. — Cf. climb (to).

**go up higher (to)** : (the bird) (4 p.) went up higher without being known how *itožkóyistapsixtsinai*.

**go up the river (to)** v. up the river (to go).

**go up to the sky (to)** v. go to heaven (to).

**go up towards (to)** : I go up towards *nitsitápamisò*, he goes up towards *itápamisò*.

**go upon (to)** : then he was going upon snakes *pikséksinaiks stámož-tožkitò*.

**go with (to)** : I go with (somebody) *nitožpòkiuò*, he goes with (somebody) *ixpòkiuò*; I shall go with (you) *nitákožpokiùò*; I go with him *nitožpokómau*, he goes with him *ixpokómiu*, *ážpokómiu*; I go with him to *nitožpokitapómau*, he goes with him to *ixpokitapómiu*. — Cf. follow (to).

**goat** v. sheep.

**God** *natoiétapi (ua)* an. (Holy Person). — *spummitápi (ua)* an. (Heavenly Person). — *ápistotoki (ua)* an. (Creator).

**going around (noun)** : four were his goings around *nisoóyi otótakožsists*.

**going to ak- (aks-), aiak- (aiaks-)** : he (4 p.) was going to shoot again *átákskunakinai*; after a long while he was going to hunt again *áisamoyixk atáksamiixk*; I am going to dance (I shall dance) *nitáksipask*; now it is going to be cold (now it will be cold) *áiáksistugiu*; now it is (only) one (night more) they are going to dance (or: they will dance) *ánnožkaie nitókska aiáksipaskàu*; I am going to give it to you (I shall give it to you) *kitaiákožkot*. — **autamak- (autamaks-)** : he (4 p.) was going to die (nearly died) *autamákseninai*; it is going to boil over (nearly boiling over) *autamáksakožsoyiu*; the rain was going to come near *autamáksototauaie*. — Cf. about to, nearly, usually.

**gone (to be)** : is gone *áiitsinixkau (áiitsinixkau)*; then my grass-hoppers are all gone *itáitsinixkaii nitožtsikatsimiks*; they were all gone on a hunt *itsinixkai áisamiu*; after not many years our cattle and our good horses were all gone towards (them) *mátakauò istuyists nitápotskinaminàniks ki ážsiks nótäsinàniks ixtsitá pitsinixkài*; when the buffalo were gone *otáitsinixkani einiua*. — Cf. disappear (to), end (to be at an), invisible.

**good** : is good *sokápsiu* an., *sokápiu* in. — is good *ážssiu* an. *ážsiu* in. — it is good *pumapiu*. — **sokáp-** : then they threw loose earth in good shape *áitsokápskotunnimiáuaists*; he ate his fill with good relish *áisokapokoyiu*. — **ážsi, ážs-** : he suddenly made a good corralling *sokóžkayšáipiau*; they then had a good laugh at her *itákayšimiau*. — **matsiu- (matso-, matsi-), -itsiu- (-itso-, -itsi-)** : from (that) we had good horses *nimožtaitsiuotaspinan*; from (that) they had good colts *ixtáitsiuokòsiau*; that is why they had good colts *kátaitsiukòsiau*. — **pum-, pumap-**. — Cf. excellent, fine, well.

**good horse** (to have a) : from (that) we had good horses *nimoxtaitsiuo-taspinan* ; who has not good horses *katâipumotâsiua*.

**good player** : a good player won the game *kinimiua âumotsâkiu*.

**good young man** (unmarried) *âḡsanikapi (ua) an.*, pl. *âḡsanikapiks*.

**good-looking** v. **fine**.

**goose** *saiâi (ua) an.*, pl. *saiâiks*. — *âpsini (ua) an.*, pl. *âpsiniks* (white-cheeks). — Cf. **geese** (collective).

**gooseberry** *paksinisimân in.*, pl. *paksinisimânists*.

**goose-feathers** *saiâukuyists in.* pl.

**gopher** v. **ground-squirrel**.

**Government** (the American) *naâḡsinâna (excl.)*, *kaâḡsinûna (incl.)* (prop. : our grand-father).

**grab** (to) v. **pick up** (to).

**grand-parent** an. : my grand-parent *naâḡs (a)*, voc. also *naaḡsi (naaḡsé) naaḡsi* ; his (her) grand-parent *maâḡsi*, pl. *maâḡsiks*.

**grass** *matuyis in.*, pl. *matuyists* ; -otuyis. — Cf. **hay**.

**grass** (collective) *matûyixkuyi in.* ; turns into grass *matûyixkoâsiu*, -otûyixkoâsiu.

**Grass-dancers** *Kâiispaiks an.* pl.

**grasshopper** *tsikatsi (ua) an.*, pl. *tsikatsiks* ; turns into a grasshopper *tsikatsiuâsiu*.

**grave** v. **tomb**.

**grease** (noun) *inikinani in.* — they made them (in.) black with grease *aitsikoxpauauanixkimiauaists* ; he sat with grease all over his mouth *nitûkḡsaskoiôpiu*. — V. also **fat** (noun).

**grease** (to make) : during the night you must make grease (of the bones) *sipiânnikinâk* ; then they started to make grease *itomâtapinikinâiaiks*. — I shall make grease *tâksiksistâp*.

**grease** (to) : then they greased them (an.) *itâḡpaniniuâiks* ; I shall grease him *nitâkoxponoau*.

**grease one's shoulders** (to) : they only greased their shoulders *kâkoxpus-tsikaïiau* ; they then only greased their shoulders with (some of the oil) *stâmikakoxkoxtoxpusixkaïiau*.

**great** v. **big**.

**Great Bear** v. **Dipper**.

**great number** (to look a) : it looks a great number of them (an.) *âiiks-koxtôiinam* ; it looks a great number of them (in.) *âiikskoxtôiinatsiâists*.

**green** : he is green *ôtskûinam an.*, it is green *ôtskûinatsiu in.* — *otskui-* (otsku-). — Cf. **blue**, **dark-blue**.

**green grass** *ksisksimokò*, *ksisksimokûi*, *ksisksimokûyi in.* (also = meadow).

**greet** (to) : I greet him *nitâiksimatsimmau*, he greets him *âiksimatsimmiu* ; they greeted one another (they were happy to meet one another) *apâiksi-matsimmotsiauaie*.

**grey hair** *iksikixkinsini in.* ; he has grey hair *iksikixkiniu*, *âpopiu*.



grey horse *sikapi* (ua) an., pl. *sikapiks*.

grey mare *sikapiskim* an., pl. *sikapiskimiks*.

greyhound *ikstskiõmita* (ua) an., pl. *ikstskiõmitaiks* (— -faced-dog).

grind (to) : I grind *nitáipikiaki*, he grinds *áipikiakiu* ; I grind it *nitáipikixp*, he grinds it *áipikim*.

grinder v. molar tooth.

grizzly bear *apóžkyäio* (a) an., pl. *apóžkyäioiks* (white-bear).

groan (to) : I groan *nitáiamini*, he groans *áiaminiu*. — (the dog) was groaning after having got inside *itsipstapāžkoniāžkumiu*.

Gros-ventre -*tsina*-.

Gros-ventre (to speak) : I speak Gros-ventre *nitáutsináipuyi*, he speaks Gros-ventre *áutsináipuyiu*.

Gros-ventre Indian *Atsináikoān* an., pl. *Atsináikoaiks*.

Gros-ventre tribe *Atsiná* (ua) an.

Gros-ventre woman *Atsináke* (ua) an., pl. *Atsinákeks*.

ground v. earth.

ground-squirrel *ómaykokatáu* (a) an., pl. *ómaykokatàiks* ; that there will be more ground-squirrels in the future *tsistapapaumaykokatáskožsi* ; that there will be more ground-squirrels from in the future *ákožkatož-tsistsistapapaumaykokataskožpi*.

grouse *kitsitsimi* (ua) an., pl. *kitsitsimiks*.

grow (to) : I grow *nitáistauási*, he grows *áistauásiu*. — three sun-flowers were growing there *ksamátsisam itsáksiaiu niuókskaiaists*. — Cf. shaped (to be).

grow higher (to) : this tree was growing higher *amó mistsisa ikaistapais-isksiu*.

growing up : the people who are now growing up *manákaitapi* (ua) an. ; the people who are now growing up *manákaistoási* (ua) an.

growl (to) : I growl *nitátskin*, he growls *átskinau*.

grunt (to) v. sound (to utter a).

guard (on one's) : there is a reason to be on your guard *ánnistsaki kožtókis* (there is your ear).

gun *námau* (a) an., pl. *námaiks* ; that way he got a gun *ánniaie nitsiná-maykau*. — Cf. bow.

gun (to make a) : he makes a gun *áinamaykau*.

gun-powder *satsópátsis* in., pl. *satsópátsists*.

guns (to take) v. bows and arrows (to take) and cf. gun.

guns (one who takes) v. bows and arrows (one who takes).

gut *utsi* in., pl. *utsists* ; -*utsi*- : then they began to cool the guts *itáisustu-tsisimaiau* ; they will all have their guts torn out *ákokyaisautsisaiau*.

gut with the blood in it *sapásoginimān* in.

## H.

**ha** (interjection) *há, háyê*.

**hail** (to) : it hails *áisaku*.

**hair** (a single) *okúyi* in., pl. *okúyists*; -*okugi*-: if they find only one hair *imakétokuyitoḡkônimásau*; if you find only one hair *imakétokuyitoḡkônimainoàiniki*. — Cf. feather and hair of the body.

**hair of the body** *mokúyis* in.; -*im*-, -*okugi*-. — Cf. feather, fur.

**hair of the head** *motokâni* in. — *okúyixkinsini* in. — -*kixkin*-, -*ixkin*-, -*kin*-, -*opi*-, -*spi*: he has brown hair *apúyixkiniu*; her hair is unraveled *aitsimixkiniakiu*; they bit off all his hair *otâitsinixkinipokaiks*; he has grey hair *âpopiu*; my hair becomes grey *nitâumatapapopi*; her having grey hair *otâpopsini*; she had just yellow hair *nitotaykûispiu*. — Cf. head, skull.

**hair of a robe**: the hair of my robe *nitsixkan*.

**hair-side**: (then they began to scrape) the hair-side *amô okúyisik*.

**hairy** *imoi*-: is hairy *imoüsiu*; he had begun to become hairy *âkaumatap-imoyisiu*; Looks-hairy (a man's name) *Imoyinam*; Hairy-face (a woman's name) *Imoyiski (ua)*; he had a hairy mouth (a moustache) *imoióyiu*; when the calves had hair on them (were hairy) *âimoyikoànissau*.

**half** *anâukoxt*, *anâukoxtsi*; *anauk (s)*-, *annauk (s)* -: half of the hide *anâukoxtsi otokisi*; the half of it *kanauánaukoxtsi*.

**half of them** *anâukoxtsiks* an. pl.

**half of them** (just) *mokámanâukoxt*.

**half a dollar** *anâuksi* an., pl. *anâuksiks*. — *ómaykanauksi* an., pl. *ómaykanauksiks* (big-half).

**half of a hide**: her half of a hide *otânnaukotokimi*.

**half an hour** *anâukotakoxtsin* in., pl. *anâukotakoxtsists*.

**half past** (it is) *âutsiskâto* (e.g. it is half past one *nitókskai âutsiskâto*, it is half past two *nâtokai âutsiskâto*).

**half-breed man** *anâukitapikoñ* an., pl. *anâukitapikoaiks*.

**half-breed woman** *anâukitapiâke (ua)* an., pl. *anâukitapiâkeks*.

**half-crazy** (to be): he is half-crazy *âuanaukatsâpsiu*. For *kitâuanaukat-sâps* (you are half-crazy) they used in the olden times *kitâsotoxpat-sâps*.

**hallo** v. **come on** (interjection).

**halter** *asótskimâtsis* in., pl. *asótskimâtsists*.

**hammer** (noun) *ixtâipiksôpi* an., pl. *ixtâipiksôpiks*. — V. also **stone-hammer**.

**hammer** (to): I hammer *nitâipiksi*, he hammers *âipiksiu*; I hammer *nitâstaki*, he hammers *âstakiu*; I hammer him *nitâstau*, he hammers him *âstsiu*; I hammer it *nitâstaixp*, he hammers it *âstaim*; then I began to hammer it again *nisótamatomatâpstaixp*; I hammer for him *nitâstamoau*, he



hammers for him *ástamoyiu*. — now hammer (pl.) the bones *annákik oýkists*. — Cf. hit (to).

**hammer in (to)**: she then hammered it (the elk-horn) in into his ear *itsitá pistaimaie oýtókisaii*.

**hand** *motsis* in., pl. *motsists*. — *-in-*, *-kinists*, *-mi*, *mots-*, *-ots-*: I am breaking with my hand *nitásináki*; let us put our hands above it *itsitsikinistsákiop*; I close the hand *nitáumokinistsáki*; I am hand-washing *nitástsimi*; I have one hand (arm) *ninétotsii*; you have long hands (arms) *kitsinotsi*; then she took his hand *stámotsiniua*. — Cf. arm.

**hand in (to)**: then he would hand in for him (his smoke) *ákitsípstsápix-tomoyiuaie*.

**hand-ache (to have)**: I have hand-ache *nitsistsékinists* (= *istsiu notsis*).

**handled on (to be)**: they will be handled on sticks *mistsists ákitaisa-pikaixpiu*.

**hang (to)**: then he (4 p.) suddenly hung there *stámitsòksisinai*; then they (an.) hung there aloft *itsikitsisoksisiaiks*. — I hang him *nitáuapistau*, he hangs him *áuapistsiu*; I hang it *nitáuapistoxp*, he hangs it *áuapistôm*; there he hung the hide on *omí otokisi itsitsapspistôm*.

**hang one's feet over the bank (to)**: just hang your feet over the bank *kakòýkototaminikaupit*.

**hang up (to)**: he will be hung up in a bag *skinétsiman ákitsikétsauapistau*. — then he hung him up on a branch *omi okaniksi itsitspsoksamiuaie*; hang up a piece of back-fat over there at the upper end of the lodge *ómim akimóýts osáki itsoksistakit*.

**happen (to)**: then he knew how had happened to his wife *stámisksinim otoýkéman manistoxkuyipi*; then they told him how had happened to them *itanistsiiu manistoxkuyipiâu*. — in that way happened this wonderful and dangerous thing *ámoxk áninitsiu písátapi ki istúnnatapi*. — Cf. matter (to be the).

**happily** *papai-*, *papau-*: he (that means: I) was happily chased by (the rock) *itsipápokapaskokim*. — V. also dream (in a) and happy.

**happiness** *itámitakisini* in.

**happy** *itam-*: he was happy having eaten his fill *itámaukoyiu*; they went happy about *áitámauauaykáiiu*; they ate the raw entrails being happy *áitamauksoyiau*. — *ksimmat-* (*ksimmats-*): because they were happy to get something to eat *ótsiksimatoýkósau*; I am very glad to see them *káiksimmatsinoaii* (lit.: they are very gladly seen). — *minok-* (*minoks-*), *-inok-* (*-inoks-*): there is plenty *minokápiu*; even if they had a happy time (i.e. even if they had plenty) *imaksinokapis*; his happy things *otsinóksists*; they had there a happy dance *áitotsinókimaiaiks*; they sat happy *nitsinokáupiau*; then they told them the happy news *itsinóksistotoyiau*; he was happy over the food *áinokoxkòyiu*.

**happy (to be)**: I am happy *nitsitamitaki*, *nitáitamitaki*, he is happy *itámitakiu*, *áitamitakiu*. — I am happy *nitáiksimatsitaki*, he is happy *áiksimatsitakiu*. — I am happy *nitsinoketaki*, he is happy *inoketakiu*; that

boy was happy with his robe *omá sajkúmapiu ánnokimiuaié otsixkan*; now be happy with (his choice pieces) *atáminoksatot*. — Cf. pleased (to be), plenty of food (to have).

**happy (to make)**: I make him happy *nitsinóksistotoau*, he makes him happy *inóksistotoyiu*.

**happy dance (to have a)**: then (the women) had there a happy dance *áitotsinókimaiaiks*; and the Women-Society would also have a happy dance for still another one who killed an enemy *ki stsikim inikiim Mátokeks mátsi-totsinókimaiau*; (the women) had also a happy dance for him *mátsinokimakàiks*.

**happy things in. pl.**: my happy things *nitsinóksists*, his happy things *otsinóksists*; my happy things *nitsinóksátskànists*, his happy things *otsinóksátskànists*. Used especially of choice pieces of meat.

**happy time**: it is a happy time *itamápiu*; the things they had happy times with *onóykoxtaitámispists*; one day when these Peigans were having a happy time *amói otáitámsi Pekániua*. — it is a happy time *minokápiu*; when these are happy times *otsitsinokápixp*; even if it was a happy time *imaksi-nokapis*. — Cf. happy (to be), plenty of food (to have).

**happy to meet (to be) v. greet (to)**.

**hard mi. -i-**: hard cartridges *auáksopaiks minikimiks*; therefrom they held their colts hard inside (their bodies) *ixtáüpstsikoyiau*. — V. also strong.

**hard (very) v. suffering with**.

**hard struggle (after a) ikyai- (ikyau-)**: (the Peigan tribe) killed him after a hard fight *ikyáiaínitsiuaie*. — Cf. finally and hard time (having had a).

**hard time (having had a) ikyai- (ikyau-)**: I had a hard time to find him *nitsikyaiozkonoau*; I have a hard time to find them (an.) *nitáikyaiâx-kónosiau*. — Cf. finally and hard struggle (after a).

**hard to do v. difficult**.

**harden (to): v. strong (to make)**.

**hard-runner miómaykau (a) an., pl. miómaykaiks** (used of horses).

**hard-seed-berries kapséks an. pl.**

**harlot v. whore**.

**harm (to do)**: I shall do you no harm *kimátáksikixtôxp*; do me no harm *pinikixtokit*; she did not do him any harm *mátsikixtokatsiksaie*; then he (4 p.) did not do him any harm *osótamsaiikixtókaié*; that she might not do me harm *nâxkstaikixtók*; he will do you no harm *kimátáksikixtókats*; I wonder what harm he will do to me *nitáksikixtókaxtautsini*. — Cf. hurt (to).

**harm (to)**: I harm him *nitáikimatsistotoau*, he harms him *áikimatsistotoyiu*. — Cf. harm (to do).

**harness klnstátsis in., pl. klnstátsists**.

**harness (to put off the)**: I put the harness off *nitáisakoxkim*; I then



put the harness off my elder brother's team *nisótamaisàkožkinaïi nī'sa otsitožkepistažpiks*.

**harness** (to put on the) v. **harness** (to).

**harness** (to): I put the harness on *nitáikakožkinist*; we then put the harness on (the work-horses) *nitsitakožkinistažpinan*; I then put the harness on them *nisótamataiàkožkinaïi*; after I had put the harness on (them) *nitáiksistàkožkinistāni*. — I then again put the harness on (the horse) *nisótamataiàkožkēpists*; after I had put the harness on (the horses) *nitáiksistakožkēpistāni*. — Cf. **hook up** (to).

**harrow** (noun) *ixtāikinixkimiksakiopi* an., pl. *ixtāikinixkimiksakiopiks*.

**harrow** (to): I harrow *nitāikinixkimiksaki*, he harrows *āikinixkimiksakiu*; I harrow it *nitāikinixkimiksūxp*, he harrows it *āikinixkimiksūm*.

**harvest** *požkiāksini* in.

**haste** (to make): make haste *kipōžkit*. — make haste with him *annimis*; they would make haste for their robes *omiksisk otsixkaniks itāunimiuaiks*.

**hasten** (to): I hasten *nitsinetaki*, *nitāunetaki*, he hastens *āunetakiu*; hasten (imp.) *anētakit*.

**hasten** (to) (to do something in a hurry): I hasten *nitāikipanistsi*, he hastens *āikipanistsiu*. — Cf. **hurry** (to be in a) and **hurry** (to).

**hat** *istsámmokān* in., pl. *istsámmokānists*; my hat *notsámmokān*. — Cf. **cap**.

**hat** (to put on a): I put a hat on *nitsistsammoki*, he puts a hat on *istsámmokiu*.

**hat** (to wear a): I wear a hat *nitāiistsammoki*, *nitāistsammoki*, he wears a hat *āiistsammokiu*, *āistsammokiu*; I wear him as a hat *nitāiistsámmokatāu*, he wears him as a hat *āiistsámmokatsiu*; I wear it as a hat *nitāiistsámmokatōxp*, he wears it as a hat *āiistsámmokatōm*.

**hatchet** *apátožkaksākin* an., pl. *apátožkaksākiks*.

**hate** (to): I hate him *nitsistsimimmau*, *nitāistsimimmau*, he hates him *istsimimmiu*, *āistsimimmiu*; if he eventually was hated (disliked) *ikámstsimimotsiniki*. — ah, I hate the Old Man *hā*, *nitūkētsimān Nāpiua*.

**have** (to) v. **possess** (to).

**have down** (to): he was having his leggings down *matséks āiitsipiksis-tsuaiks*.

**have none** (to): he would have none *mátažožkugiuatsiks*.

**have up one's head** (to): when the Seven (Stars) have their heads up *amyāžkyāitsis Ixkitsikamiks*.

**have up a leg** (to): I shall have one leg up *nitākauānauāksikožs*. — Cf. **lift up a leg** (to) and **throw out a leg** (to).

**have with one's self** (to): I have him with myself *nitožpōksimau*, he has him with himself *ixpōksimiu*.

**hawk** with light-coloured wings *ksikápetapanikimi (ua)* an., pl. *ksikápetapanikimiks*. Another kind of hawk: *ōmažksitsitsipanikimi (ua)* an., pl. *ōmažksitsitsipanikimiks*. The correct form of this latter word is somewhat

dubious, for in our notes we find for a kind of hawk also: *ómayksistsipani-kimi* (ua). — Cf. chicken-hawk, sparrow-hawk.

**hay** *matuyi* in. (for more than one stack they use *matuyists*). — Cf. grass.

**hay-ground** in.: his hay-ground *otáipoxkixp*.

**haying-time** *itáipoxkiakiopi* in.

**hay-rick** *ixtáumoaxkiakiöpi* (gender?). — Cf. hay.

**hay-stack** v. **hay-rick**.

**he** *ostói*; he is the one *ostoiánnauk*.

**head** *motokâni* in., pl. *motokânists*; -ki-, -kixkin-, -ixkin-, -kin-, -oki-, -opi, -spi: do (pl.) not hold your heads up *pinipúxkiàkik*; lie all of you with the head to the centre of the lodge *kanáixtsapoxkisik*; at first he shook his head hard *istsitsáúikauatáxgyāxiu*; white-headed eagle *ksikixkini* (ua); you must prepare to break his head *kāxkitapaiākopokixkiniauaie*; he was hit on the head and cut *saiātsekekiniau*; he was hit on the head and swollen *kaxpskiniau*; then he cut their heads off with (it) *itaytáikaxkòkiu*; then he cut his (the snake's) head off *itsikaxkòkiuaie*; then he cut his (one child's) head off *itsikaxkokitsina*; and then he cut her head off *ki itsikaxkòkitsinaie*; he cuts his own head off *kāxkokisiu*; he is grey-headed *āpopiu*; he has a smashed head (crushed skull) *ikspiāu*; he just smashed his head *sotámikspiaie*. — Cf. brains, face, hair, horn, scalp, skull.

**head** (to wear on one's) v. **top-knot** (to use as).

**head-ache** (to have): I have head-ache *nitsistsispi* (= *istsiu notokâni*).

**healed up** (of a wound): it is healed up *akiu*, *ákiu*.

**hear** (to): I hear *nitáioytsimi*, *nitóytsimi*, he hears *áioytsimiu*; I hear him *nitáioytoau*, *nitóytoau*, he hears him *áioytoyiu*; I hear it *nitáioytsixp*, *nitóytsixp*, he hears it *áioytsim*; I hear for him (I get the news for him) *nitáioyxtomoau*, *nitóyxtomoau*, he hears for him *áioyxtomoyiu*; I hear about him *nitáioytsimatau*, *nitóytsimatau*, he hears about him *áioytsimatsiu*; how I heard (the story) *ninóxkanistoysimazpi*.

**hear** (to allow one to) v. **hear** (to make one).

**hear** (to make one): I make him hear *nitáioytsimiatsau*.

**heart** *múskitsipaxpi* in., pl. *múskitsipaxpists*.

**hearth** v. **fire-place**.

**heating-stove** *itáiksistoysoyöpi* in., pl. *itáiksistoysoyöpists* (where-we-warm-ourselves).

**heavy**: he is heavy (of persons) (an.) *isoksim*, *soksim*, he is heavy (of animals) (an.) *isókimiú*, *sókimiú*; it is heavy (in.) *isokó*, *isokú*, *sokó*, *sokú*. — *sok-* (*soks-*), *isok-* (*isoks-*): if they had a heavy load *isoksistsisāu*; a strong man can lift a heavy weight *miókasiu ninau ikáisokspinakiu*.

**heavy** (to make): they made him heavy *itsokāxkiaú*.

**heavy load** (to have a): if (the mares) had a heavy load *isoksistsisāu*.

**heavy things** *isokúists* in. pl.

**heel** *motoytúni* in., pl. *motoytsuists*.



**heifer** *kátsistuyik* (a) an., pl. *kátsistuyikiks*.

**help** (to): I help *nitáispummaki*, *nitspúmmaki*, he helps *áispummakiu*, *spúmmakiu*; I help him *nitáispummoau*, *nitspúmmoau*, he helps him *áispummoyiu*, *spúmmoyiu*.

**help me** (interjection) *wáia'é*. — *áio*. — Cf. come on.

**helve** (of an axe) *sapikuman* in., pl. *sapikumanists*.

**hen** v. big bird.

**here** v. here (right) and this here.

**here** (right) *ánnó*, *ánnóm* (a), *ánnók*; *anno-*: she went this way *annóixtò*. — Cf. there (right) and this right here.

**here I am** (interjection) v. come on.

**hers** v. his.

**hidden from view**: where (the people) were hidden from view *manistá-pakanápixpi*.

**hide** (noun) *motokis* an. (and in.), pl. *motokiks* (*motokists*); -*okis*: their hides *otokyánokomoáuaists*; when the hides were all really good *aukanáitapaxsis kotokyáinokui*. — the hides which they would make their marks on (to be used as parfleches) *otsitaksinamazpuáuaists* in. pl.

**hide** (dry) *asikin* an., pl. *asikiks*.

**hide** (to): I hide (myself) *nitáiksási*, he hides (himself) *áiksásiu*; I hide him *nitáiksisatau*, he hides him *áiksisatsiu*; I hide it *nitáiksisatòxp*, he hides it *áiksisatòm*; I then hid myself *nisótamiksàs*; let us hide from him *áxkuniksaskoxtoaii*; hide it over there in the forest, and hide yourself *ómim atsóaskui istsiksisatòt*, *ki istsiksásit*. — there all the people were hiding *kanáitapiua itáutsistsisomau*; that you may hide there (behind the stone-piles) *káxkitsistsisómi*; those that were hiding *amó istsisómáik*; that man had already hidden himself from them *omá ninau ákaiksisistsisomatsinaiks*. By the side of *istsisom-* we find *istsisumm-*. — Cf. put out of sight (to).

**hide one's self lying low** (to): there he hid himself lying low *itáiksixtsiu*.

**hide-pot** *otokyópisáni* in., pl. *otokyópisánists*.

**hider** (person who hides behind the stone-piles when hunting the buffalo): the hiders already sat (behind the stone-piles) *ákaiksisistopii istsisómaiks*.

**hider** (stick to be hidden in the hand while playing the "wonderful game"): one (stick) of theirs was long, it was a hider *omá tókskaie otsinán inoyiu, ksisátátsisi*.

**high**: is high (of persons) (an.) *spítaiu*, is high (of animals) (an.) *spímiu*; is high (of animate trees) *spiksim*, is high (of inanimate trees) *spiksiu*; is high (of inanimate things) *spiu*. — *sp-*: where it was very high *otsitomaixp*; this high *tipi amó spíim nitóyis*. — Cf. up.

**high** (on) *spóxtsi*, *spóxtsim*, *spóxtsik*, *spóxtxk*, *spóxtm*. — *ikit-* (*ikits-*), *iket-* (*ikets-*), *kaiit-* (*kaiits-*), *kaiet-* (*kaiets-*): put it there on high *istsikitsixtsis*; he sits on high *káietsopiu*. — *otami-*: he said on high (down to the people) *itáutamianiu*; I then got on my horse (prop.: on high)

*nisótamotamiäupi*. — Cf. across, aloft, hill (over the), on top, over, sight on a hill (in).

**high** (to be on): is on high *ispixtsiu*; and (the bird) was very far on high *ki iksipixtsiu*.

**high** (to get on): then he was getting on high *itspäixtsiu*; (the bird) was always getting more on high *ikaistapäiikspixtsiu*.

**high cliff** *spakiksi in.*, pl. *spakiksists*. — *spakiksaɣko*, *spakiksaɣkui in.*, pl. *spakiksaɣkuists*. — *späiistaksko*, *späiistakskui in.*, pl. *späiistakskuists*; then they jumped down from that high cliff *stámoxtoɣpäipiiaks omi spü*.

**high forest** *inóksko*, *inókskui*, *inókskuyi in.*, pl. *inókskuists*.

**high mountain** *spisták in.*, pl. *spistákists*; this high mountain *amó spiim mistáki*.

**higher up the river** *mistapamitoɣts*.

**hill** *nitúmмо in.*, pl. *nitúmмоists*. — *páuaɣko*, *páuaɣkui*, *páuaɣkuyi in.*, pl. *páuaɣkuists*. — Cf. butte.

**hill** (on a) v. sight on a hill (in).

**hill** (over the) *otami-*: I shall just look over the hill *násotamisäpí*; go back and look over the hill *iskótamisäpit*; as he looked back over the hill *manistskotamissapsi*. — Cf. high (on) and sight on a hill (in).

**hill-side** *akaykó*, *akaykúí*, *akaykúyi in.*, pl. *akaykuists*.

**hindlegs** (his, its) *otápatoykátsists in.* pl.

**hind-part** (his) (of a person) *otómoɣtotsopopi* (his where-we-sit-on). — *-pisak-*: he would hold his hind-part to (the side from where the wind blew) *itáitapisakui*. — Cf. hind-quarters.

**hind-quarters** (its) (of a cow and other quadrupeds) *oápisákists in.* pl.; *-pisak-*. — Cf. thigh.

**hind-side** of the upper leg *imitapisakspi in.* (?)

**hip** *moxkinisäikina in.*, pl. *moxkinisäikinaists* (?)

**his o-, ot-, ots-** (parallel with "my", "your"): *otsinân* (parallel with "mine", "yours").

**hiss** (to): I hiss *nitáuɣkumataki*, he hisses *áuɣkumatakiu*; I hiss at him *nitáuɣkumatau*, he hisses at him *áuɣkumatsiu*.

**hit** (to): I hit *nitáuaiäki*, *nitákiäki*, he hits *áuaiakiu*; I hit him *nitáu-aiakiau*, *nitáuakiau*, he hits him *áuaiakiu*, *áuakiu*; I hit it *nitáuaiakixp*, *nitáuakixp*, he hits it *áuaiakim*, *áuakim*; she then hit his horn with her stone-hammer *opaksátsis ixtsitákiu omim otskinaüm*; he hit him there on top of the head *ánnom óɣtatsikápis ixtotákuaie*; she (4 p.) had already begun to hit (to hammer) it *ikaumatapakimin*; then she began to hit (to hammer) them (in.) *itáumatapákimaists*; she (4 p.) had done hitting (hammering) it *áiksistákiminai*; she had done hitting (hammering) them (in.) *áiksistákíimaists*. — and that was it that he (4 p.) hit (with his arrow) *ki ánniaie stámisiniminai*. — you will not be able to hit him *kimátoɣkotsisitoauatsiks*; he (4 p.) nearly hit him *otsimataüsitokaie*; he might finally hit me *nayksinauaüsitoki*. — then his younger brother was hit *sotámauainai uskáni*



(the text has *sotámauainiu*, but this must have been misheard for the form given above). — Cf. shoot (to) and wound (to).

**hit (to)** (in base-ball): if he hits the ball *istsisiniasi omi pokún*; if he does not hit the ball *itsaiisiniasi omi pokúni*; if he does not hit the ball *ikamitsaiisinas omi pokúni*. — and if he hits the ball *ki ikámitakiási omi pokún*; if he hits the ball *stákyàs omi pokúni*.

**hit alongside of one's neck (to)**: he then hit them with that stick alongside of their necks *omi mistsisi itsitsipaɣksistsipiniuaiks*.

**hit behind (to)**: he then hit his anus behind *itápatakiu oos*.

**hit between the ears (to)** v. ear.

**hit exactly (to)**: and she hit my finger exactly *ki itsikánixkoyiu nokítsis*.

**hit the face (to)**: he was hitting himself in the face *áisiɣskyáɣsiu (?)*: I ought to hit (you) on the face *nikámipákskyái*.

**hit in the centre (to)**: then it was hit in the centre *támikisiksistsixpaie*.

**hit on the cheek (to)**: and he hit both of us on the cheeks with his glove *ki ótsetsi nitákoɣtaiákitsitsisipiniokinan*.

**hit on the throat (to)**: he hit him on the throat with (one of the muscles) *ixtsitsisksistünüuaie*; he hit her also on the throat with (one of the muscles) *itsitsoɣksistünüuaie*.

**hit over the head (to)**: we are each of us in his turn hit over the head with a stick once in a while *nitáikixkixtaɣtoipakixkiniautspinan*.

**hither** *póɣsapoɣtsi*: *póɣsap-*, *póɣs-*: I come here to see you *kitáipoɣ-sotásam*. — V. also this way, and cf. come here (to), later, since that time.

**hobble** (noun) *ámokapistátsis* an., pl. *ámokapistátsiks*.

**hobble (to)**: I hobble him *nitomokapistau*, he hobbles him *amokapistsiu*.

**hog** v. pig.

**hoist** (to) (as a flag): I hoist *nitáisaiaɣkim*, he hoists *áisaiaɣkimau*: I hoist him *nitsaiáɣkimatau*, he hoists him *saiáɣkimatsiu*: I hoist it *nitsaiáɣkimatoɣp*, he hoists it *saiáɣkimatom*. — Cf. pull up (to).

**hold** (to get a): she finally got a hold of her *nánauáɣkótamiuaie*; she then got a hold of her *itsisinautoɣiua*; he then got a hold of birches *sekokinists itsisiniótsim*: the things he got a hold of *ótsinixpists*.

**hold** (to have a): then he had a hold (of her) *stamitótsinakiuaie*; they had (each of them) a hold of their raft *otskétstanoáiau áitsótsinimiau*.

**hold** (to): then they held them (in.) over their incense *omim otámat-osimāni itálinimiau*; (the women) already held their fans *ákaikanistsinim opokáimatsists*; they were still holding their dresses out of (the fire) *sakitsáinimiāu osókásoaists*. — V. also seize (to).

**hold fast** (to): hold her fast *miinnis*.

**hold in one's hands** (to): even if he holds (the rope) in his hands that is tied (to the horse) *imákoɣpomokinistsákis ómoɣtsisksipistáɣp*.

**hold as a horn** (to): he held it to his head as a horn *ixtáutskinaaɣkáuaie*.

**hold between** (to): he then held it between them where they were sitting *itsitsitokinnimāie otsitaupixpiāu*.

**hold into (to)**: they held those lodge-poles into (the lodge) *omiksi mánistámiks itsipstsiniiau*; a young man would hold a stick into (the lodge) *manikâpiu mistsi ixtâipstsínim*.

**hold straight towards (to)**: only hold it (viz. my arrow) straight towards these buffalo *kakitâpokâminít amó einiua*.

**hold up the head (to)**: do (pl.) not hold your heads up *pinípóχkiâkik*.

**hold up a leg (to)** v. have up a leg (to), lift up a leg (to), and throw out a leg (to).

**hole** *auâtsimâni* in., pl. *auâtsimânists*. — *âukskau* in.: it was a hole that came out elsewhere *sisapókaukskauaie*. — in the night there was a hole in his lodge *kokûyi moyisi aχkânixkau*.

**hole (dug out)** *atâniaksin* in., pl. *atâniaksists*.

**hole (to dig a)**: I dig a hole *nitâuatsimaxk*, he digs a hole *âuatsimaxkau*; I dig a hole in it *nitâuatsimaxkatóχp*, he digs a hole in it *âuatsimaxkatôm* (also with *mm*, e.g. *nitâuatsimmaxk*).

**hole (to make a)**: then they made a hole (in the ice), with their knives they made a hole (in the ice) *itâkauaiau*, *otoâuauks anniksi ixtâkauaiau*. — she made a hole in her lodge (she pierced her lodge) *okóaii itaχkânnimaie*. — Cf. pierce (to).

**hole in the lodge**: they looked out at him through a hole in the lodge *ixtsâsamiauaie aχkânnixkaie*.

**hollow**: (the elk-tongue) was hollow *pâχtsakakatokinisiuaie* (?).

**holy (having medicine-power)**: he is holy *natôsiu*, *nató'siu* an., it is holy *natoyiu* in. — *natoi-* (-*atoi-*), *atoi-*: he made them (in.) holy *âtoiistot-simâists*; I shall sing and pray (sing with medicine-power) *nitâiâkatoîinai*. — *natoap-*, *-atoap-*: I then got married with her by the priest (married holy) *tsitatoapoχkêmataû*.

**holy (to make)**: I make it holy *nitâtoiistotsixp*, he makes it holy *âtoiis-totsim*.

**holy (to respect as)**: I respect him as holy *nitâtoiimmau*; her husband respected her as very holy *otsikâtoiimmok omí ômi*.

**holy buffalo** *natoâpéini* (ua) an.

**holy things** *natoâpists* in. pl.: his holy things *otâtoapinâni*.

**home** in.: my home *nokóa*, his home *okóai*: where is your home *tsimâ kitsitokoixpa*. — Cf. lodge.

**home (adverb)** *aχk-* (*aχki-*, *aχky-*): then she went home to tell her *itaχkyânistsiu*; we then went home to eat *nitsitaχkyôyixpinan*. — *aχkyap-*: he (4 p.) came home with the pieces of the carcass *âχkyapapôtsinai*; I shall be eating on my way home *nitâkaχkyapauyi*: he was just crying while running away home *stâmistâpaχkyâpasainikâiyiu*. — Cf. go home (to), home (at), stay at home (to), take home (to).

**home (at)** *aχk-* (*aχki-*, *aχky-*): so long it was that we stayed at home *nanistsisamaxkyôpixpinâni*. — *aχkyápoχt*: *aχkyap-*.

**home-base (in base-ball)**: then he will run back to the home-base *âkit-skotaχkyâpomaxkau*.



home-use (to thrash for) v. pick berries (to).

honey *namóaxsin* in., pl. *namóaxsists*.

hoof *moxsistsini* an., pl. *moxsistsiks*; -*oxsistsini*, -*istsin*:- he (4 p.) had split hoofs *saiátapikoxsistsininai*; it was thrown between (buffalo-) hoofs *ixpsitoksistsinâpiksop*.

hook (to) v. butt (to).

hook up (to): and there was another waggon, we hooked up (our team) to that one *ki omiksimaie stsiki matâinakâsi, nisótamatsitotaiakoχ kepistax-pinan*; help me for a while to hook up (my team) *kipsûmmôkit, naχkâko-kepistâni*. — Cf. harness (to).

horn: his (its) horn *otskinau* an., pl. *otskinaiks*; -*kixkin*-, *ixkin*:- Little-crooked-horn (a man's name) *Âχtsamoâkixkini (ua)*; big-horns (that means: mountain-sheep) *imaykixkina, ômaykixkina*. — Cf. hair, head.

horn-spoon *âpôtsi* an.

horn-war-bonnet *atskinâisaâmi* in., pl. *atskinâisaâmists*.

horrible v. terrible.

horse *ponokâmita (ua)* an., pl. *ponokâmitaiks* (elk-dog); -*inokâmit*-, -*otas*:- I trap a horse (horses) *nitsinokâmitakiaki*; and these horses are from the horses (that that man brought with him) *ki âmokskaukiau ponokâmitaiks ixtsistapinokâmitaisko*; a little way from the camp you will get a horse *tâkitsikoxpitoχkotâspa*; may I get a horse from (them) *nâχtsitaxkôtâs*; from (that) we had good horses *nimoχtatsiuotaspinan*; he (4 p.) then was leading his (the other's) horse *otsitôtâsiuanâkaie*; I then led the (other) horse along instead *nitsitaxtsoautasiuanâtau*. — Cf. beast.

horse (to have a): I have a horse *nitôtâs*, he has a horse *ôtâsiu*.

horse (to lead a) v. lead a horse (to).

horse (to make a): he makes a horse (out of mud or the like) *âutaskau*.

horseback (on) *ixkitôpi*:- the warriors went on horseback *ixkitôpisoô*. — Cf. ride (to).

horse-collar v. collar.

horse-corral *nistsépiskani* in., pl. *nistsépiskanists*; (the enemy) has a very strong horse-corral *ûksistsepiskiu*. — Cf. corral and fence.

horse-fly *ômayksoisksisi (ua)* an., pl. *ômayksoisksisiks*.

horse-lodge *ponokâmitaikokâup* in.

horses (collective) *ônokâmitasina* an.

horses packed with meat *itapôtsôpiks* an. pl.

horse-shoe *miskimi-oxsistsini* an., pl. *miskimi-oxsistsiks* (iron-hoof). — *ponokâmitâxsistsini* an., pl. *ponokâmitâxsistsiks* (horse-hoof).

hot v. warm.

hot (to make): you (pl.) must get hot this my soup of the leg-bones *amôm kâχtsitsiksistotakaxpuau nitsinikinâni*.

hot pemmican *ksistuiôkâkin* in., pl. *ksistuiôkâkists*.

hot water *ksistókûmi, ksistókômi* in. — Cf. warm.

hot water (to make): he makes hot water *âiksistokumsakiu*; he has already made hot water *âkaiksistokomisimâu*.

**hour** *nitókskautakoxsin*; two hours *nátokyotakoxsin*, three hours *niuókskotakoxsin*.

**house** *nápiogis* in., pl. *nápiogists* (white-man's lodge).

**house** (to build a): then they built houses *itokóüiskáiau*; we built houses for our cattle *nitáukoskoanāni nitápotskinamināniks*. — Cf. lodge (to make a).

**how** (interrogative) *tsá, tsáa*. — Cf. what (interrogative).

**how** (in a dependent question) *tsáxtau*. — Cf. what (in a dependent question).

**how** (relative) *manist-* (*manists-*): how they got horses *manistoχ-kotāspiau*; how they cut (the horses) loose *manistsikaxkapitakixpiu*; how they fought in war *manistáuauaxkautsiixp*. — *anist-* (*anists-*): how he dressed *anistāinauspi*; how you can live *kāxkanistsitapüxpi*. — *manistap-* (*manistap-*): how they dressed *manistāpaināuspiaiks*. — *anistap-* (*anistap-*). — Cf. according to.

**how make**: how did he make them (in.) *tsānitapistotsimatsiksists*.

**how many** *tsānitsima* an., *tsānitsoa* (*tsānitsuyi*) in.

**how much** does he (it) cost *tsanitsixtsāuats* an., *tsanitsóχtoχpats* in.

**however** *noχk-* (*noχks-*), *-oχk-* (*-oχks-*): he got nothing, however *mātsitoχkotakuiats*; you will always see him accordingly, however *kinétoχkanistaiākāinoau*. — Cf. least (at), please, sure (to be), though.

**howl** (to): I howl *nitāiāto*, he howls *āiāto*; the wolf howled "uuu", four times he howled *itāto omā apísiu "uuu"*, *nisoóyi otātsautātōχsists*. — V, also weep (to).

**hundred** *képippo* (simple form); *képippi* an., *képippoi* in.; there are hundred *képippiu* an., *képippoiāu* in.; a hundred persons *kepippetaipiau*; he is hundred years old *áikepippostugimiu*; it is hundred days *kepipponiū*; it costs hundred dollars *kepippoixtsau*, *kepippoisopoksixtsau* an., *kepippoχtoχp*, *kepippoisopoksóχtoχp* in.

**hundredth** *ómoχtsikēpippoχpi*.

**hunger** *áunótssini* in.

**hungry** (to be): I am hungry *nitsinots* (*nitsinauts*), *nitúnnots* (*nitúnnauts*), *nitāunots*, he is hungry *inótsiu* (*ināutsiu*), *áunótsiu*; whenever we are hungry, then we sing the medicine-song *itúnnautsópists itauátolīnaiōp*.

**hungry for** (to be): I am hungry for him *nitāunotatau*, *nitúnnotatau*, he is hungry for him *áunotatsiu*; I am hungry for it *nitāunotatoχp*, *nitúnnotatoχp*, he is hungry for it *áunotatom*.

**hunt** (to): I hunt *nitsāmi*, he hunts *sāmiu*; I hunt him *nitsamatau*, he hunts him *samātsiu*.

**hunt** (to go up to): then (the tribe) went up to hunt *tāmamisamiu*; all (the tribe) was going up to hunt *ikiuāmisamiu*; there was a river (the tribe) would go up from to hunt *ánniaie niétaxtau ixtauāmisāmiu*.

**hunt about** (to): I hunt about *nitāpsāmi*, he hunts about *āpsāmiu*.

**hunt the buffalo** (to): I hunt the buffalo *nitáuāki*, he hunts the buffalo



*áuàkiu*; let us go about and hunt the buffalo *axkunâpâuakiöp*. — Cf. *lead the buffalo (to)*.

**hunt far (to)**: those that hunted far *pisamiks*.

**hunt far about (to)**: then (the people) would hunt far about for the buffalo *âipiâpsamiu eini*.

**hunter sâmi (ua) an., pl. sâmiks**. — *âisâmi (ua) an., pl. âisâmiks*.

**hunting the buffalo**: later on (comes the story of) his hunting the buffalo *sakóox̄tsim otâuaksini*.

**hunting the buffalo (to come back from)**: he came back from hunting the buffalo *âutapâuâkiua*; all came back from hunting the buffalo *ixkanâutapâuakiau*.

**hurry (in a) kipanistsi**. — V. also suffering with.

**hurry (to be in a)**: I am in a hurry *nitâuno*. — Cf. *haste, hasten*.

**hurry (to)**: then (the people) will hurry each other *itâunitsotsiu*; then they hurried one another *itonitsotsiiau*.

**hurt (to)**: I hurt him *nitâkanau*, he hurts him *âkaniau*; I hurt it *nitâkanixp*, he hurts it *âkanim*; when she hurt him *otakânnax̄saie*. — I might hurt you *kâx̄tsisit*; the blunt arrow is coming down, you (pl.) might be hurt *ânnak kâupiu, kâx̄tsisitokoau*; I might get hurt *nâx̄kitsitakax̄ts*.

**hurt (to) (of a burned place)**: when the burned place began to hurt *otâiistsinisoyis*. — Cf. *harm (to do)*.

**hurt all over (to)**: my body hurts all over *nostûmi sotâmotustakskau*.

**husband an.**: my husband *nóma*, her husband *ómi*. A woman talks about her husband as *omâx̄k* (that one). Nowadays *nóma* is much more used. — Cf. *former husband*.

**husband (to have a)**: I have a husband *nitômi*, she has a husband *ómiu*. — Cf. *marry (to)*.

**husband (to take a)**: I take a husband *nitômisk*, she takes a husband *ômiskau*.

**husband (to take for a)**: I take him for a husband *nitômiskatau*, she takes him for a husband *ômiskatsiu*.

# I.

I *nistóá*, obv. *nistói*. — *ni-*, *nit-*, *nits-*, *n-* (instead of *nit-*, *nits-* we often hear *t-*, *ts-*). — I am the one *nistoánnauk*.

ice *kokutúyi* in. (*kokotúyi*).

ice (pieces of) *ksísoysikòniks* an. pl.

if is expressed morphologically. The idea may be emphasized, however, by means of the prefix *ikam-* (*kam-*). — V. eventually.

ill (to be): I am ill *nitáioχtoχkoysi*, he is ill *áioχtoχkoysi*.

ill (to become): then he became ill *itsáitapiu* (then he became not a person).

illness *oχtoχkóχssini* in.

imitate (to): I imitate him *nitáimatau*, he imitates him *áimatsiu*; they admired and imitated each other *áikastapoχtaūmatsii*.

imitate in dress (to): I imitate him in dress *nitáitotúisapináusi*, he imitates him in dress *áitotúisapináusi*; it was I she imitated in dress *nistói nitotúisapináusi*; then her husband knew whom she imitated in dress *omi ómi otámisksinòkaie*, *onóχkitotúisapináus*; and there they saw that those young men were imitated in dress by (the women) *ki ánnimaie itáinoγiau omiksi manikāpiks stotúisapináusókiau*. There occur also forms containing -oto- instead of -otui-: then she (4 p.) imitated him in dress *itsitótosapinausinai*.

imitate the shape (to): I imitate the shape *nitáitotúisapapistotaki*, he imitates the shape *áitotúisapapistotakiu*.

imitating *motuisap-*, *-otuisap-*: for examples v. imitate in dress (to), imitate the shape (to).

imitating (to look): he looks imitating *áitotúisapinam*.

immediately *ixpistap-*, *-oχpistap-*: then they immediately fixed them *sotámoxpistápapistotsimiau*; then he was immediately known *sotámoxpistapaykusksinóau*.

immediately after *ixpok-* (*ixpoks-*, *ixpoki-*), *pok-* (*poks-*, *poki-*), *-oχpok-* (*-oχpoks-*, *-oχpoki-*): you must repeat right after him *áitoχpokiapāipuyit*; she ran immediately after (him) *itoχpókiòmaχkauaie*; then they flew right after (him) *itoχpókiauàniau*; go out right after (her) *pókisaksist*. — Cf. with.

important: if there happens something important *ikamitstsixki akókam-ápi*; it is not important *mátakokamapiuats*.

in *sap-*: (there) you must lie in *istsápixtsit*; he is sitting in a boat *itsápauπiu áχkioγsátsis*; I have already killed him in there *nikáitaisapinitau*; then they fell back in again *sotámatsksapoχpii*. — *ip-*, *-p-*. — *ipist-* (*ipists-*), *ipst-* (*ipsts-*): we are sitting in the lodge *nitsitsipstaupixpinan mogis*; he



sat in the house *itsipistaupiu nâpioyis*; run in again *anâtsipstômaykât*. — *ist-* (*ists-*): stick your feet in them *istsistakâkitau* (*istsistakâkit*); they crawled in *âistaykapiâiks*. — Cf. forest (in the), inside, into.

**in front** v. **front** (in).

**in sight** v. **sight** on a hill (in).

**in spite** v. **spite** (in).

**incense** *amatôsimumi* in.

**incense** (to make): I make incense *nitâuamatôsîm*, he makes incense *âuamatôsîmau*.

**incense** (place for burning) *itauâmatosîmaupi* in. (where-we-make-incense).

**incense-maker** (instrument) *amatôsîmatsis* an. or in.?

**Indian** *nîtsitapikoân* an., pl. *nîtsitapikoâiks*.

**Indian** (to speak): I speak Indian *nitâitsepuyi*, he speaks Indian *âitsepuyiu*.

**Indian woman** *nîtsitapiâke* (ua) an., pl. *nîtsitapiâkeks*.

**Indians** (collective) *nîtsitapi* (ua) an. (real people).

**influence** (to): he tried to influence him *âiâkoxyzkâtoxyzpâkomitsixtau*.

**inhale** (to) v. **suck** in (to).

**inhaler** *âisinokôpi* (ua) an.

**initiate** (to): I initiate him *nîtsipûmmoau*; then they initiated them *noxyzsippumoyiau*; they then again initiated them *mâtsitsipummoyiau*; they (4 p.) would initiate them *otsipûmmokoâiau*; they would be initiated *âksipummôâiau*. — Cf. power (to give).

**injured**: he is not injured *mâtoxyzkûiikiu*.

**inquire** (to): I inquire *nîtsopôaxytsisi*, he inquires *sopôaxytsisiu*; I inquire about him *nîtsopôaxytsisatau*, he inquires about him *sopôaxytsisatsiu*; I inquire about it *nîtsopôaxytsisatôxp*, he inquires about it *sopôaxytsisatôm*.

**insect** v. **bug**.

**inside** *ipistôxtsi*, *pistôxtsi*: *ipist-* (*ipists-*), *ipst-* (*ipsts-*): the axe is inside *kâksâkin itsipstaixtsiu*; inside it was all decorated with (otter-skins) *ixtozkânaipstânistôtsixp*; when he was standing inside *otâitsipstâipuyisaie*. — Cf. in, into.

**inside** (all) *kanâipistôxtsi*.

**inside** (to be): I am inside *nitâipistsi* (*nitâipstsi*), he is inside *âipistsiu* (*âipstsiu*). — Cf. put inside (to be).

**inside out**: he wears his robe inside out *âpokseiu*.

**instead** *-aytsiu-* (*-aytso-*, *-aytsau-*, *-aytsu-*): then he stuck it instead *itaytsiuaitstaniâipiksim*; he then took it instead *itaytsiuâutsim*; then they will go back out to the field instead *âkstamataxtsoaisakapôiau*; he became poor instead (of the ancient Peigans) *âuaytsauaikimmatâpsiu*; he then again put it instead *mâtsitaytsuaitstsiuaie*. — *aist-*: they killed her instead *âistanitsiuaie*. — *misk-* (*misks-*), *-isk-* (*-isks-*): he was telling her instead *miskâuanistsiua*; then instead of running off they sat down *sotâmiskitâkau-piiu*; he was getting food from (her) instead *âiskoytaxkôyiu*. — *misk-*:

he gives it to him instead *mikskoḡkótsiuaie*; I bought it instead *nimikskoḡ-pūmmatoḡp*; take him instead *mikskótos*. — Cf. all the same, in spite, notwithstanding.

**instep** *ispāḡkitsékaypi* in. (?).

**instrument** (musical) v. violin.

**intend** (to): I intend *nitást*, he intends *ástau*. — Cf. think (to).

**intercourse** (sexual): then he had sexual intercourse with her *itayksistsiu*; (women) he had intercourse with *otáuaykaytan*.

**into** *ipist-* (*ipists-*), *ipst-* (*ipsts-*): I threw the axe into the lodge *nitsitsipstapiksistau káksàkin moyis*; pull it into the stable *itsipstskapatòt ponokāmitauyis*. — *ist-* (*ists-*): he ran into (a hole) *itsistāpiksiu*. — Cf. forest (into the), in, inside.

**invisible**: they (an.) are invisible *matāinoāuaiksau*; in the morning the horses were already invisible (that means: they were gone) *apinākuyi ákaisauāinakoyimiu ponokāmita*; then she (4 p.) was suddenly invisible (that means: she was gone) *itámsoksāinakoyiminai*; then she (4 p.) was invisible too *ákatsauainakoyiminai*; how she had become invisible (that means: how she was gone) *manistápsainakoyipi*; they (an.) were already invisible (that means: they were gone) *ákaisauainakoyimiau*; our lodges have become invisible (have disappeared) *kokūnunists ákaisauainakuyi*; when it is invisible *aisauátsinakūs*.

**invitation** *átsimāni* in., pl. *átsimānists*.

**invite** (to): I invite *nitāuatsim*, he invites *āuatsimau*, *átsimau*; I invite him *nitāmmau*, he invites him *ámmiu*, *amiu*; as they still invite each other *okānistauamotsiixpi*; of those I invited you (to take one) *ānnistsiaie kimoḡtotām*. — she invited me (to come back) *mā pannixpi*. — Cf. bid (to).

**invite** (to go about to): I go about to invite *nitāpauatsim*, he goes about to invite *āpauatsimau*.

**inviter** *āuatsimāu* (a) an., pl. *āuatsimāiks*.

**iron** (metal) v. metal.

**iron** (laundry) *ixtástsikaykiakiopi* an., pl. *ixtástsikaykiakiopiks*.

**iron** (to): I iron *nitástsikaykiaki*, he irons *ástsikaykiakiu*.

**iron-grey horse** *āpsaski* (ua) an., pl. *āpsaskiks*.

**island** *mīnni* (*mini*) in., pl. *mīnnists* (*minists*).



## J.

**jack-rabbit** *ômaykáatsista* (ua) an., pl. *ômaykáatsistaiks*.

**January** *sinâuistakiomaxkatoiksistsikûiatôsi* (ua) an. (kissing-big-holy-day-moon = new-year-moon).

**jar** *ixtâisapitakiopi* an., pl. *ixtâisapitakiopiks*.

**jaw** *moχpskinau* in., pl. *moχpskinaists* (for "chin" they use *moχpskinaists* = jaws).

**jealous** (to be): I am jealous *nitâiksisatsiu*, he is jealous *âiksisatsiuau*; then she was secretly jealous (of her) *tamitâisimiksisatsiua* (to be read: -*ksisatsiuau*); I am jealous of him *nitâiksisatsiuatau*, he is jealous of him *âiksisatsiuatsiu*. — I am jealous of her *nitâikopûinuatau*, he is jealous of her *âikopûinuatsiu*.

**jerk** (to): they jerked (the skin-meat from) the hides which they would make their marks on *âisksôsiau otsitaksinamaxpuâuaists*; then they would jerk (the skin-meat) away from his skinings *âkaikaistapaisksosatsii otsûtsimâniks*; then they jerked (the skin-meat) from them (an.) *itâsk-sosatsiuaiks*. — then he jerked the cover from him *itsipâksatapiksistsiuaie*.

**jest** (to): I jest *nitâikipâni*, he jests *âikipaniu*; I jest with him *nitâikipanistau*, he jests with him *âikipanistsiu*. — Cf. say falsely (to).

**jug** *ôχkotoksisuyin* in.

**July** *nepômaykâtoiksistsikâtôsi* (ua) an. (summer-big-holy-day-moon).

**jump** (to): I jump *nitâχpaipi*, *nitoχpâipi*, he jumps *âχpaipiu*; I jump over him *nitoχpâipiskoχtoâu* (e.g. over a rope, *apîs* an.), he jumps over him *âχpaipiskoχtoyiui* (e.g. *apîs*). — V. also throw one's self (to).

**jump about** (to): they (his legs, hands, and head) were jumping about again *mâtsitapâχpiiaists*; then (the pine-tree) (4 p.) was jumping about in the same direction as he himself *âitomotapoχpokyâχpiinai*.

**jump around** (to): he (4 p.) then jumped around *itôtaksoyauanin*.

**jump ashore** (to): I jump ashore *nitâupitsâχpi*, he jumps ashore *âupitsâχpiu*. — I jump ashore *nitâupitsâχpauani*, he jumps ashore *âupitsâχpauani*.

**jump at** (to): he then jumped at him in spite (of his shooting) *miskstam-amiâpiksatsiuaie*.

**jump away** (to): he (4 p.) was jumping away (from him) *âiistapoχ-pâpiksinai*.

**jump back** (to): I jump back *nitôχsoχpauani*, he jumps back *ôχsoχpauani*.

**jump down** (to): then he (4 p.) jumped down *itsinîâχpaipiinai*; then she jumped down *itsinnâχpaipiu*; from there he jumped down *ixtsitsinâχpaipiu*; the puppy jumped down from here *omâ imitâikoân annoistsinoχpaipiu* (to be separated in two words: *ânnoistsi inoχpaipiu*); then (the

buffalo-calf) cleared the sticks and jumped down on (the boy's) belly *osótamapiniksikoxpaipiūnai ōkoani*.

**jump far (to)** : I jump far *nitsipioxpaipi*.

**jump in (to)** : then (the dog) jumped in (to the lodge) *itsipstoxpāipiu*.

**jump into the water (to)** : I jump into the water *nitsūiāxpaipi*, he jumps into the water *sūiāxpaipiu*; he then jumped into the water towards him *itsitāpsuiāxpaipiuaie*.

**jump off (to)** : (the buffalo) (4 p.) jumped off (the cliff) *āiāxpaipiūnai*. — then they jumped off (their horses) *itānisoauaniāiks*; then they jumped off their horses *itsinisuiāuaniau*; he also jumped off (his horse) in front *noxkātssinisoiāuaniau*.

**jump off the cliff (to)** : the buffalo jump off the cliff *einiua āiāxpauaniu*. — Cf. fall off the cliff (to) and throw one's self (to).

**jump off the cliff (to make) v. drive over the cliff (to)**.

**jump on (to)** : she (4 p.) then jumped on the awls *omiksi moksiks itoxkitoxpaipiūnai*.

**jump on horseback (to) v. mount (to)**.

**jump out (to)** : I jump out *nitāisāxpaipi*, he jumps out *āisāxpaipiu*; (so that the buffalo) could not jump out of them *itsāuaisāxpaipiiskitsimaists*. — I jump out *nitāisāxpauāni*, he jumps out *āisāxpauaniu*; I then knew it was a spring they were jumping out of *nitsitsksinoāu*, *maksiskūminai amōi otāisāxpauanskoxtoāii*. — V. also jump ashore (to).

**jump out of the fire or water (to) v. jump ashore (to)**.

**jump out following (to)** : I jump out following *nitoxpókisāxpaipi*, he jumps out following *ixpókisāxpaipiu*.

**jump out past (to)** : I jump out past *nitsāiksikoxpaipi*, he jumps out past *sāiksikoxpaipiu*. — I jump out past *nitsitsksāxpaipi*, he jumps out past *itsksāxpaipiu*.

**jump over (to)** : I jump over *nitāiksistakoxpāipi*, he jumps over *āiksistakoxpāipiu*.

**jump to (to)** : I jump to *nitsitotoxpaipi*, he jumps to *itsitotoxpaipiu*. — I jump to *nitāitapoxpāipi*, *nitsitapoxpāipi*, he jumps to *āitapoxpāipiu*.

**jump towards (to) v. jump to (to)**.

**jump up (to)** : I jump up *nitāispozpaipi*, he jumps up *āispozpaipiu*. — I jump up *nitāispozpauani*, he jumps up *āispozpauaniu*.

**jump up (to) (from a sitting or lying position)** : I jump up *nitsipāpiksi*, he jumps up *-ipāpiksiu*; then they suddenly jumped up *itāmsokitsipuistāpiksiau*. — I jump up *nitāipozpaipi*, he jumps up *āipozpaipiu*; they jumped up *nitapāipoxpāipiū*. — I jump up *nitāipoxpauani*, he jumps up *āipoxpauaniu*. — the man jumped up (from his bed) *omā nināua itsipūisuiāuaniau*.

**jump up about (to)** : he was just jumping up about *āitapaspozpāuaniau*.

**jump up and run away (to)** : then they suddenly jumped up and ran away *itāmsokitsipuistāpiksiau*. — Cf. jump up (to).

**jump up being angry (to)** : then he jumped up being angry *itāinikspoxpāipiu*.



**June** *anāuotsistsinistsotsitaitspi* in. (when-the-strawberries-get-ripe).  
**juniper** *siksinokuyi* (in.) (?).

**just** *asi* (*sí-, as-*): just go away *ásistapot*; just say to me *asanikit*; just sit down for a moment *ásikipòpit*; I shall just look over the hill *násotamisapi*; I just run out to you *kásikipauàko*. — *kak-*: he just saw it *kákit-sinim*; now take just them *sotámikakotsit*; he just got off (his horse) *áikaksinisâu*. — *nam-, -am-*: they were just lonely people *namitsitapiau*; you just can talk *namóχkitáipuyit*; they just shook their legs *námapikau-aniäiks*; they just ran loose about *áiamitapàumaykaii*; her robe then was just fine *maiäü támiamayxin*. — *nat-* (*nats-*): he (4 p.) was just frozen with spittle on his mouth *nätsakoiikokitsiminai*; I am just wiping him *ninátasau*; I just pity you *kinátsikim*. — *sotam-* (*stam-*), *tam-*: I just prayed to them *nisótamauatsimoiixkamaiau*; just stay *sotámitaupit*; just eat *sotámauyit*. — *auk-* (*auks-*), *ok-* (*oks-*): you must just have a child *kāχkaukokos*; just their bones were left *aitoksikinakisäiks*; he just shot with it *áikaukoχtaskunākiaie*; they had just their ears left *kāukoχtòkiaiks*. — Cf. later on, now, only, recently, then, while (a).

**just as** v. **just so**.

**just for a moment** *kíp-*: come here just for a moment *kipipóχsapot*; I will sleep just for a moment *tákipiök*; let us slide together just for a moment *āχkipitoχpöksotsikaup*. — Cf. quickly, soon.

**just now** *ānstóχk*. — *sotam-* (also ending in *-mi-* instead of *-m-*): I think just now that we should go up *nisótamst, aχkspumāuos*; why do you say that just now *kimāuksotamauanisks*. — Cf. just and then.

**just the same** v. **same way** (in the).

**just so** *ānni* (*ānni*).

## K.

**keep down (to)** (in wrestling): I keep him down *nitsitstaiiskoau*.

**keep down one ear (to)**: I shall keep one ear down *nitákauanaukûpistokioys*; they all kept one ear down *âiâḡkanaukûpistokioysiau*; then he kept one ear down *itanâukupistokiâkiu*.

**keep through winter (to)** v. night (to lay over).

**keg** *asugin* in., pl. *asuginists*.

**kettle** v. bucket.

**kettle-hook** v. chain.

**key** *ixtâikauaipiksikstakiôpi* an., pl. *ixtâikauaipiksikstakiôpiks* (which-we-open-with).

**kick (to)**: I kick *nitâisekaki*, he kicks *âisekakiu*; I kick him *nitâisekatâu*, he kicks him *âisekatsiu*, *saiékatsiu*; I kick it *nitâisekatoyx*, he kicks it *âisekatôm*; Bear-chief's horse kicked his gun *Nînoḡkyâioa ôtâs saiéka-tsuaie onâmai*.

**kick down (to)**: then he began to kick it down *itomâtapâḡkemiskim*.

**kick up (to)**: I kick up *nitâisekakiâpiks*, he kicks up *âisekakiâpiksiu*.

**kidney** *ôtôki* in., pl. *ôtôkists*; -*otok*:- do (pl.) not put your hands in my kidneys *pinsâpotoksînokik*; she then stuck her hands near the kidneys *sotâmsapotoksiniuaie*.

**kidney-fat**: his moccasins were kidney-fat *matsikists ôtoksisisi*.

**kill (to)**: I kill him *nitsinitau*, *nitâinitau*, he kills him *initsiu*, *âinitsiu*; I kill him *nitsiniki*, he kills him *inikiu*; with that big arrow he then killed him *omî ômaykopânni sotâmoxtstâninitsiuaie*; I kill for him *nitsinoxtoau*, he kills for him *inoxtoyiu*; it is the Old Man again, that killed our children *ânniisk Nâpiisk matsinoxtokin nôkôsînâniks*; he killed our children for us *nitsinoxtokinan nôkôsînâniks*; kill him quickly for us *kipôḡksinoxtokinan*. — I kill him *nitôḡsiniau*, he kills him *-ôḡsiniu*; he was nearly killed *imatôḡsiniau*; they then must kill each other *istsipôtoḡsiniautsiis*; they then killed each other *itsipôtoḡsiniautsiiau*.

**kill (to)** (used of animals killed by hunters): I kill *nitâḡkst*, he kills *aḡkstâu*; two of them that was what they killed *nâtokami ânniaie nitôḡ-tâuaykstâiau*.

**kill (to be going to)**: I am going to kill him *nitsiniksistotoau*, *nitâiniksistotoau*, he is going to kill him *iniksistotoyiu*, *âiniksistotoyiu*.

**kill animals (to)**: where do you kill animals *tsimâ kinôḡkitoykâkixpuau*.

**kill an enemy (to)**: he killed one out (of the foreign tribe) (that means: he killed an enemy) *saiinikiu*. — Cf. *cups* (to count).

**kill inside (to)**: I have killed him in there *nikâitaisapinitau*.



**kill instead (to)** : they killed her instead *áistanitsiauaie*.

**killed (not to be)** : he can not be killed *mátokyuinu*.

**killed (one who is)** *initáu* (a) an., pl. *initáiks*.

**killed an enemy (one who has)** *iniki* (ua) an.

**killed and counted coup (one who has)** *saiiniki* (ua) an.

**killing** *iniksini* in. and an., pl. *iniksists*, *iniksiks* ; my killing (a person or animal I killed) *nitsiniksini*, pl. *nitsiniksiks*, his killing (a person or animal he killed) *otsiniksini*, pl. *otsiniksiks*.

**kind (to be of this or that kind)** : he is of this or that kind *ánnianistapsiu* an., it is of this or that kind *ánnianistapiu* in.

**kind-hearted (to be)** : I am kind-hearted *nitáysápsi*, he is kind-hearted *áysápsi* ; I am kind-hearted towards him *nitáysapsatau*, he is kind-hearted towards him *áysapsatsiu*.

**kindle (to)** : I kindle *nitástaki*, he kindles *ástakiu* ; I kindle it *nitástsixp*, he kindles it *ástsim* ; he kindles *áisapotokiniu*.

**kinsman** an. pl. : my kinsmen *nitsitapímiks*, *nitsitapímoaiks*, his kinsmen *otsitapímiks*. — V. also relation.

**kiss (noun)** : then she greeted him with a kiss *itsiksimmatsimiuaie* óä.

**kiss (to)** : I kiss *nitáisinauiskitaki*, he kisses *áisinauiskitakiu* ; I kiss him *nitáisinauiskipau*, he kisses him *áisinauiskipiu* ; I kiss it *nitáisinauiskitsixp*, he kisses it *áisinauiskitsim* ; I kiss for him *nitáisinauiskitomoau*, he kisses for him *áisinauiskitomoyiu*.

**kitchen** *itáuyosopi* in. (where-we-cook).

**kit-fox** *sinopá* (ua) an., pl. *sinopáiks* ; -*sinop-* : I trap a kit-fox *nitsinopakiaki*.

**kit-fox-hide** *sinopautokis* an. or in. ?

**kitten** *púsepokà* (ua) an., pl. *púsepokáiks* (cat-child).

**knead (to)** : I knead *nitáitskaykiotaki*, he kneads *áitskaykiotakiu* ; I knead it *nitáitskaykiótsixp*, he kneads it *áitskaykiótsim* ; then she begins to knead it *itáumatapítskaykiótsimaie*.

**knee** *motoksis* an., pl. *motoksiks* ; -*oks-* (-*toks-?*) : he kneels *ápistoksisanòpiu* ; there he sat down on his knees *itsópistòksisanòpiu*.

**kneel (to)** : I kneel *nitáupistoksisanòpi*, he kneels *áupistoksisanòpiu*, *ápistoksisanòpiu*.

**kneel (to go back and)** : then they go back and kneel down again *mát-sitaiskopistoksisanopiiau*.

**knife** *istóän* (*istoán*) an., pl. *istóäiks* ; my knife *notoän*, his knife *otoän*, *otoänni* ; I then took an axe and a knife *nisótamótaki káksákin ki istoái*.

**knife-scabbard** *asótoän* in., pl. *asótoaists*.

**knock (to)** : I knock *nitáistokiaki*, he knocks *áistokiakiu* ; I knock him *nitáistokiau*, he knocks him *áistokiiu* ; I knock it *nitáistokixp*, he knocks it *áistokim* (by the side of *nitáistokiaki*, *áistokiakiu*, etc., we find *nitástokiaki*, *ástokiakiu*, etc.) ; and then she (4 p.) knocked at (the tree) *ki itápaisto-kiünai* ; and then he knocked at (the tree) *ki itótsistokiuaie*. — he knocks him -*oxpatsiu* ; I knock it *nitoxpatsixp*, he knocks it -*oxpatsim* ; then they

knocked them (in.) back again into the fire *āistamatsksüiāxpatsimiauais*. — Cf. beat (to), drum (to).

**knock back** one's face (to): then he knocked his (the bob-cat's) face back (against a rock) *itsitāuapatskimiaie* (*itauāpatskimiaie*).

**knock down** (to): I knock him down *nitāinoxpatsau*, he knocks him down *āinoxpatsiu*, *-inoxpatsiu*; I knock it down *nitāinoxpatsixp*, he knocks it down *āinoxpatsim*, *-inoxpatsim*. — then he commenced to knock down that buffalo-corral *omi piskani itauāuāxkim*; and now till this day that buffalo-corral is still there, just as he knocked it down *ki ānoxpksistsikūixk sākaixtsiu omi piskani, manistauxkixpiaie*. — V. also fell (to).

**knock in** two (to): then he knocked him in two *tāmaiaketoxpatsiu*.

**knock off** (to): he is knocking the snow off himself *āisuistsikoniāxsiu*.

**knock out of** (to): he could not any more knock out (of the ice) fresh pieces of tallow *mātatsāxpatskakiuats atsiksi*; he just knocked pieces of fresh tallow out of (the ice) *āitaisāxpatskiu otsiksists*; he (4 p.) would just knock fresh pieces of tallow out of (the ice) *āitaisāxpatskimiñai otsiksists*.

**knock over the bank** (to): and there he was knocked over the bank *ki ānnamauk āuxpatskoāu*.

**knock shut** (to): it was knocked shut (that means: it was covered up, so that there was no opening left) *aiōxkoxpatsiixpai*.

**knock smooth** (to): then they knocked (the ground) smooth *āitaxsapitsinimiau*.

**know** (to): I know him *nitāksinoau*, *nitsksinoau*, he knows him *ākssinoyiu*; I know it *nitāksinixp*, *nitsksinixp*, he knows it *ākssinim*, *isksinim*. — I know him *nitāunoau*, *nitonoāu*, he knows him *āunoyiu*, *-onoyiu*; I know it *nitāunixp*, he knows it *āunim*, *-onim*: when he was pulled ashore, then he was known *aupitsiskapatax*, *itonōau*; he was not known (what kind of bird he was) *mātonoāuats*; that he might go back and know (who they were) *mākaskotōnos*; then he knew them (in.) *stamónimaists*. — Cf. learn (to) and recognize (to).

**know well** (to): I know him well *nitsokāpaskinoau*, he knows him well *sokāpasksinoyiu*; I know it well *nitsokāpasksinixp*, he knows it well *sokāpasksinim*. — know your arrows well *kōxpsists sokāpunit* (*sokāponit*).

**known** (to make one's self): he did not make himself known to him *matsinapskoyiuatsaie*.

**Kootenay** -*kutunai*-.

**Kootenay** (to speak): I speak Kootenay *nitāxkutunaiepuyi*, he speaks Kootenay *āxkutunaiepuyiu*.

**Kootenay Indian** *Kutunāikoān* an., pl. *Kutunāikoaiks*.

**Kootenay tribe** *Kutunāi* (ua) an.

**Kootenay woman** *Kutunāiāke* (ua) an., pl. *Kutunāiākeks* (?).



## L.

**lacerate** (to): I lacerate him *nitámistsiixtau*, he lacerates him *ámistsiixtsiu*.

**ladder** *sokomisáakatsis* in., pl. *sokomisáakatsists*.

**laid** (to be): she was laid in the same way *nitáixtsau*; they were then laid in (the lodge) *itáipstsáiau*; that is the way common people were laid *ánnaie nitáikixtsaii saipáitapiks*; those that were laid in that way *ánninitstsáiaiks*.

**lake** *ómayksikimi* in., pl. *ómayksikimists*.

**lame foot** (to have a): I have a lame foot *nitástsek*, he has a lame foot *ástsekau*. — Cf. **foot-ache** (to have).

**lamp** *anákimátsis* in., pl. *anákimátsists*.

**lance** (to): some (medicine-men) will lance with a grass *stsikiks matuyi ákotoxkännimaiau*; old women lance right there *kipitákeks áno itauāxkanniau*.

**language** = word.

**lap** (to) v. **lick** (to).

**large** v. **big**.

**lariat** *komámistsinakiopis* an.? — Cf. **rope**.

**larynx** (his) *otoxkétoxksistuna* an. or in.? — Cf. **throat**.

**last** *sakóoxtsi*; *sako-* (*sakoi-*): then the last ones were the bulls *anni sakóoxtsiks stámikiks*; the last pieces *sakóapôtsists*; he came in the last *sakoiipim*. — *nátsáuxtsi*; *nats-*: the last one *nátsauyta*; they (in.) were given to the last one (the man sitting on the end) *nátsaupiu támoxtotauaists*; he is the last one beneath (he is at the lowest end) *nátsainópiua*. — *nitsts-*: he is living the last of his life *nitstsáitapiu*; with the last big snow (prop.: when it snows big the last time) *ni (t) stsáuómaxkoxtotaii*.

**last day** of the last quarter (it is the) *áiniu*. Prop.: (the moon) died.

**last month**: this last month *amó iskóxt natósiu* (prop.: this month behind).

**last one** (to be the) v. **behind** (to be).

**last time**: that they were seen the last time *itsistsainoaxpi*.

**last winter** *istuyii*.

**late in the evening** v. **evening** (late in the).

**late in the night** v. **night** (late in the).

**later** *mistap-*, *-istap-*: a few (prop.: not many) days later *mátsistapakáuo ksistsikuists*; two days later *áistapistokyeksistsikùsi*. — *poxsap-*: a few (prop.: not many) days later *mátsipoxsapakáuo ksistsikuists*. — Cf. **a way, future** (in the), **hither**, **since that time**.

**later on** *tam-*: tell me later on *támanikit*. — Cf. **after a while, just, now, then**.

**laugh (to)**: I laugh *nitáimi*, he laughs *áimiu*; I laugh at him *nitáimskotoau*, he laughs at him *áimskotoyiu*; I laugh for him *nitáimskoxtomoau*, he laughs for him *áimskoxtomoyiu* ("for him" = "instead of him"). — ah, (I wonder) what he is laughing at *hā, omistatoxtaikaxsitakixpi*. — V. also pleased (to be).

**laugh (to allow one to) v. laugh (to make one).**

**laugh (to have a good)**: they then had a good laugh at the scabby buffalo-cow *itákaxsimiau omim apikskeiniim*.

**laugh (to make one)**: I make him laugh *nitáimiatsau*.

**laugh always (to)**: he laughs always *imépitsiu*.

**laugher (a man who is always laughing)** *imépitsi (ua) an., pl. imepitsiks*; my younger brother has just always been a laugher *aióksimmépitsiu niskána*.

**laughter** *imisini in. — āxsitakisini in.* — Cf. pleasure.

**lay (to) v. put (to).**

**lay across (to)**: (the dead) were laid across on horses *ponokâmitaiks itáikitatsimaiau*.

**lay aside (to)**: he then laid her aside *stámâkixtsiu*.

**lay by (to)**: they had already laid by a stick *mistsisi ikaitotoxtômiau*.

**lay down one's head (to)**: then she (4 p.) gently laid his head down (from her lap) *otsitsikinanāxkimokâie*.

**lay down on (to) v. put down on (to).**

**lay eggs (to)**: she lays eggs *áuaiiu*.

**lay one's face on (to)**: and he (4 p.) laid his face on it *ki itapitoxykyaishinai*.

**laziness** *stâapssini in.*

**lazy**: I am lazy *nitstâapsi*, he is lazy *stâapsiu*.

**lead (to be on the)**: the dog was on the lead *omâ imitâu itomâpauâuaxkau*. — Cf. go first (to).

**lead (to take the)**: come on, now you must take the lead *áuke, annóxkoxpotomitsit*. — Cf. go first (to).

**lead (to)**: we are leading each other (while I, the chief, carry the fire) *nitáipekanippiotsiixpinan*. — and he was leading that mare, the grey mare *ki omi skí'mi, sikapiskí'mi, ixpâtsiuaie*. — Cf. carry (to).

**lead about (to)**: that one (4 p.) led them about *ánniaie onoxkapâipio-kôaiau*; you might lead me about *kákoxkitâpautapinoki*.

**lead the buffalo (to) (to make them jump off the bank)**: I lead the buffalo *nitáuaki*, he leads the buffalo *áuâkiu*. — Cf. buffalo-leader and hunt buffalo (to).

**lead a horse (to)**: I then led the (other) horse along instead *nitsitaxtsoautasiuanâtau*; he (4 p.) then was leading his (the other's) horse *otsitotâsiuanâakaie*.

**lead in (to)**: they would lead "in" the buffalo *ánniksaie âipstsiskapiau eini*.

**lead on (to) v. start (to make).**

**lead out (to)**: he then led (his horses) out *itsâipixtau*.



**lead round about through the camp** (to): he then was just led round about through the camp by an old man *omi nāpū kākitsitokapoxtasiuanāa-kaie*.

**leader** *itomó* (a), *itamó* (a) an.; two of them were the leaders (when they went in having a hold of their raft) *nātsitapiüks ixpotómixtsiai*.

**leader of a long row** *itómipuyi* (ua) an.

**leader of a war-party** *sóyépixtsi* (ua) an.

**leader-buffalo** *ito* (a) an. (no plural).

**leaf** *suiópok* in., pl. *suiópokists*.

**leaf-lodge**: like leaf-lodges *ānni suiópoksokoiskāni*.

**leak** (to): it leaks *áisaikimiskāu*, *saikimiskau*.

**lean** (opposite to "fat"): I am lean *nitāipiksini*, he is lean *piksiniu*.

**lean ones** (the) *piksiniks* an. pl.

**learn** (to): I learn it *nitáksinixp*, he learns it *áksinim*. — Cf. **know** (to).

**least** (at) *noxk-* (*noxks-*), *-oxk-* (*-oxks-*): the choice parts at least *noxkiksistapiists*; I got belly-fat at least *nitoxkókoaisimiskān*. — Cf. **however**, **please**, **sure** (to be), **though**.

**leave** (to): I leave him *nitskitau*, he leaves him *skitsiu*; I leave it *nitskixp*, he leaves it *skim*; I leave him *nitskitsimau*, he leaves him *skitsimiu*; then he was left there *stámitskitsimau*. — **leave me some of** (them) *noxkoxtōxksistōkit*, *noxkoxtsítóxksistōkit*. — then they left the fire *amó potāni itomātātōmīau*.

**leave alone** (to): I leave him alone *nitāumaupatau*, he leaves him alone *áumaupatsiu*. — Cf. **quiet** (to be).

**leave behind** (to): you have left your fringes behind *kisoapitanoaists kikáskitsotpi*.

**leaves** (collective) *suiópoksko*, *suiópokskui*, *suiópokskuyi* in., pl. *suiópokskuists*.

**leech** v. **blood-sucker**.

**left** (to be): and then there was only one left to him *ki āitokskāmin otoxksistan*. — his moccasins were the only thing that was left on him *tókskai matsikists ānniaie nitsúyi ostói itótstsists*.

**left** (things that are) *itskitáksists* in. pl.

**left hand** (at the) *áksisauoxtsi*, *nauóxtsi*.

**left-handed**: you are left-handed now *kikáiaksisài*; then she (4 p.) was left-handed *sotāmiaksisāinai*.

**leg** *moxkátsis* in., pl. *moxkátsists*; his legs *oxkát* (collective) by the side of the true plural-form *oxkátsists*; *-ka*, *-kak-*, *-kin-*, *-kinaki*, *-oxkátsi*: the first time that I was ill in my leg *nitsistsitaioxtōxkis noxkátsi*; he has no legs *mátāykatuatsiks*; his (its) fore-legs *otsisoxkatsists*; his (its) hind-legs *otāpatōxkatsists*; I stretch my leg *nitáisaipikaki*; he then lifted up a leg *itsitomikākiu*; my legs floated away *nitsitamikinaiāists*; she has a man's legs *nānaikinakim*; that is why they are long-legged *kātainokinakimlaiks*. — Cf. **bone**, **foot**.

**leg of buffalo-robe** v. *buffalo-robe* (leg of).

**leg-bone** *inân* (i) *in.*, pl. *inâists*; then she began to put her leg-bones together *itâumatapâpaipiksim otoḡkakinnânists*; she would make the soup with one of the leg-bones *tókskâie oḡkitsíkinani áukoytokoaikinamau*. — Cf. *marrow*.

**leg-bone-ache** (to have): I have an aching leg-bone *nitsistsékinaki*.

**legging** *atsis, matsis* *an.*, pl. *atsiks, matsiks* (*atséks, matséks*).

**leggings** *anikinapsâtsiks* *an.* pl.

**leggings** (to go around to get): they would go around to get leggings *áiakâpotaykáiau*.

**leggings** (to make): he makes leggings *áutau*; from an old lodge they (the ancient people) made their leggings *áukokimitsiu*.

**leggings** (to wear): I wear them *nitâuauataiau*, he wears them *áuauat-siuaiks*.

**leg-parts of robes**: the leg-parts of their robes *otaykatsianiauâiks*.

**lend** (to): I lend to him *nitâḡkumataḡkoau*, he lends to him *áḡkumataḡkoyiu*.

**length**: this is the length of them (of the bones) *ánni nitânnokakinakoiâu*.

**let** *akun-, kun-*: let us go there *akûnitapâuop*; let us go home *kûnayḡkai-ôp*; let us go back *kunatskáuopi*. — *aḡkun-* (*aḡkitun-*): let him go far *aḡkûnauaipiuôyi*; that we may have a scrape-leg dance *áḡkitunnasatsikin-amaipaskâup*; let us take them (*an.*) *áḡkitunotoail*.

**let down** (to): I let him down *nitsinaipotoau*, he lets him down *inai-potoyiu*; I let it down *nitsinaipotsixp*, he lets it down *inaipotsim*; I shall let you down *kitâkitsinipot*; I shall let you down *kitâksinaupino*.

**let down** (to) (of snares): I let it down *nitâisikâpinixp*, he lets it down *âisikâpinim*; I let it down *nitâisikâipiksixp*, he lets it down *âisikâipiksim*.

**let go** (to) (without doing any harm): I let him go *nitâikamotsau*, he lets him go *âikamotsiu*. — Cf. *save* (to) and v. also *loose* (to).

**let the smoke out** (to): I let the smoke out *nitaisaisetuyi*, he lets the smoke out *âisaisetuyiu*.

**liar** *saiépitsi* (*ua*) *an.*, pl. *saiépitsiks*.

**lice** (to look for): look for lice on my head for a while *kipotónòkit* (*kipotónâukit*); a long time she looked for lice on his head *âisamotonâiuaie*; she began to look for lice on his head *âumatapotónaiuaie*; then she looked for lice on (that other woman's) head *itâutonaiuaie*; she had done looking for lice on her elder sister's head *omi únists âiksistotonaiuaie*; that you may look for lice on my head *kâḡkitotonâuki*; she (4 p.) then looked for lice on his head *otsitâutonokaie*; she (4 p.) had looked a long time for lice on his head *otâisamotonôkaie*; and now she herself had the other one looking for lice on her head *ki ostôyi nôḡkitotonokaie*. — by (the light of) their camp-fire those old women were looking for lice (on their dresses) *omiksi kipitâkeks omim opótanoai itsâisastsisimâiau*.

**lick** (to): I lick *nitâisinistaki*, he licks *âisinistakiu*; I lick him *nitâisinipau*, he licks him *âisinipiu*; I lick it *nitâisinistsixp*, he licks it *âisinistsim*; I lick



for him *nitâisinistomoau*, he licks for him *âisinistomoyiu*. — he then began to lick his arrow *omi ôypsii itâpaisumistsim*. — because he gave me to lick (the grease) *nitâxpâtaatsis*.

**lick up (to)** : lick up to that piece of back-fat *ôma osâka spsinipis*.

**lid** *okûyimatsis* an., pl. *okûyimatsiks*.

**lie (to)** (to tell a lie) : I lie *nitsaiëpitsi*, he lies *saiëpitsiu* ; I lie to him *nitsaiëpitskoxtouau*, he lies to him *saiëpitskoxtoyiu*.

**lie (to)** : I lie *nitâixts*, he lies *âixtsiu*, *-ixtsiu* ; how it lies *manistsixp* ; I shall lie here in front *âmoi pîxkoxtsi nitâkitsts*. — Cf. **be (to)**.

**lie all over (to)** : the carcasses were lying all over *môtuixtsii mâksiniks*.

**lie among (to)** : I lie among there *nitsitspîxts*, he lies among there *itspîxtsiu*.

**lie at the upper end (to)** : then (the gambling-wheel) (4 p.) lay at the upper end of the lodge *itsikimaixtsinai*.

**lie crying (to)** v. **crying (to lie)**.

**lie down (to)** : I lie down *nitsistoŋkaixts*, *nitsistoŋkixts*, he lies down *istoŋkaixtsiu*, *istoŋkixtsiu* ; I lie down *nitâiistoŋkitsi*, *nitsistoŋkitsi*, he lies down *âiistoŋkitsiu*, *istoŋkitsiu* ; I lie down *nitsistoŋkôpi*, *nitâiistoŋkôpi*, he lies down *istoŋkôpiu*, *âiistoŋkôpiu*.

**lie down at one's side (to)** : then he lay down at her side *itsitôtsistoŋkixtsiuaie*.

**lie down in (to)** : I lie down in *nitsitsâpîxts*, he lies down in *itsâpîxtsiu*.

**lie down on one's back (to)** : I then lay down on my back (went to bed) *nisôtamakixts* ; and they were already all lying down on their backs (had gone all to bed) *ki âkauŋkanaiâkixtsiau*.

**lie down on one's back (to go to)** : then we went to lie down on our backs (that means : to go to bed) *nitsitotoiâkixtsixpinan*.

**lie down with (to)** : then she lay down with him *stâmoŋpoksistoŋkixtsimiu*.

**lie for nothing (to)** : that they (i.e. the snares) were all lying there for nothing *otâŋkanaiâmixtatsisâists*.

**lie in (to)** : there you must lie in (that means : in the hole you have dug) *ânnimaie itsâpîxtsit*.

**lie in (to)** (in a liquid or in fire) : she was all lying in (her) blood *aâpani nitsitsûyixtsiu* ; they all lay in there (in the hot ashes) *âukan-itsisuyixtsiiaiks*.

**lie in the middle (to)** : then he saw, those bulls were lying there in the middle of the rock *itsinôyiu omiksi stâmikiks itsitokaixtsiiaiks omim ôŋkotokim*.

**lie inside (to)** : I lie inside *nitsitsîpaixts*, he lies inside *itsîpaixtsiu* ; I lie inside *nitsitsîpstaixts*, he lies inside *itsîpstaixtsiu*.

**lie low (to)** : then they all lay low (so that they could not be seen) *itâŋkanâiiskixtsiu*.

**lie on (to)** : I lie on *nitsitôŋkitaixts*, he lies on *itôŋkitaixtsiu*.

**lie on one's back (to)** : I lie on my back *nitâkikaixts*, he lies on his back

*ákikaixtsiu* : that boy lay on his back right under his robe *omá saykúmapiu*  
*omí otsixkan itótakikaixtsiu*ae.

**lie outside (to)** : it lies outside (e.g. the lodge) *itsáixtsiu*.

**lie with one's head to the centre (to)** : lie all of you with the head to the centre of the lodge *kanáixtsapoxkisik*.

**life-time in.** : my life-time *nitsitapisini*, *nipúitapisini*.

**lift (to)** : I lift *nitáispinaki*, *nitspinaki*, he lifts *áispinakiu* ; I lift him *nitáispinau*, *nitspinau*, he lifts him *áispiniu* ; I lift it *nitáispinixp*, *nitspinixp*, he lifts it *áispinim* ; I lift it for him *nitspinomoau*, he lifts it for him *spinomoyiu*. — he could not lift it *káxkatsatâtsai*.

**lift the cover (to)** : then she (4 p.) lifted the cover from his eyes *itsipáisokininai oápspsiks*.

**lift a heavy weight (to)** : he lifts a heavy weight *áisokspinakiu*.

**lift up a leg (to)** : I shall lift up one of my legs *nitákitomikáki* ; he then lifted up a leg *itsitomikákiu*. — Cf. have up a leg (to) and throw out a leg (to).

**light (it is) (not heavy)** : he is light (an.) *saykstsím*, it is light (in.) *saykstsíu*, *saykotsíu*. — *sayksts-*.

**light (it is) (not dark)** *áiiksitsikúinatsiu*.

**light (to)** : I light it *nitáistsixp*, he lights it *áistsím* ; I then make shavings, then I light them *nitáistamsâtsáki*, *nitsitaistsixpiu* ; and with that we lighted (our cigarettes) *ki ánnimaie nimoxtstsimaxpinan*. — Cf. burn (to).

**light day (it is a)** *áiiksiksistsikô*.

**light-coloured** : there was one light-coloured (horse) *omáie tókskam itsápinam*.

**light-coloured cow** *apoyimi (ua)* an., pl. *apoyímiks*.

**lighten (to) (of flashes of lightning)** : he (it) lightens *áipâpum*. — Cf. flash lightning (to).

**lighten (to)** : it lightens *ánnatsíu* (of day-light).

**lightning v. lighten (to)**.

**like v. alike, just so**.

**like (to)** : just as he liked *manistápakometsistaxpi*. — V. also love (to), pleased (to be), think (to).

**like to eat (to)** : I like to eat it *nitáiaxsauatoxp*, he likes to eat it *áiaxsauatom*.

**liking in.** : my liking *nitákometsimâni*, pl. *nitákometsimânist* ; his liking was his trapping about (that means : he liked trapping about) *otákometsimâni otapikiaksini*.

**lion** *ómaïikini (ua)* an., pl. *ómaïikiniks*.

**lip** *motónisi* in., pl. *motónists*.

**liquid** *ksistsikimistâni* in. — V. also water.

**liquid (to make)** : we shall make the paint liquid in the cup of water *áxké kó'sa asâni ákoxtsiksistsikimistau*.

**listen (to)** : I listen *nitáistsi*, he listens *áiistsíu*. — you (pl.) do not listen



*kitáisauāxkoautsimixpuau*; then he would not listen *itsáuaioytsimiu*; those that did not listen *kátatauioytsimiks*. — Cf. *hear* (to).

*lit* (to): I lit it *nitáistsixp*, he lits it *áistsim*; then he lit it *itsstim*. — Cf. *burn* (to).

*little* v. *small*.

*little* (a) *anat-* (*anats-*): it was sticking out a little *anatsáixtsiu*; they ate a little from it *ixtauánatsoyiauaie*; he lay with only his mouth sticking out a little *kákoxtanatsáuyixtsiu*. — *paytsik-*: he (4 p.) was just a little behind her *paytsikápatoytsikâukin*; it was a little bigger *páytsikâxkômayko*. — *ipistsik-* (*ipistsiks-*), *ipstsik-* (*ipstsiks-*), *aipstsik-* (*aipstsiks-*): it was a little dry *áipstsikixsuyiu*; (the people) would rub them a little (sc. their knives) *áipstsikaisamspikaii*; after a little while in summer *aipstsiksismêpus*; then I stayed there a little *nisótamipistsikitâupi*; then he was shaking his head a little *skátamipistsikauâuatozykauaniu*. — Cf. *scarcely*.

*little by little* *ainak-* (*ainaks-*): he ate of it also little by little *mátôxtainâksoyiua*; and he was eating of them little by little *ki áikakôxtainâksoyiua*.

*little child* *inaksípoka* (*ua*) an., pl. *inaksípokaiks*.

*little finger* *inâkokitsis* an., pl. *inâkokitsiks*. — *anáukitsis* an., pl. *anáukitsiks* (half-finger, dissimilated from \**anáuk-okitsis*).

*little toe* = *little finger*.

*little while*: it was a little while (also: after a little while) *áipistsiksismô*.

*live* (to): I live *nitáitapi*, he lives *áitapiu*; he (4 p.) did not live any more *mátatsitapiuasituatsinai*; as long as you will live *kitáksisamipaitapi*.

*live* (to let): I let him live *nitáikamotsau*, he lets him live *áikamotsiu*; let us live *kamótsokinan*. — Cf. *escape* (to let), *save* (to).

*live about* (to): he lives there about *itápaitapiu*.

*live by* (to): that he might live by it (performing his doctoring with it) *móxtánistapaitapiixpai*; you will live by my body *kitákoxtsitapi nostúmi*; we shall live by him *ákoxtsitapiop*. — Cf. *get something* (to) and *profit from* (to have).

*live the last of one's life* (to): he is living the last of his life *nitstsáitapiu*.

*live a little* (to): he is living (only) a little *páytsikaitapiu*.

*live still* (to): he is living still *sákiâitapiu*.

*live together* (to): we shall live together *ákoxpokâupop*. — Cf. *stay with* (to).

*live with* (to): I live with him *nitoxpókaitapimau*, he lives with him *ixpókaitapimiu*. — V. also *stay with* (to).

*liver* *kinakin* in., pl. *kinakists*; *-kat-*, *-kinakin-*: their brains and livers *otópíxkatsoâuaists*; they had sweet livers *áitsitsipokâxkinakiniau*.

*lizard* *namiski* (*ua*) an., pl. *namiskiks*.

*load* (noun) (waggon-load, etc.) *isksimani* in.

*load* (to) (a gun, etc.): I load him *nitákaxkiau*, he loads him *ákaxkiu*.

*load up* (to): I load up *nitsisksim*, he loads up *isksimau*; then I loaded up some meat *nitsitaiâksisksim iksisakuyi*.

loaf of bread *kétan* in., pl. *kétanists*.

lock *ókimâtsis* in., pl. *ókimâtsists*.

lodge *moyis* in., pl. *moyists*; my lodge *nokóá*, his lodge *okóái*; which way are there any more lodges *tská noxkátotxápoyiskóá*, *tská mátoyiskó*; when his lodge was finished *aipókoyis*; their future lodges *otákokoauâists*; they took them for lodges (on their trip) *áukoiskatômaists*. — *-oki-* (*-uki-*): he has a new lodge *mánokimiua*; their dresses were made of old lodges *makokimisokasimiâuaists*; then he would put his lodge up *itápuyakokiyiu*; it was built out of two lodges *paiotákokiop*. — V. also *tipi* and cf. home.

lodge (to have a): there he has a lodge *itokóyiu*; he had a lodge of his own *nitakokoyiu*; (the people) had no lodges *mátokoyiuats*.

lodge (to keep the): I shall keep the lodge for you (pl.) *kitákaukoie-pyoxpuau*.

lodge (to make a): with them they made their lodges *ánnistsiaie ixtáukogiau*; (the hides) he would make his lodge with *ómotákoköyixpi*. — Cf. house (to build a).

lodge (owners of a) *ekóyiks* an., pl.

lodge in the centre *tatsikiakokëuaxsini* in.

lodge-pin *stáukâtsis* in., pl. *stáukâtsists*; the women had a big supply of lodge-pins *áikaisaiësoxkim otakêsina otstaukatskânists*; go about to get lodge-pins *ápaistaukâtskât* (imp.).

lodge-pole *mánistâmi* an., pl. *mánistâmiks*.

lodge-pole (to use for): I use it for lodge-pole *nitâinistaxkatoxp*, he uses it for lodge-pole *áinistaxkatôm*.

lodge-pole-pin v. lodge-pin.

lodges (built out of two): it was built out of two lodges *paiotákokiop*.

log *ómayksiksim* an., pl. *ómayksiksimiks*. — *mistsis* an., pl. *mistsiks*.

log-cabin *mistsóyis* in., pl. *mistsóyists*.

logs together (collective) v. timber.

lonesome: (that it) would be lonesome in the future *isoxtsik áksikixkinnâpi*.

lonesome (to feel): I feel lonesome *nitâikixkinitaki*, he feels lonesome *áikixkinitakiu*.

long: is long (of animals) (an.) *inóimiu* (*inóyimiu*); is long (of trees and wooden things) (an.) *inoksim*; is long (of trees and wooden things) (in.) *inoksiu*; is long (of an. things in general) *inósim*; it is long (in.) *inoyiu*. — *ino-* (*inau-*), *aino-* (*anno-*): then their wings were growing long *skâtamanistapinauminiâiks*; he put them in a long row *ánnoxtotômaists*. — *ini-* (*in-*): then he made it long *itsinnapistotsimma*; why do you sleep so long *kímauksiniókayks*. — Cf. already, any more, finally.

long ago v. long time ago (a).

long ago (of not) *aistsikai-* (prop.: near-ancient): the Peigan tribe of not long ago *aistsikai-Pekâniua*.

long already v. long time (since a).



**long arms** (to have) : I have long arms *nitsinokinists*, he has long arms *inokinistsiu* ; he has long arms *inöytsiminaniu*.

**long bag** *inüiskinètsimàni* in., pl. *inüiskinètsimànists*.

**long feet** (to have) : I have long feet *nitsinok*.

**long for** (to) : he would long for them (an.) *áitsimatsiuaiks*.

**long legs** (to have) : I have long legs *nitsinokinaki* ; that is why they have long legs *kátainokinakimiaiks*.

**long round stone** *asámako* in., pl. *asámakuists* ; my long round stone *nisámakomi*.

**long time** (a) *sam-* : they camped a long time *itáisamaukunàiiu* ; you will see me a long time *kitáksisamainoki*.

**long time** (to be a) : it is a long time *áisamò* ; it is a long time already *ákaisàmo*.

**long time** (since a) *inikat-* : it must be since a long time past that he has treated him in that way *áyksistsinikatakanistaistotoyiuatsiksaie* ; he has always (prop. : since a long time) been staying out in the rain *áinika-tsitsitskaisotamiauats*.

**long time** (to take a) : I take a long time in doing something *nitáisams* (*nitáisamis*) ; he takes a long time in doing something *áisamsiu* (*áisamisiu*).

**long time ago** (a) : *misámoyi*, *aisamóyi*. — *apatóytsi*, *apatóytsak*. — *akóytsi*, *ákauytsa*, *ákauytsak*. — Also pronominal expressions as *omák*, *omik* (*omik apatóytsik*). — Cf. then in the olden times.

**long time past** (since a) *ksist-* (*ksists-*) : it will be since a long time past that I did not care for them *náyksistsamsáuytsapatsimàua*. — Cf. completed, done, and long time (a).

**long-time-rain** : the long-time-rain was there *misámsotaii itótstsiu*.

**long-winded horses** (their) *mikoxponiks ótàsiks* (prop. : hard-winded horses).

**long wings** : then they were having long wings *skátamanistapinaumin-iaiks*.

**look** (to) : I look *nitáisapi*, *nitsapi*, he looks *áisápiu*, *isápiu* ; I look at him *nitáisammau*, he looks at him *áisammiu* ; I look at it *nitáisatsixp*, he looks at it *áisatsim*. — Cf. see (to).

**look** (to come to) : I come to look at it *nitotosàtsixp*, he comes to look at it *-otosàtsim*.

**look** (to get up and) : I then got up and looked at them (an.) again *nimátsitsipusamaiau*.

**look** (to make one) : I make him look *nitsapiatsau*,

**look about** (to) : I look about *nitápaisàpi*, *nitápsàpi*, he looks about *ápaisápiu*, *ápsápiu* ; I look about for him *nitápsammau*, *nitápaisammau*, he looks about for him *ápaisammiu*, *ápsammiu* ; I look about for it *nitápaisatsixp*, *nitápsatsixp*, he looks about for it *ápaisatsim*, *ápsatsim*. — then he began to look about this high cliff (for a place to get down) *amói spakiksii itápsaks-kàtsim*. — Cf. watch (to) and watch about (to).

**look about** (to go ahead to) : they went ahead to look about *áisapàsapii*.

**look about** (to go back to) : and he himself then went back to look about for his younger brother *ki ostói itskotāpsammiu uskāni*.

**look about over the country** (to) : I look about over the country *nitā-paukakiōsi*, he looks about over the country *āpaukakiōsiu*.

**look after** (to) : just the same as we looked after the horses *amōksi ponokāmitaiks ānni nanistsāmmaẏpinan*. — Cf. **look for** (to).

**look alike** (to) : they (an.) look alike *nitsināmiau* ; they (in.) look alike *nitsinātsiau*.

**look around down** (to) : I looked around down from there *nimoẏsiniau-pasāpi*.

**look back** (to) : I look back *nitāpātsāpi*, he looks back *apātsāpiu*. — I look back *nitsksāpi*, *nitāisksāpi*, he looks back *-sksapiu*, *āisksāpiu*. — that chief looked back from a high place *omā ninau āiskotamisapiu* : go and look back from a high place *iskótamisapit*. — he was looking back *āuapatokakiosinai*.

**look carefully** (to) : they (the tribe) would look carefully where they would pass the winter *āksokapsātsim*, *otsitākstuyimi*.

**look clearly** (to) v. **see clearly** (to).

**look for** (to) : I look for him *nitāisammau*, he looks for him *āisammū* ; I look for it *nitāisatsixp*, he looks for it *āisatsim* ; then he went to look for his children *okósiks itotāsammiuāiks* ; he came back after having looked for her *āutāpsamīuāie*. — Cf. **look** (to).

**look for one's horse** (to) : I then looked for the horses *nitsitotoāẏk* ; I then looked for a horse *nitsitāpautoōẏk* ; they looked for their horses *āpautoōẏkāii* ; in the morning when he looked for the horses *ksiskuniāutunīi ototoāẏkāni*.

**look for lice** (to) v. **lice** (to look for).

**look for one's wife** (to) : then he looked for his wife *stamāpauāẏsoaua* ; now let us go together to look for my wife *annóẏk āẏkunōẏpokāupoẏsoaupā*.

**look here** (interjection) *aiá*.

**look in** (to) : I look in *nitsitsipstsāpi*, *nitāipstsāpi*, he looks in *itsipstsāpiu*, *āipstsāpiu* ; one looked in at them *tókskūma itsipstsāmīuāiks*.

**look into** (to) : I look into it *nitāipstsatsixp*, he looks into it *āipstsatsim* ; they then began to look about into each of them *itāẏtāpaipstsātsimiau*. — then he looked about into each of them *itāẏtāpaipstsātsim*.

**look like** (to) : he looks like *nitanistsinam*, *-itanistsinam* ; it looks like *nitanistsinatsiu*, *-itanistsinatsiu* ; (the ribs) looked like a shortback butte *nitanistsinatsiau ānni āskākẏkuyi* ; (the moccasins) looked just like the roof of a buffalo-mouth *nitanistsinatsiāists ānni einiōtsistsini* ; and they would look like leaf-lodges *ki ākitanistsinatsiāists ānni suiōpoksokoiskāni* ; that is why the birches now look like, as if there were notches cut in them *annóẏk sēkokinists kátanistainatsii ānni ikskiksiūxpī* ; they would look like as if their hair were brushed *āitanistsiāiks ānni āipoẏpokūyi* (read : *āipāẏpokūyi*?). — **look** (pl.) like that (in the future) *ki ānniāie nistāinak* ; you (pl.) will look like that (in the future) *ānniāie kitākanistainapaua*. — he looks like



that one I know (my wife has connections with) *káistotsinom annâžk nitsítsksinimâžpa*.

**look a little (to)**: he (4 p.) looked a little out of one of his eyes *oápsp áipistsikusapinai*.

**look northward (to)**: he was looking northward *ápatoxsáisapiu*.

**look out (to)**: I look out *nitsáisapi*, he looks out *sáisapiu*; I look out at him *nitsáisammau*, he looks out at him *sáisummiu*; I look out at it *nitsáisatsixp*, he looks out at it *sáisatsim*.

**look out (interjection)** *niuaâki, nóâki*.

**look out for (to)**: I look out for him *nitâukakyosatau*, he looks out for him *âukakyosatsiu*. — Cf. **look about (to)** and **watch (to)**.

**look plain (to)**: the red paint looks plain on white horses *apiks aitsítsa-natsiau amâžkisanists*.

**look to (to)**: he was looking to the mountains *mistákists itapásapiu*.

**look up (to)**: I look up *nitspsâpi*, he looks up *spsâpiu*; I look up at him *nitspsammau*, he looks up at him *spsummiu*; I look up at it *nitspsâtsixp*, he looks up at it *spsâtsim*. — then he looked up *itsipúsapiu*.

**look up to (to)**: I looked up to him *nitâutamixsummau*; then I looked up to it *nitsitôtamisatsixp*.

**look westward (to)**: he looked westward *itsímsapiu*.

**looking-glass** *isápiâtsis* in., pl. *isápiâtsists*.

**look-out (to be on the)**: he is on the look-out *âukakiuosiu*.

**loop-lodge** *ikátsikokâup* in.

**loose (to turn)**: I turn him loose *nitapotoau*, he turns him loose *ápotoyiu*; I then turned loose my saddle-horse *nitsitapôtoau nitsitožkitôpixpa*; then (the people) would not turn loose their male horses any more *âikaitsaupa-potoyiu otâpimi otâsiks*; if there might be some people who would turn loose those children *matâpi mâžkitsitsitsis*, *âpotoi omiksi pokâiks*; did you turn loose those children *kitâpotoaua anniksisk pokâiks*; turn them loose *istapôtosau*; then we turned loose (viz. the horses) *nisôtamapôtsimâžpinan*; take him away and let him loose *mistapipôtos*. — then I turned (my horse) loose *nisôtamapêkamau*.

**loose (to)**: I loose him *nitâipotoau*, he looses him *pôtoyi*, *paiôtoyi*, *âipotoyi*; I loose it *nitâipotsixp*, he looses it *pôtsim*, *paiôtsim*, *âipotsim*; I loose for him *nitâipotomoau*, he looses for him *pôtomoyiu*.

**lose (to)**: I lose him *nitâtsau*, he loses him *âtsiu*; I lose it *nitâtstoxp*, he loses it *âtstom*; he lost his guns in the river *onâmaiks itsúiatši*, *niétâžtai*; because they had lost 40 of their horses *omožtâtsaysau nisippiks otâsoâu-aiks*; I have lost him *nitâtsautsimau*.

**lose one's way (to)**: then I lost my way *nitsítsiksistapo*. — Cf. **random (to go at)**.

**loud rattle** *sôžkauanâ* an.

**louse** *skinâsi (ua)* an., pl. *skinâsiks*. — Cf. **lice (to look for)** and also **sub taste (to)**.

**love** (to be in) : I am in love with her *nitákomimmotsimau*, he is in love with her *ákomimmotsimiu*.

**love** (to make) : I make love to her *nitákometsistatau*, he makes love to her *ákometsistatsiu*.

**love** (to) : I love *nitákomêtaki*, he loves *ákomêtakiu* ; I love him *nitákomimmau*, he loves him *ákomimmiu* ; I love it *nitákomêtsixp*, he loves it *ákomêtsim*. — I love him *nitáisakakimmau*, he loves him *áisakakimmiu*. — Cf. esteem (to) and pleased (to be).

**love-medicine** *ixtauákomimmotsiopi* in. (?) (by-means-of-which-we-love-each-other).

**lover** : his (her) lover *otákomimmotsimi* an. — his (her) lover *otókamâtsimi* (*otókamâtsimi*) an. ; their lovers *otókamâtsimoâuaiks*. — she has a lover *âxpatómiu* ; she has a bear for a lover *kyáiaxpatómiu*. — Cf. side-husband.

**lovers** of the wives of other people *imâikimokâiks* an. pl.

**love-sick** : because he was love-sick *otoâuaxpitsi*.

**low** : is low *ikaksiu* an., *ikakiu* in. ; where it is low *otsitsikakixp*.

**low down** *saiâinisoxtsi* (*saâinisoxtsi*) ; *saini-*, *sain-* : he just stays at the lowest end *nâtsainôpiu* ; he (4 p.) sat the lowest down *nitsainiaupiin* ; then she put his head low down *itsâinyaukimiuaie*. — V. also below.

**lower country** (in the) v. low down.

**lower down** on the side of the hill *pinâpakoxkoxtsi*.

**lower end** (at the) *ipotóxtsi* ; those at the lower end *ómiksim ipotóxtsiks*. — Cf. door (near the).

**lunatic** *áuatsâpsi* (*ua*) an., pl. *áuatsâpsiks*. — Cf. crazy.

**lung** *oxpini* in., pl. *oxpists*. — *ixtâisaitamiôpi* in., pl. *ixtâisaitamiôpists* (where-we-breath-with).

**lying down** *istoxk-* : you eat while lying down *kitsistoxkâuyi* ; he talks while lying down *itsistoxkâipuyiu* ; he was lying down *âistoxkitsiu* ; then they lay down *itsistoxkixtsiiaiks* ; then they lie down *itástoxkopiau*.



## M.

**mad** v. crazy.

**mad dog** (mad wolf) *sāgiu* an.

**made of** (to be): they were all made out of raw-hides *kanāiksiststsii* *otokyāpokists*.

**madman** v. lunatic.

**madness** *mātsāpsini* in.

**magic** (to use): he uses magic *āisapūnistau*.

**magpie** *mamiātsikimi* (ua) an., pl. *mamiātsikimiks*.

**magpie-tail-feathers** *mamiātsikimyāxsoātsists* in. pl.

**main-dances**: his (the tribe's) main-dances *otākōpixtāni* in. sing.

**make** (to): I make *nitāpistotaki*, he makes *āpistotakiu*; I make him *nitāpistotoau*, he makes him *āpistotoyiu*; I make it *nitāpistotsixp*, he makes it *āpistotsim*; I make for him *nitāpistotomoau*, he makes for him *āpistotomoyiu*.

**make the bed** (to) v. bed (to make the).

**make clean** (to): then he made his wife clean *otoxkēmani itsiksikapistoyiu*; then he made himself clean *ostōyi itsiksikapistotāxsiu*.

**make high** (to): they made them (the buffalo-corral) high *āitapspoxtōmaists*.

**make large** (to): then he made it large *itōmaxkapistotsimaie*.

**make long** (to): then he made his (own) hair long *otokāni itsinapistotsim*; then he made her hair long *otokāniaie itsinapistotsimaie*.

**make many** (to) v. gather many (to).

**make-bleed-root** *ixtāumaitsimiskiōpi* in., pl. *ixtāumaitsimiskiōpists*.

**male beast** *nāpim* an., pl. *nāpiniks*; his male beast *otāpim*.

**male horse**: our male horses *nitāpimiōtasināniks*.

**malicious** v. wicked.

**man** *ninau*, *nināua* an., pl. *ninaiks*. — Cf. chief.

**mane** *ōās* in. (?): -oas-: Cut-mane (a man's name) *Nāmoasita*.

**man-eater**: he is a man-eater *āitapiāuyiu* (*āitapioyiu*).

**manger** *itāisāpioyitstōpi* in., pl. *itāisāpioyitstōpists*.

**manifold** *isiststān(i)* in.

**man's-eyes** (to have): she has a man's eyes *nānāpinui*.

**man's-legs** (to have): she has a man's legs *nānaikinakim*.

**man's-lodge** *ninauyis* in., pl. *ninauyists*.

**manure** *sāpioysists* in. pl.; the manure of the buffalo *einiua osāpioysists*.

**many** *akaiim(i)* (*akaiimmi*) an., *akauō* in.; *akai-* (*akau-*, *ak-*) or *akap(i)-*: that there might be many (an.) *māxkakaūsi*; it was not many years *mātakauōa istuyists*; there were very many of them (in.) *āiikska-kāuōiaists*; when I have caught many grass-hoppers *ākāiinakini trikatsi*;

then they gather many of them (in.) *áistumakaistôtsimaists*; I have very many horses *nitsikákotás*. — *-ikai-*, *-ikau-*, *-ik-*: where there are not so many people (lit.: from where there are so many people) *ómoxtapikaiëtapiskoyp*; where there were not so many people (lit.: from where there were so many people), that way they ran away far *ki ómixkaie ixtapikauopinai, ki ánnixkaie ákoxtsipiksiau*. — V. also great number and cf. often.

**many people** *akáitapi (ua)* an.: they are many people *akáitapiau*; the people that followed him were getting many *áikaistapauakáitapiu*; there are very many people *ikakaitapiskó*. — Cf. crowd of people.

**March** *saiáiksotsitautoxpi* in. (when-the-geese-come).

**mare** v. female (beast).

**marks** (to make): I make marks *nitáisinàki*, he makes marks *áisinakiu*. — Cf. draw (to) and write (to).

**married** (to be): they were married to each other *ixkémistsinatsüau*. — of a man v. wife, of a woman v. husband.

**married by the priest** (to get): and in summer I got married with her by the priest *ki anni nepügi nitsitapoapozkëmatâu*.

**married man** *saxkinau (a)* an., pl. *saxkinaiks*. — *ixkëmi (ua)* an., pl. *ixkëmiks*.

**marrow** *inán (i)* in. — Cf. leg-bone.

**marry** (to) (of a man): I marry *nitoxkëmi*, he marries *ixkëmiu*; I marry her *nitoxkëmatâu*, he marries her *ixkëmatsiu, áukematsiu*. — Cf. wife.

**marry** (to) (of a woman): I marry *nitômi*, she marries *ómiu*; I marry him *nitômatau*, she marries him *ómatsiu*; they came to marry him *itâutoiomop*. — Cf. husband.

**marten** v. fisher.

**mash** (to): I mash it *nitâipikixp*, he mashes it *âipikim*.

**mash** (to) (used of berries or anything else): he mashes them (in.) *âuakimaists*; then he mashed them (in.) with the whole seed in them *itâipaksinikimaists*. — Cf. hit (to).

**mashed bones**: then she would put the mashed bones in (the pot) *âukitsapikinau*.

**mashed cherries** *paksinikimâni* in.

**massacre** (to) v. slaughter (to).

**mat** (to make a thick): then they would make a thick mat *itâspiksisomâiau*.

**match** to make fire with *istsimmâtsis* in., pl. *istsimmâtsists*; we did not have any matches *nimâttsimatsixpinan*.

**matter** (to be the): what is the matter with him *kaiiuatsiks, kaiiua*; what is the matter with you *kitâikixpa, kitsikixpa*; what is the matter with the lodges *kaiôpa moyists*; there is nothing the matter *matsikiua*; there is nothing (the matter to prevent) that I shall die now in the morning *matsikiua, annôxk ksiskuniâutuniixk nitâkoxkuini*; there will be nothing the matter with me *nimâtaksikixpa* (that is: I shall not be harmed); I wonder



what will be the matter with these old women (what they will be doing) *áikiuaxtau amóksi kipitákeks*; what will be the matter with him (what is he doing) *áikiuaxtauts*; what will be the matter with her (what she may be doing) *áikiuaxtautsiks*; what will be the matter with him (what will he do) *áksikiuaxtauts*; (I wonder) whether there is nothing the matter with him *mátsikiuaxtautsiks*; there will be nothing the matter with his eyes *matákožkaikiua oópsspiks*; there is nothing the matter with us *mátožkoikix-pinan*. — Cf. care for (to), want (to), what (interrogative).

**matter** (pus) *matsisui* in., pl. *matsisists*. — Cf. suppurate (to).

**mattress** = tick?

**May** *anauotsítaisaisuiópokskožpi* (in.) (when-the-leaves-come-out).

**meadow** *otsimmoko*, *otsimmokui*, *otsimmokuyi* in., pl. *otsimmokuists*.

**meal** *ókapayini* in. (raw meal). — V. also bread, flour.

**mean** (to be) v. wicked (to be).

**measles** *ekotsápiksini* in. (red skin-eruption, red small-pox).

**measure** (to) (of cloth): I measure him *nításinau*, he measures him *ásiniu*; I measure it *nításinixp*, he measures it *ásinim*.

**measure** (to) (of length): I measure *nításkskaki*, he measures *áskskakiu*; I measure him *nításkskoau*, he measures him *áskskoyiu*; I measure it *nításkskoixp*, he measures it *áskskoim*.

**measure** (to) (with a vessel): I measure *nítútaki*, he measures *útakiu*; I measure it *nítútakatožp*, he measures it *útakatom*.

**meat** *iksisakō* in., pl. *iksisakuists*; my meat *nitóksisakom*.

**meat from a carcass** (to bring): I bring the meat from a carcass *nítapótsi*, *nítótapótsi*, he brings the meat from a carcass *ápótsiu*, *áutapótsiu*; that man bringing the meat from a carcass *omá ninau ápotsiua*.

**meat from a carcass** (to come home with the): I come home with the meat *nítaxkyápapótsi*, he comes home with the meat *axkyápapótsiu*.

**meat from a carcass** (the horses that carry the) *apótsópiks* an. pl.; then his wife would just take all the horses that carried the meat from the carcass to her father's lodge *otožkéman omiksi itapótsópiks áistamážkanaitapiipinai únni okóai*.

**meat from a carcass** (pieces of): my pieces of meat from a carcass *nítá-potsists*.

**meat given to parents-in-law**: the meat he gives to his parents-in-law *otaxkóskan*. — Cf. stretch out one's hands (to).

**meddlesome** (to be): he is meddlesome *saváxpistsápsiu*.

**medicine** v. drug.

**medicine-bag** *saámiskinětsimāni* in., pl. *saámiskinětsimānists*.

**medicine-lodge** *ókāni* in.

**medicine-lodge** (to have the): he has the medicine-lodge *áukau*, *ikáu*; where to have the medicine-lodge *māžkitókaxp*; the Peigans had done having the medicine-lodge *áiksistókau omá Pekániua*.

**medicine-lodge-makers** (the woman that gives the medicine-lodge and her husband) *ikáiks* an. pl.

**medicine-man** *natósi (ua), nató'si (ua)* an., pl. *natósiks, nató'siks*. — *natoápinau* an., pl. *natoápinaiks*. — Cf. *holy*.

**medicine-man** (to act as) : I act as medicine-man *nitáitoixkâsi*.

**medicine-necklace** *natoápožkini* in.

**medicine-pipe** *nâimskaykuiinnimâni* in., pl. *nâimskaykuiinnimânists*. — *ninâimskaykuiinnimâni* in., pl. *ninâimskaykuiinnimânists (?)*.

**medicine-pipe dance** *nâimskaipaskan* in.

**medicine-pipe-owner** : because they were all medicine-pipe-owners *kanâi-naimskâni*.

**medicine-power** : his medicine-power *otátosini*; he had great medicine-power in war *iikátosatom auaykáutsiisini*. — Cf. *magic*.

**medicine-power** (having) v. *holy*.

**medicine-song** *nátotiinaisini* in., pl. *nátotiinaisists*; my medicine-song *nitátotiinaisini*.

**medicine-song** (to sing a) v. *sing and pray (to)*.

**meditate** (to) : I meditate *nitápaitsixt*, he meditates *ápaitsixtau*.

**medlark** *sožksisimistâu (a)* an., pl. *sožksisimistâiks* (we mistrust *sož-*; perhaps *sois-?*).

**meek** v. *gentle*.

**meet** (to) : they meet *áutátšiau*, they who met *itátšiks*; then he met (him) *aitotátšiu* : I meet him *nitáutatsimau*, he meets him *áutatsimiu*; then they met them *áitotatsimiau*; then he met him *itótatauatsimiau*.

**meet** (to go back to) : he then went back to meet them *itsitápiposkôaiks*.

**meet a person** (to) : if you meet any person *kuitapiménikiaki*.

**meeting** (to have a) : they will have a meeting between themselves *ákomôipioššiau*.

**melt** (to) : as he ran, this snow was melting really *manistápokskâspi, amôia kóniskuyi nitápáistsitsiu*. — I melt it *nitsikoxsixp*, he melts it *saiikoxsim*. — Cf. *liquid* (to make).

**melt away** (to) : it melts away *istsitsiu*, then it melted away *itsistsitsiu*.

**melt fat** (to) : he melts fat *ážpóžsimau, ixpóžsimau*.

**men** (collective) *únnasina, únnaisina* an.

**mend** (to) : I mend *nitáipsaki*, he mends *áipsakiu*; I mend it *nitáipsixp*, he mends it *áipsim*; I mend it for him *nitáipsomoau*, he mends it for him *áipsomoyiu*. — I can mend it *nitákokótatsixp*, he can mend it *ákokótatsim*; what can mend (your scar) *akoxkótatsimi*.

**merry** v. *pleased (to be)*.

**messenger** (to send a) : and the people there then sent a messenger *ki omâma matápiuam itótožkâtau*.

**metal** *mikskim* an., pl. *mikskimiks*.

**metal kettle** *mikskimoxk* an.

**middle** (in the) *tátsikaytsi, tátsikaytsi; tatsik- (tatsiki-), tatsik- (tatsiki-)*; there in the middle of a lake *omim ômayksikimiu tátsikaytsim*; he swam with (him) to the middle (of the river) *áupixtatsikiotsimaie*; they were in the middle (had moved to the middle) of the ice *áixtatsikistotsixtsimiau*



*amói kokotúgi*: when we were through dinner (prop.: when we had done eating in the middle, viz. of the day) *táiksiststatsikyoyisinan*. — *sitokóytsi*; *sitok-* (*sitoks-*): then he (4 p.) sat in the middle of the camp *itsitsitokopiin*: they (an.) then were lying inside (prop.: in the middle) of (the rock) *itsitokaixtsiiaiks*. — *kitáytsi*. — Cf. all over the camp, among, between.

**middle** (right in the) *mokámixtatsikaytsi*.

**middle** (to the) v. **middle** (in the).

**middle one** (the) *tátsikayta*.

**midnight** *tátsiksistokui in*.

**Milky Way** *Makúioysokò, Makúioysokúi, Makúioysokugi in*. (Wolf-road; there occur also forms without *m-*: *Akiúoysoko*, etc.).

**mind** (out of one's): then he will be out of his mind *ákitsauatokàkiu*: that is why he is out of his mind *ixtsáuatokakiaie*. — Cf. **right mind** (to have one's) and v. also **crazy**.

**mind** (to): let us mind what our father said *áykanistsitoàii kinnuna otànixpi*. *áykanistsitoa kinnuna otànixpi*: you did not mind it *kimátanistseixsipa*. — she did not mind them (an.) at all *mátoxtaikiuatsiksaiks*. — we do not mind them any more *nitáisksauatainàpimanàniau*.

**mine** *nitsinàn*.

**mink** *siékaii (ua) an., pl. siékaiiks*.

**minute** *isksinétakisin in., pl. isksinétakisists*: one minute *nitókskai isksinétakisin*: three minutes *niuókskusksetakisin*: ten minutes *kepúsksksinitaksi*.

**mirth** v. **pleasure**.

**mis-cut** v. **slip-cut**.

**mission-house** *natoápoyis in., pl. natoápoyists* (holy lodge). — Cf. **church**.

**mis-step** (to make a): then he made a mis-step *itsistsiksikskimàie*.

**mistake** (by) v. **false**.

**mistake** (to make a) (in doing something): I make a mistake *nitsipaytsanistsi*, he makes a mistake *paytsánistsiu*. — that was another mistake he made for himself *mátsitsipaytsistotóysiu*. — and that was another mistake he made *kénnyaie mátanistsipaytsäpsiu*.

**mistake** (to make a) (in speaking): I make a mistake *nitsipaytsani*, he makes a mistake *paytsániiu*.

**mitten** *átsètsi an., pl. átsètsiks*: my mitten *nótsètsi*.

**mix up with** (to): she mixed it up with the skimmed grease *ki omim imsíkanim ixpitásokakimaie*.

**mix with** (to): I mix it with *nitoxtóxtóxp*, he mixes it with *ixpoxtóm*: pemmican mixed with medicine that he might love her *omí mókàkin, ixpoxtóxp saámí, móxtakomimüxpiaie*.

**mixed up with** (to be): now we were mixed up with them *annózk nitáupokasokópimanàniau*.

**moccasin** *matsikin in., pl. matsikists*. — *nitsitsikin in., pl. nitsitsikists* (real

moccasin). — *-itsikin-, -itsiki-, -itsin-*: then they began to have moccasins *itomâtapitsikiniau*; he makes moccasins *âitsikixkau*; then we began to put on other moccasins *itâpaisauâkstsitsikiöp*; they had done putting on their moccasins *âiksistâkstsitsikiau*; he makes moccasins *âuaitsinimau*; make me a pair of scabby moccasins *noḡkitâpikanitsinomokit*.

**moccasins** (to have): then they began to have moccasins *itomâtapitsikiniau*.

**moccasins** (to have for): they had (the hide around) the gamble-joint of the buffalo for moccasins *eini ôkskstsékazpi ânnistsiaie âitsikinatôm*.

**moccasins** (to make): he makes moccasins *âpastotakiuaititsikiu*; I make moccasins *nitâitsikixk*, he makes moccasins *âitsikixkau*; I make moccasins *nitâitsinim*, he makes moccasins *âitsinimau*; I make moccasins for him *nitâitsinomoau*, he makes moccasins for him *âitsinomoyiu*.

**moccasins** (to patch) v. patch moccasins (to).

**moccasins** (to put on): then we began to put on other moccasins *itâpaisauâkstsitsikiöp*; they had done putting on their moccasins *âiksistâkstsitsikiau*. — Cf. put on one's feet (to).

**moccasins** (to take off): finally she (4 p.) took her moccasins off *nânauâḡkoâpstsitsikinâiinai*.

**moisten** (to) (by touching with the wet hand): I moisten it *nitâiipistotsixp*, he moistens it *âiipistotsim*. — Cf. wet (to).

**molar tooth** *âkôkinisi* in., pl. *âkôkinisists*.

**mole** *istâḡtsikainaiskinau* an., pl. *istâḡtsikainaiskinaiks*.

**moment** (just for a) v. just for a moment.

**monday** *sikâtoîiksistsikui* in. (holy-day-past).

**money** *ixtâḡpumâupi* an., pl. *ixtâḡpumâupiks* (which-we-buy-with).

**monkey** *émapitsi (ua)* an., pl. *émapitsiks*.

**month** *natôsi (ua)* an., pl. *natôsiks*. — Cf. moon.

**moon** *natôsi (ua)*, *natô'si (ua)*, pl. *natôsiks*, *natô'siks*. — *kêsûm* an. — *kokûmikêsûm* an. — Cf. holy and sun.

**moon-song** *kesuminixksini* in., pl. *kesuminixksists*.

**moose** *sikixtsisô (a)* an., pl. *sikixtsisôiks*.

**moose-buck** *sikixtsisûistamik (a)* an., pl. *sikixtsisûistamikiks*.

**more** *otsitsk-* (*itsitsk-*) (prefix of the comparative).

**morning** *ksiskuniâutuni* in. — it is morning *apinako*; finally it was morning *nânauâupinako*. — Cf. daylight.

**morning** (during the) *ksiskuniâutunisi*.

**morning** (every) *ânnistapinâkuists* (*ânistapinâkuists*).

**morning** (to have): the people will have morning from (it) *matâpiua âkoḡtsitauapinakumiu*; then we have morning *nitsitauapinakûmixpinan*; that you may be close by in the morning (prop.: that you may have morning close by) *kâḡkitotsâpinakumis*.

**morning** (in the) *apinâkuyi*, *apinâkus*. — Cf. to-morrow.

**morning** (next) *matâpinakuyi*, *atâpinakuyi*.

**morning** (towards) *âumatapiapinâko*.



**Morning-star** *ipisôaxs* an.; False-morning-star *paɣtsôpisôaxs* an.

**mosquito** *istsikinisoisksisi* (ua) an., pl. *istsikinisoisksisiks*.

**most** *istoɣkanâi-* (prefix of the superlative; also only *kanai-*).

**moth** v. butterfly.

**mother** an.: my mother *niksista* (voc. also *na'á, na'áiau*), pl. *niksistaiks*; his (her) mother *oksistsi*, pl. *oksistsiks*.

**mother** (to have a): I have a mother *nitoksistsi*, he has a mother *iksis-tsiu, -oksistsiu*.

**mother-in-law** v. parent-in-law.

**mount a horse** (to): I mount *nitâmiopi, nitâmiâupi*, he mounts *âmiopiu, âmiâupiu*; I mount him *nitâmiâupatau*, he mounts him *amiâupatsiu*. — I mount *nitôtamiâupi*, he mounts *ôtamiâupiu*. — I mount *nitamiôpauani*, he mounts *amiôpauaniu*. — I mount *nitamiâɣpauani*, he mounts *amiâɣpauaniu*. — Cf. sit in sight (to), sit up (to).

**mountain** *mistâki, mistâk* in., pl. *mistâkists*.

**mountain-lion** *ômaykatâio* (a) an., pl. *ômaykatâioiks* (big bob-cat).

**mountain-lodge** *mistâksikokâup* in.

**mountain-ridge** v. ridge.

**mountain-sheep** *mistâksômaykixkina* an., pl. *mistâksômaykixkinaiks*; also = sheep.

**mountain-squirrel** *mistsiatsêkau* (a) an., pl. *mistsiatsêkaiks*.

**mourn** (to): I mourn *nitâuyesi*, he mourns *âuyesin*.

**mouse** *kâinaiskina* an., pl. *kâinaiskinaiks*.

**mouse-coloured horse** *kâinaiskinokûyi* (ua) an., pl. *kâinaiskinokûyiks* (mouse-haired). — *sikoâsii* (ua) an., pl. *sikoâsiiks*.

**moustache**: he has a moustache *imoiôyiu*.

**mouth** *maâuyi* an. or in. ?; -*uyi-* (*oyi-*): he had a hairy mouth (a moustache) *imoiôyiu*; Rough-mouth people *itsstôyiks*; he lay with only his mouth sticking out *kâkoɣtanatsâuyixtsiu*; then they would all have white mouths from (it) *âitoɣtsikitâuyakiôpiâu*; he sat with grease all over his mouth *nitûɣksaskioîpiu*; that he must tie the mouths of all of them up *kanâipotoiepistaxs*; he split our mouths wider *nitâisutsiskoyinokinân*; they pull their mouths crooked *âiâmoyiniauaiks*.

**move** (to): I move *nitâpâɣpauani*, he moves *âpâɣpauaniu*. — that one is moving *âuauâtsinum omâɣk*; therefore he does not move *ixtsâuauatstsiua*; she (4 p.) did not move at all *mâtsikakauatstsiuatsiksinaî, mâtauatstsiuatsiksinaî*; the second time (he shot) they did not seem to be moving *nâtokai mâtsikakitauatamiuatsaiks*; he could not move *mâtsikakoɣkotauat-sipuyiuatsiks*; do not move from this place where we stand *annô itâipuyôpi pinoatâtot*.

**move about** (to): after a long while they did not hear her move about *âisamo itsâuatsitsipimiauaie*.

**move about** (to) (in a sitting position): then I saw (that rock) that it moved about *nitsitsinoain, otâuâtaupis*.

**move across (to)** : we shall move across *ákopatotsop*, he could not move across *mátotxkotopátotsiua*. — Cf. **cross (to)**.

**move and camp about (to)** : he moves and camps about *ápauauatotsiu*.

**move back (to)** : he moves back *-oxso* ; then (the buffalo) moved back *itāyso*.

**move camp (to)** : I move camp *nitāuki*, he moves camp *áukiu*. — I move camp *nitopaki*, he moves camp *ipakiu*, *-opakiu*, *ápakiu* ; we shall move camp *ákopakiop* ; it does not matter, move (anyhow) *matsikiu*, *apákiit* ; (the tribe) moved from where they had camped a long time *otsitsisamokúnaiixpi ipakiskixtsim*. — he moves camp *istótsiu*, he moves camp to it *istótsixkim*.

**move camp about (to)** : (the tribe) would move camp about there just a little *áikakitomautapauāukiu*. — they did not move camp about again *mátatapistotsiuaiks* ; but now this time I was moving about in the mountains *ki annóxk ámoxk mistákists nitsitápauauatots* ; in summer (the people) moved about *nepúsi nitápauauatótsiu* ; then (the people) moved about that way, where there were many buffalo *itāxpokyapauauatotsiu*, *eini ómoxtapakaiēpi*.

**move camp about (to make)** : and from that time he made the ancient Peigans move camp about (that means: he was their leader while they were moving) *ki ánnimaie itápauauatotsipiu ákai-Pekáni*.

**move camp around (to)** : then (the people) moved around *itaksistotsiu*.

**move camp away (to)** : these Peigans moved away from there *amó Pekániu aístapistótsiu* ; in the same way they would move away to the mountains *nitúyi mistákists istapistotsiau* ; then (the tribe) moved away from it again *áistamatsistapistótsixkimaie*.

**move camp back (to)** : we then moved camp back again *nimátsitsksistotsipinan* ; that we should move back *áykitsksistotsòs* ; that these Peigans can move back *annóma Pekániua áykitsksistotsiua*. — he (4 p.) then moved camp back again *mátsitskitokekaiinai* ; let them come back and camp again in their old camp-grounds *ómápists matsitsksapokekays* ; then they all came back and camped in their old camp-grounds *itaxkánaiiixsapokekau ómápists*.

**move camp down (to)** : then (the tribe) moved down (to the lower country) *itánistotsiu* ; then they all began to hurry that they might move down (to the lower country) *itāxkanaunétakiu*, *māxksinistòts* (the text has : *māxksinistòts*) ; then (the people) moved down on the other side of the Wide Gap *Soxksikáixkimikuyi itautaministotsiu*.

**move camp down the river (to)** : then we again moved back down the river *nisótamatsksinapistotspinan*.

**move camp down to the river (to)** : then (the people) would move down (to the river) *itáiksisapistotsiu* ; we shall move down (to Milk River) *ákit-siksisapistotsop*.

**move camp far (to)** : he moves camp far *áipistotsiu*.

**move camp homeward (to)** : then we moved camp homeward *nitsitaxkyāpistotspinan*.



**move camp separately (to):** then (the people) would move camp separately (by bands) *itauânistsistsiu*.

**move camp this way (to):** then (the people) would move camp this way *âistamipoysapistotsiu*; (the people) were moving this way to Buffalo Lip *itapâipoysapistotsiu Einiôtonisi*; when (the people) moved again this way *omâtsipoysapistotsini*.

**move camp to (to):** he moves camp to *âitapistotsiu*, *itapistotsiu*; then (the people) would move camp to the Cypress Hills *Aiixkimikuyi itâutsistotsiu*; the Round Forest, that was the place they moved camp to *Itakitsoaskuyiu ânnixkaie ixtauâuatotsiu*.

**move camp to the prairie (to):** I move camp to the prairie *nitâitsksistotsi*, he moves camp to the prairie *âitsksistotsiu*.

**move camp towards (to) v. move camp to (to).**

**move camp and turn back (to):** (the people) would move camp to the Big Sandhills and then turn back *Ômaykspatsikuyi, ânniaie ixtauâksistotsiu*; (the people) turned back and moved up to Rotten Willow Wood *itapâuamiâksistotsiu Aukâipotâskuyi*.

**move camp up the river (to):** I move camp up the river *nitâmistotsi*, he moves camp up the river *âmistotsiu*; I move camp up the river *nitamitsistotsi*, he moves camp up the river *amitsistotsiu*; we shall move camp up the river to Woman's-point *âkamitsistotsixtisp Âkekoksistakskuyi*.

**move faster (to) (in a sitting position):** I touched him with my ramrod, and then he moved faster *nitstâxtsimâtsis nimoxtsitsiksiskaxkoau, ki itsi-kamaupiu*.

**move one's foot (to):** I move my foot *nitâpaikâpiks*, he moves his foot *âpaikâpiksui*; then she (4 p.) suddenly moved her feet *itâmisaukauatsikâpiksinai*.

**move sitting (to):** then she (4 p.) could move only sitting *sotâmikakitâpauaupinai*.

**move to the middle (to):** they had moved to the middle of the ice *âixtatsikistotsixtsimiau amôî kokotûyi*.

**move one's toes (to):** I move my toes *nitâpasistsiniâpiks*, he moves his toes *âpasistsiniâpiksui*.

**moving beings:** all the moving beings *ixkanâuauatsinima*.

**mow (to) v. reap (to).**

**mowing-machine** *ixtâipoxyâkiôpi* (gender?).

**much v. many and cf. far.**

**much (very) v. very.**

**muddy place** *paksikaxkô* in., pl. *paksikaxkuists*.

**mule** *ômaykstôki* (ua) an., pl. *ômaykstôkiks* (big-ears).

**murderer** (who is in the habit of killing persons) *inikieptsi* (ua) an. —

Cf. kill (to).

**muscle v. sinew.**

**muscle of buffalo-leg:** one of the muscles of buffalo-legs *tokskâmi omiksi oxkinâiks*; two muscles of buffalo-legs *nâtokami oxkinâi*.

music *ninixkisini* in.

musk-rat *misoɣpski* (ua) an., pl. *misoɣpskiks*; *misoɣpski-*, *-isoɣpski-*: I trap a musk-rat (musk-rats) *nitsisoɣpskyekiaki*.

my *ni-*, *nit-*, *nits-*, *n-*, *no-* (instead of *nit-*, *nits-* we often hear *t-*, *ts-*).

myself *nistóakauk*.



## N.

**nail** v. finger-nail.

**nail** (iron) *ixtáiksistoksiakiopi* an., pl. *ixtáiksistoksiakiopiks*.

**nail** (to): I nail *nitáiksistoksaki*, he nails *áiksistoksakiu*: I nail it *nitáiksistoksixp*, he nails it *áiksistoksim*. — I nail it *nitáistaixp*.

**naked**: he was just naked *káksistomiu* (*káksistumiu*) (he just had a body).

**naked** (to walk about): he is walking about without any clothes (speaking, e.g., about a child) *autamepáksapauauaykau*.

**name** *ninixkásim* in., pl. *ninixkásimists*; my name *nitsinixkásim*.

**name** (to) v. call by name (to).

**narrow**: is narrow *apótsiu*. — Cf. tight.

**navel** *mótoyis* in.

**near** *aistóxtsi*; *aist-* (*aists-*): (a herd of buffalo) is running near *áuaistsiksisau*; let us make a charge on them when they are near *áxkaistsai-piskoxtóaiiks*; is near *áiistsiu*, *áistsiu* (*áiststsiu*). — *otsátóxtsi* (*otsátóxtsi*), *otsat-*: is near *otsátstsiu*, *áutsatstsiu*; he is very near *áikotsatò*; where the buffalo would be the nearest *eini ómoxtapautsatsixp*; (the war-party) came near the camp *áutsatoxkim moyists*. — *ot-* (*ots-*), *aut-* (*auts-*), *oto-* (*otoi-*): he (4 p.) was walking near (him) *itótauauaykáini*; he sat near (it) *itotáupiuai*; near whom he sat *otsitautopixp*; why do you just stand near them *kimaukstamitáutsipuyisks*; then they all stood near (them) *stámitáx-kánautsipüyua*. — Cf. close, close by, near by.

**near** (to come): I come near *nitaistò*, he comes near *áistò*; I come near him *nitáistoxtóau*, he comes near him *áistoxtóyiu*; he keeps on getting nearer to us *áikaistapoáistoxtókoiu*; I come near it *nitáistoxtkixp*, he comes near it *áistoxtkim*. — I come near him *nitótsatoxtóau*, *nitáutsatoxtóau*, he comes near him *áutsatoxtóyiu*; I come near it *nitótsatoxtkixp*, *nitáutsatoxtkixp*, he comes near it *áutsatoxtkim*. — (the people) were already near (the places), where the fowl changed their feathers *ákaisauoxtsoxtkim*, *piksiks otsitsipoxkspi*. — I come near *nitáistauauayk*, he comes near *áistauauaykau*; and they saw that they were coming near *ki itsinóyiauaiks otáistauauayk-ániiaiks*.

**near** (pretty) (interjection) *há'áiàm*, *á'áiomà*.

**near by** *otsátóxtsi* (*otsátóxtsi*). — near by he is camped *ámistomàuk itaukúnaiiu*; he (4 p.) was near by *ámistoiáukinai*. — Cf. close, close by, near.

**nearly** *ak-* (*aks-*): it was nearly night *áksikoko*; he was nearly taking him *itákotoyiuaie*. — *autamak-* (*autamaks-*): we have nearly done dancing *ántamaksistsipaskàup*; he was nearly diving across *autamákopamistáiiua*; we are nearly smothered from smoke *tàutamáksipuxsòixpinan*; I nearly do

not see you any more *kitāutamsauatāksino*. — *aitamak-*: they were nearly frozen in the water *aitamakitsuyinipitsiau*. — *aumat-* (*aumats-*), *omat-* (*omats-*): they nearly got up (they were going to get up) *āumatsipuāuyaiks*; that is why he nearly catches me (that is why he is going to catch me) *nimoxtomatāinok*; then she (4 p.) was nearly breaking it *āitomatasiniminai*. — *imat-* (*imats-*): he nearly shot him (viz. the prairie-chicken) *imatsisotoyiu*; they (an.) were nearly all bad *imātāḡkanaisópokokāpsiau*; he was nearly drowned *imātsinetsiu*; he stabbed him nearly in the heart *imatātsistsinimaie ūskitsipaḡpi*. — Cf. about to, begin (to), going to, start (to), usually.

neck *moḡkokini* in., pl. *moḡkokists*; -*okini*.

neck (round the) *ixkin-* (-*oḡkin-*), *ixki-* (-*oḡki-*), *kin-*: he then put them (an.) round her neck *itoḡkinniuais*; he also put some round his neck *mātoḡtoḡkinniu*; they also put sleigh-bells round their necks *saāitsikoḡkiniks mātoḡkinioḡsatsiauais*; she put it round her neck *itsitsapoḡḡyākiaie*. — Cf. necklace.

neck (to wear round the): I wear him round my neck *nitoḡkinnatau*, he wears him round his neck *ixkinnatsiu*; I wear it round my neck *nitoḡkinna-toḡp*, he wears it round his neck *ixkinnatom*; he then wore him round his neck *tāmatsistoḡkinatsiuais*.

necklace: his necklace *oḡkini* in.; a rope of raw-hide was round her neck (was her necklace) *otokyāpokoais oḡkini*. — Cf. neck (round the), and neck (to wear round the).

need (to): the bulls that they needed *stāmikiks omoḡtāksisitapiḡpi*.

needle *atāniāuksis* an., pl. *atāniāuksiks*.

negro *siksāpikoān* an., pl. *siksāpikoaiks*.

negro woman *siksāpiāke* (ua) an., pl. *siksāpiākeks*.

neigh (to) v. sound (to utter a).

nephew (a man's) = brother (a man's younger).

nephew (a woman's) = brother or sister (a woman's younger).

nest *oyis* in., pl. *oyists*.

nether part of back (used of animals) in.? : the nether part of my back *nōpaāua*, the nether part of his back *ōpaāua*.

never *matsino-*, *mataino-* (prop.: not for a long time): she (4 p.) never got up any more *matatsinoaipuauatsiksina*; he would never talk *matāinauapuyiuaitsiks*. — Cf. not and also finally, long.

nevertheless v. notwithstanding.

new: is new *mānisiu* an., *maniu* in.; *man-*: the new pieces *manótapōtsists*; the new-grown-up people *manākitapiua*; he has a new lodge *mānokimiua*. — Cf. recently and young.

new bed *manóksin* in., pl. *manóksists*.

new bucket *mānōḡk* an., pl. *mānōḡkiks*.

new home: that was their new home *omīma omānaukoauaima*.

new husband an.: her new husband *omānnōmi*.

new lodge: he has a new lodge *mānokimiua*. — Cf. new home.



**new moon** (it is) *âinakûyimi natós* (the moon is in sight).

**new way of dressing** (who has a) : those that had a new way of dressing *omîksisk manatâxkâpinâusiks*.

**new-born child** *manipôka* (ua) an., pl. *manipôkaiks*.

**newly** v. recently and cf. new.

**new-married** (to be) (of a man) : he is new-married *mánoxkêmiu*.

**news** (to tell the) : I tell the news *nitâiitsiniki*, he tells the news *âiitsinikiu* ; I tell him the news *nitâiitsinikoau*, he tells him the news *âiitsinikoyiu* ; I tell the news about him *nitâiitsinikatau*, he tells the news about him *âiitsinikatsiu* ; he (4 p.) was telling the news about her *otâitsinikâk* ; I tell the news about him *nitâiitsinikâupatau*, he tells the news about him *âiitsinikâupatsiu* ; I tell the news about it *nitâiitsinikatoxp*, he tells the news about it *âiitsinikatôm*. — Cf. *coups* (to count).

**news** (telling the) *atsinîksini* in.

**new-year** *sinâuiskitakiômazkatoûksistsikûi* in. (prop. : kissing-big-holy-day), *sinâuiskitakiatoûksistsikûi* in. (prop. : kissing-holy-day).

**next day** v. day (next).

**next morning** *apinâkuyi*.

**next night** v. night (next).

**Nez-Percé** -*kumonuitapi*- (-*kumanoitapi*-).

**Nez-Percé** (to speak) : I speak Nez-Percé *nitâxkumonuitapepuyi*, he speaks Nez-Percé *âxkumonuitapepuyiu*.

**Nez-Percé Indian** *Kûmonuitapikoân* an., pl. *Kûmonuitapikoaiks*.

**Nez-Percé tribe** *Kûmonuitapi* (ua) an. (dark-blue people).

**Nez-Percé woman** *Kûmonuitapiâke* (ua) an., pl. *Kûmonuitapiâkeks*.

**nice** v. pretty.

**nice** (to the taste) v. sweet.

**nice-looking** : he is nice-looking *soksinâm* an., it is nice-looking *soksinâtsiu* in. — Cf. pretty.

**nickel** *nisitânauksi* an., pl. *nisitânauksiks* (five-halves).

**niece** (a woman's) = brother or sister (a woman's).

**night** *kokô*, *kokûi*, *kokûyi* in., pl. *kokuists* ; it is night *âikoko*.

**night** (all) *ômazkaikokûyi*.

**night** (coming) *âiâksikôkuixk*.

**night** (during the) *kokûsi*. — *sipi*- (*sepi*-) : he went in the night to get a drink *itsipioisimiu* ; they started during the night *âisepiomatôiau*. — *pan*-, *paian*- (*aipan*- is also met with) : come (pl.) very early (prop. : when it is still night) *nitsipanautox* ; go (pl.) before day-light (prop. : when it is still night) on high *panâuamisôk* ; they were running all the night *paiânnauapiksiau* ; they traveled all the night *paiânnauatôiau*.

**night** (every) v. every-night.

**night** (late in the) : it was late in the night *âisamikôkô*.

**night** (to lay over) : the women laid bull-berries over night (that means : kept bull-berries through winter) *âkéks âipannixtsii miksinitsimiks*.

**night** (next) *matsîkokuyi*.

**night-hawk** *pistô* (a) an., pl. *pistóiks*.

**nightmare**: then I got the nightmare *nitsitonóŋkyoko*; and that way really was my nightmare *ki ánniaie nitsiu nitsinoŋkyokoyi*.

**nine** *pixkso* (simple form), *pixksi* an., *pixksóyi* in.; *pixksi-*, *pixkso-*, *pixks-*; there are nine *pixksiau* an., *pixksóiau* in.; nine persons *pixkséta-piau*; it is nine days *áipixksoniu*; he is nine years old *áipixksostuyimiu*; nine times *pixksóyi*; I did it nine times *nitsipixksànistsi*; it costs nine dollars *pixksóixtsau*, *pixksóisopoksixtsau* an., *pixksóŋtoŋp*, *pixksóisopok-sóŋtoŋp* in.; nine to each *manistsipixkspi* an., *manistsipixksoŋpi* in., *kan-áipixksi* an., *kanáipixksoyi* in.; nine lodges to each *kanáipixksitoyis*.

**nine hundred** *pixkséképippo* (simple form), *pixkséképippi* an., *pixksékè-pippoyi* in.

**nineteen** *pixksékoputo* (simple form), *pixksékoputsi* an., *pixksékoputoyi* in.; it is nineteen days *áipixksekoputoni*; he is nineteen years old *áipixksekoputostuyimiu*.

**nineteenth** *ómoŋtsipixksekoputoŋpi*.

**ninetieth** *ómoŋtsipixksippoŋpi*.

**ninety** *pixksippo* (simple form); *pixksippi* an., *pixksippoyi* in.; ninety persons *pixksétapiau*; it is ninety days *pixksipponiu*; he is ninety years old *áipixksippostuyimiu*; it costs ninety dollars *pixksippoixtsau*, *pixksippoisopoksixtsau* an., *pixksippoŋtoŋp*, *pixksippoisopoksóŋtoŋp* in.

**ninth** *ómoŋtsipixksoŋpi*.

**no** *sá*.

**no more** (not any more) v. *any more*.

**nobody**: there was nobody *mátsitapiskò*; there was nobody any more in the lodges *akauāŋkanisauàtapiskò moyists*. — Cf. *none*.

**noise** (noun) v. *sound*.

**noise** (to make a): I make a noise *nitsistsikini*, *nitsistsékini*, he makes a noise *istsikiniu*, *istsékiniu*; that (the Sioux) made noise *otáistsékinsaie*; I make noise about him *nitsistsikiniskoŋtoau*, he makes noise about him *istsikiniskoŋtoyi*. — Cf. *sound* (to utter a).

**noise by hitting** (to make): they make noise by hitting the lodge-poles *mánistámiks ápastòkiiuàiks*.

**noise with the feet** (to make) *istok-*: let us go and make noise with our feet *ákotoistóksiskimaup*; where he used to make noise with his feet *otsitaistóksiskimaŋpi*. — Cf. *drumming*, *run off with noise* (to).

**none**: there are none *mátsitstixpa*, *mátsitstixpats*. — Cf. *nobody*, *nothing*.

**noon** *tátsikaiksistsikù*, *tátsikyaiksistsikù* in.

**noon** (it is) *áitátsikaiksistsikò*, *áitátsikyaiksistsikò*; it was nearly noon *autamákixtátsikaiksistsikò*. — *áumaixtsiu* (*ómaixtsiu*) *natósi* (no more used).

**north** *ápatoŋsoŋtsi*; *ápatoŋs-*: he was looking north *ápatoŋsáisapiu*.

**north** (to go): he goes north *ápatoŋsò*.

**northward** v. *north*.



**nose** *moxksis* in. pl. *moxksisists*; -*ani*-, -*ksis*-: he cuts off his (another person's nose) *kāḡkanitsiu*; Nose-cut-already-off (a woman's name) *Īkaikaykani* (ua); Has-nose-woman (a woman's name) *Nāḡkāḡksisake* (ua).

**nostrils** *mópēkinanists* in. pl.

**not mat-** (*mats*-): he was not known *mātoḡkuskusinoāuats*; they did not go far for picking berries *matsipioṭoisuaiks*; I do not carry them (an.) *nimātoḡpatauaiksau*; I do not know it *nimātsksinixpāts*; you do not sleep yet *kimātomaiokaḡpa*. — *sai*-, *sau*-: if we do not bite *saisikstakināniki*; when she did not come *otāisauōtoḡs*; then they were not afraid of them any more *itsāuatstunnoyiāuaiks*; if I do not come (back) *aisauāuotōieniki*. — *stai*-, *stau*-: that I may not bite *nāḡkstaiksikstakisi*. — *kat*-, *katai*-, *katau*- (also used interrogatively): No-really-good (name of a man) *Katāiitaḡsi* (ua); the not-married man *omā katāukemiua*; he who does not pity you *kikātaikimoka*; those (in.) that you did not vomit up *kikātaukitskatāḡpists*; is he used to tell *kātauaniuaṭs*; did you see me *kikātainokixpa*.

**not** (prohibitive) v. do not.

**not long ago** (of) (lit.: near-former) *aistsikai*-: the Peigans of not long ago *aistsikai-Pekāniua*.

**notches**: as if there were notches cut in them (in.) *ānni iksiksiixpi*.

**notches** (to make): then he made notches in them (in.) *itāksiksimaiṭs*.

**nothing**: there is nothing *mātsitṭsixpa*, *mātsitṭsixpats*.

**nothing** (for) *ksistapi*, *ksistōḡtsi*; *ksist*- (*ksists*-), *kaiist*- (*kaiists*-): he is throwing stones at me for nothing *nitsiksistōḡtauaiaikiok ōḡkotokists*. — *ksistui*- (*kaiistui*-): the horse is standing for nothing (that means: without use) *ponokāmita kaiistuitapuyiu*. — *ksistap*-, *kaiistap* -: he is whipping his dog for nothing *otōmitām kaiistāpṭsipisuaie*; he was running away for nothing *kaiistāpistapomaykau*. — Cf. random (at) and false.

**notwithstanding** *misk*- (*misks*-), -*isk*- (*isks*-): they moved camp notwithstanding (the cold) *miskāistamopakiau*; he then rolled (the gambling-wheel) eastward notwithstanding *miskitsinapinakatsuaie*. — *misksk* -: nevertheless (notwithstanding) she spat down at him *miskitsininisokotāiixk*. — Cf. all the same, in spite, instead.

**November** *stātōsi* (ua) an. (winter-moon).

**now** *ānnōḡk*; *annoḡk* -: now let them all come in *annoḡkanāipis*; now take from them *annoḡtōtakitāu*. — *annauk*- (*nauk*-): now they all came out (of their holes) *nāukitaykānaisaksiau*. — *anni* -: let them bite (they must bite) *ānni anistsikstakisau*. — *an*- (*ann*-): taste for yourself now *ansātoḡtomōḡsit*; now come up *anamisōt*; now walk away *anistapot*; now start to sing the medicine-song *ānnomatapatoūnaiit*; now issue them (in.) out to them *annomatapāiesakatotau*; now go and look for him *annōtapsamisa*; now move camp *annopakiit*. — *annap*- (*anap*-, *nap*-): now begin to catch (your horses) *annāpaiinimāt*; now take quickly (our things together) *anāpāutsimāt*; now try and run away *nāpaiākomaykāt*. — *tam* -: now get away from me *tāmistapāakit*. — *autam*- (*atam*-), *otam* -: I am tired now

*nitāutamisistsikō* : now I would die by (awls) *nitākotamoŷtsēni*. — Cf. just, later on, then.

**now and then** *kixkixt-* (*kixkixts-*) : (the war-party) would sit down now and then *āikixkixtōpiu* ; then he would sleep now and then *itāikixkixtsōkau*. — Cf. different places (in).

**nudge** (to) : I nudge him *nitāiksiskaxkoau*, he nudges him *āiksiskaxkoyiu*.



# O.

oar v. paddle.

oat *matuyinsimmāni* in., pl. *matuyinsimmānists*.

obtain (to) v. take (to).

ocean v. sea.

October *anāuotsitauapipitskoʔpi* (in.) (when-the-leaves-dry-up).

offended (to be): he is offended *āiamsiu*: because they were offended *ōtaiamitaksau*.

often *aik-*: I do not often swim *nimātaikautsipa*. — *akap-*, *-kap-*: I very often do it *nitsikākapanistotsixp*. — *-ikap-*: we will not often shoot with it *mātaksikāpoʔtskūnakiōpa*. — *aikap-*: he is often fishing alone secretly *āikapisiimiitapaumixkau*: he does not often walk about *mātaikapapauauay-kauats*. — *saiipun-*(?): if (the Sun) had often stripes on each side *saiipúnikskisāie*. — Cf. many.

oh (interjection) *aiá*, *aiaháu*, *há*.

oh yes (interjection) *aháu*.

oil (noun) *pomis* in.: some of the oil (that was left) *amói poyii*. — Cf. fat (noun).

oil and grease (to turn into): they would turn into oil and grease *āitsimistsiuāsiau*.

oil with brains and liver (to) v. rub with brains (to).

oily: then their bodies were oily *āitaxpūimiau*.

oily leg-bone: his oily leg-bone *osiksināni* in.

oily wind: an oily wind blows *āisiksopū*: the oily wind comes from the west *nimists ixtāisiksopū*.

oily wind (to make the): the Old Man makes the oily wind *Nāpiua āisiksopūmstau*.

Ojibway Indian *Matuyisayēkoān* an., pl. *Matuyisayēkoaiks*.

Ojibway tribe *Matuyisayi* (ua) an. (Grass-Crees).

Ojibway woman *Matuyisayāke* (ua) an., pl. *Matuyisayākeks*.

old: is old (of persons) (an.) *ōmayksim*: *ōmayk-*, *ōmayks-*: is old already *ākaiāpiu* (of men and animals, not of women): is old *ākaisiu* an. in. (used of all kinds of animate and inanimate things, but not of animals). — Cf. ancient, big, former, and v. also old animal, old man, old woman.

old age: he died from his old age *otōmapisini ixtsiniiu*.

old animal *nāpi* (ua) an., pl. *nāpiks*. — Cf. old man.

old coyote *ksināpi* (ua) an., pl. *ksināpiks*.

old horse *ākōmaykāmīta* (ua) an., pl. *ākōmaykāmītaiks*. — V. also old animal.

**old lodge** *ákaugis* in., pl. *ákaugists*. — they took the small old lodges *inákoxtsists ukánnaukixpists ánnistsiaie áutsim*; they were clothes of old lodges *makokimiaists*; they were dresses made of old lodges *makokimisokasimiáuaists*; all the other people wore old lodges for clothing *annái áḡkanaikokimistotóysiu*; from an old lodge they made their leggings *áuk-okimitsiu*.

**old man** *nápi* (ua) an., pl. *nápiks*; my old man *ninápim*, his old man *unnápim*; *nápikoān* (*nápiekoān*) an. (of the Sun); I am an old man *nítsápi*, he is an old man *nápiu*. — *ómaykinau* (a) an., pl. *ómaykinaiks* (big man). — Cf. old animal.

**old man's songs** (to sing): the old men then sang old man's songs (to them) *nápiks itáiapitayxiau*; he (4 p.) was singing old man's songs to him *otáiapitayxkotokáie*; now we must be sung old man's songs to (by our people) *aykumaiápitayxaykototsp*.

**old-man's stone** *nápisko*, *nápiskui*, *nápiskuyi* in., pl. *nápiskuists*.

**old woman** *ómaykàkè* (ua) an., pl. *ómaykàkèks*. — *kipitáke* (ua) an., pl. *kipitákeks*; my old woman *nipitám*, his old woman *opitám*: I am an old woman *nitsipitáke*, she is an old woman *kipitákeu*; we are all old women *nimótsipitákeixpinan*; old women warmed by fire *kipitáuansóyiuaki* (voc.).

**old woman** (very) *amáipitáke* (ua) an.

**old woman** (really very) *nitápiiksipitáke* (ua) an.

**old-woman's age** *kipitákesini* in.; my old-woman's age *nitsipitakesini*.

**old-woman's-child**: I am an old-woman's-child *nitsipitaipokái*.

**old-woman's-lodge** *kipitáugis* in., pl. *kipitáugists*.

**older** (to be): he is older than *otsitskapiskoytóyiu*.

**older members of an age-society** *ómaykakanakátsiiks* an. pl.

**oldest**: he is oldest *istómayksim*, *istoḡkanáumayksim*, *kanáumayksim*.

**oldest partner** (their) *otómaykakáuaiau*.

**Omaha Indian** *listoiikoān* an., pl. *listoiikoaiks*.

**Omaha tribe** *listoi* (ua) an. (Moustache).

**Omaha woman** *listoiàke* (ua) an., pl. *listoiàkeks*.

**omnipresent**: is omnipresent *ixkanáixtaixtsiu* (is everywhere).

**on** *ixk-* (*ixks-*), *-oḡk-* (*-oḡks-*): he sits on horseback (he rides) *ixkitópiu*; (the party) went to war on horseback *ixkitópisoo*; he is lying on a bed *itoḡkitaixtsiu aksin*; he is sleeping on a hill *itoḡkitaiokau nitúmmoi*; he is standing on a waggon *itoḡkitaipuyiu áinakási*; I sit on a log *nitsitoḡkitaupimistsis*.

**on high v. high** (on).

**on top** *kitóxtsi*; *ikit-* (*ikits-*), *iket-* (*ikets-*), *kaiit-* (*kaiits-*), *kaiet-* (*kaiets-*): then he sat on top *itsikétsopiu*; then he was put on top *itsiké-taixtsau*. — *-ofatsi-*: then he put them down in on top of (it) *ináitsautat-sisápoxtom*; then it fell on top of (them) *itsitótatsinisiu*. — Cf. across, aloft, high (on), over.

**once** *tókskau*; I did it once *nitsitánistsi*.



once in a while v. now and then.

one *nitókska*, *niséa* (simple forms) : *nitókskam* (a) an., *nitókskau*, *nitókskai* in. (the initial syllable *ni-* is often omitted) : *nit-* (*nits-*), *t-* (*ts-*), *-it-* (*-its-*) (initial *nit-* is changed in the imperative, conjunctive and subjunctive to *nist-*) : he had one wife *nitoxkémiu* : they costed one *nitsáinasiau* : I did it once (one time) *nitsitánistsi*. — there is one *nitókskam* (a) an., *nitókskau*, *nitókskai* in. : one person *nitsitápiu* : it is one day *áitokskauniu* : he is one year old *áitstuyimiu* : it costs one *nitsáinasiau* : it costs one dollar *nitsópoksixtsau* an., *nitsópoksôxtoxp* in. : one to each *manistsitokskapi* an., *manistsitokskaxpi* in., *kanáitokskami* an., *kanáitokskai* in. : one lodge to each *kanáitokskáitoyis*. — Cf. alike, all, alone, only, really, same (the).

one by one *anit-* (*anits-*) : he would always lay one of them pointing to (the moon) *anitsipótapoxtkistau*. — *pi-* (prop. : far between, with intervals) : you (pl.) will go up one by one *kitákaipyámisoxpuau*. — Cf. far between and separately.

one ear (to have) : I have one ear *ninitoxtoki*.

one eye (to have) : he has one eye *ánaukapiniu*.

one foot (to have) : I have one foot *ninitoxkatsi*.

one hand (to have) : I have one hand *ninitotsii*.

only *nam-*, *-am-*, *am-* : she (4 p.) only sat up *námipaupiñai* : we are the only war-chiefs still in life *nitsitamitsstixpinan kaytominaiks* : they were only two people *nitsámistsitapiau* : only two (an.) *ámistókami*. — *nit-* (*nits-*), *t-* (*ts-*), *-it-* (*-its-*) (initial *nit-* is changed in the imperative, conjunctive and subjunctive to *nist-*) : they were only two people *nitsámistsitapiau* : if they find only one hair *imakétokuyitoxkônimásau* : you are the only one that does not dance *kitáitsauáipask*. — *nitap-* (*-itap-*) : and he became the only chief *ki áitsitapainauásiu*. — Cf. alike, all, alone, just, one, really, same (the).

only thing (the) *nitsúyi*.

open (to be) : the door was open *omik kitsímik káuaxtsiu*.

open (to) : I open *nitáikauaipiksikstaki*, he opens *áikauaipiksikstakiu* : I open him *nitáikauaipiksistau*, he opens him *áikauaipiksistsiu* : I open it *nitáikauaipiksixp*, he opens it *áikauaipiksim*. — they opened the door easily *omi kitsimi ikináikáiniimiâu*.

opposite each other v. direction of (in the).

opposite direction (in the) v. direction of (in the).

opposite side (on the) *anistápoxtsi*. — *paxtsaksistapoxtsi* (?).

order away (to) : then they are ordered away by him (4 p.) *otáistap-skokóaiuaiks*.

ordinary people *okyápitapiks* an. pl.

originate (to) : from them originate the many horses *ixtsistapinokâmitaisko* : from (that one) more snakes will originate in the future *tsista-páistseksinaskoys*. — Cf. start from (to).

**ornament** (to): she then gave him moccasins ornamented with quills *itoxkótsuiaie omistsi atsikini, kaii ixtáukatoxpiaists*.

**ornament of a bonnet** *pústamâni* in., pl. *pústamânists*.

**other** *stsîk, stsîka, stsîki*; pl. an. *stsîkiks*, pl. in. *stsîkists* (by the side of *stsîk*, etc., there are forms with *i* at the beginning, as *istsîk, istsîka*, etc.).

— *matstsîk, matstsîka, matstsîki*; pl. an. *matstsîkiks*, pl. in. *matstsîkists*.

— *mat(s)-*. — Cf. again, also, another, different, too.

**other end** (at the) v. **other side** (on the).

**other one** *mâtokskam* an., *mâtokskau* in.

**other side** (on the) *apámoxtsi, apámoxt*; *mistapopamoxtsi; tâpopamoxtsi*.

— *tâpóxtsi; tap-*: those on the other side *amóksi tapóxtsik*. — Cf. across, over there.

**other side** (down on the) v. **down on the other side**.

**other side of the mountains** (on the): the people on the other side of the mountains told me about it *satóxtai nitsitsinikok*.

**other times** (at) *okyâpists*.

**otter** *âmonisi (ua)* an., pl. *âmonisiks*.

**otter-lodge** *âmonisikokâup* in.

**our** *nî-, nît-, nîts-, n-, no-* (in combination with a suffix added to the noun) excl. (instead of *nît-, nîts-* we often hear *t-, ts-*). — *ki-, kit-, kits-, k-, ko-* (in combination with a suffix added to the noun) incl.

**ours** *nitsinânan* excl., *kitsinânan* incl.

**out** *sai- (sa-, sa-, se-), s-, sau-, sak- (saks-), sat-*: he jumped out of the fence *saiâypaipiskixtsimaie nistsépiskan*; the axe is outside the lodge *káksâkin itsâixtsiu moyis*; then he began to drive them out *itomátap-saskuyiu*; it will boil over (prop.: out) *âksâkoxtsoyiu*; in the morning when I tried to get up out (of my bed) *apinâkuyi nitsaksipuâuxsini*; he then threw it out *itsâtapiksîm*.

**out of** *apit- (apits-), -opit- (-opits-)*: he will throw him out (of the lake) *âkopitsâpiksistsiu*; he was standing already out of the water (on the bank) *âkaitopitsaipuyiua*; they jumped again out (of the fire) *mâtaupitsâypii*. — *apitsat- (-opitsat-)*: throw him out (of the boiling water) *apitsâtapiksistsis*; and then he was thrown out (of the hot ashes) *ki itopitsatapiksistâua*; (when) it had the water all out of it *amói âykéyi âkakuiksipuiekâsiu*. — Cf. ashore and from.

**out of breath** (to be): and his younger brother then was out of breath very much *ki omi uskâni itsikoxponin*.

**out of breath by running** (to be): the old folks were already out of breath by running *omiksi nâpiks âkakoxponiâyiau*.

**out of sight** *mîst-, -ist-*: when all your tails are out of sight *âkanaistatôikainoâniki*; all their tails were out of sight *âkanaistatoikâiau*. — *-istani-*: of some other people they would pull back their tongues out of sight *anniksi tokskâmiks matsiniôauaists âuapatsistaniskapatômiauaists*; he went out of sight *âistanisôo*; when they got out of sight *otâstanipisaiks*. — *oxs-*: he then ran around out of sight towards him *itoxsoxkátomaykâmiaie*; he



again went around to him, being out of sight *mátsitoꝯsoꝯkatátsiuaie*. — Cf. away, backward, behind, past.

out of sight (to go) v. go out of sight (to).

out of the way v. look out (interjection).

out on the prairie *sakap-*: I then ran out on the prairie *nítsitsakapomayk*; that one of them might run out on the prairie *omáꝯkanistapsakapomáꝯkaniai*.

out on the prairie (to go): I go out on the prairie *nítsákápô*, he goes out on the prairie *sákápô*; he goes out of it on the prairie *saiákapatôm* (e.g. out of the town *akáitapiskui*).

outrun (to) (in base-ball): if the first runner outruns the ball *itômi-püyu itsitápskitsimási omi pokún*; if the ball outruns him (gets ahead of him) *ikamútsiiskitsimotsiniki omi pokún*. — Cf. defeat (to).

outside *sauóꝯtsi*.

outside (the people) *amói sauóꝯtai*.

over *ksistak-*: (the horse) jumped over him *itsiksistakáꝯpaipiu*; throw the ball over the river *ksistakápiksistsis pokúni niétaꝯtai*. — *ikit-* (*ikits-*), *iket-* (*ikets-*), *kaiit-* (*kaiits-*), *kaiet-* (*kaiets-*): he will throw it over the lodge *ákoꝯtsikitaupiksimai*; he will jump over my head *ákitsikitáꝯpaipiu notokáni*; he ran about over the old camp-ground *mámápiasts itsikitapau-maykau*; (the tribe) went over them (the mountains) *kaiétauàtom*. — Cf. across, high (on), on top.

over the hill v. hill (over the).

over on that side *am-, -om-*.

over on that side (to be): when the sun was over on that side, late in the evening *nató'si ámaitsistsis, aiikótakus*; if they (in.) turned over twice *nistókiòmoꝯpiisaists*. — V. also other side (on the).

over on that side of the river *tápopamoꝯtsi*.

over that way: and over that way he (4 p.) went off on a run *ómiskau-kinai itáumatomaykálinai*.

over there *ómitapoꝯtsi*. — *tápóꝯtsi*; *tap-*: take hold of (them) over there *ómi tápinákit*; run (pl.) over there (over that way) higher up *ámoꝯk amitoꝯts tápipiksik*. — V. also other side (on the).

over to *ítap-* (in certain modes of the verb we find *istap-*): I shall throw this my ball here over to (you) *amói nóꝯpokuna nitákitapápiksistau*; let us paddle over to (it) *áꝯkitsitapayꝯyoꝯsopa*; then he was jumping over to (the prairie-chicken) *áitapoꝯpaipiuai*. — Cf. towards.

overtake (to): I overtake him *nítsitsítai, nitáitsítai*, he overtakes him *itsitsitsiu, áitsitsiu*; and that was the one that overtook them first *ki ánniaie ótomatsitsiuaiks*; then we overtook (the buffalo-herd) there *itáitsítai*; he was overtaken by his younger brother *otáuotsitsik omi uskáni*; all (4 p.) overtook him *otáukanaitsikáie*. — he was overtaken by (the pine-tree) *otsikókònokaie*.

owl *sépisto* (a) an., pl. *sépistoiks* (haplological dissimilation from \**sépi-*

*pisto*, cf. *night-hawk*). — *kákanotstóki* (ua) an., pl. *kákanotstókiks* (who has large holes in his ears).

**own** (to) : if you find them, you will own them (viz. the guns) *kónoai-nikiau*, *kitáksinanoátai* (the text has erroneously *-namoátai*) : and now the owners of the beaver-rolls still own (the beaver-skin and the beaver-stick) *ki annóyk aiāykémiks imáinaíatsiauaiks* ; their warriors owned those (dances) *ánnistsü onóyksisotāpsimiks áinānatómiau* ; your elder sister owns one (viz. a buffalo-hide) *kinista nánāniu*.



## P.

**pack (to)** : I pack *nitakitaki*, he packs *makitakiu* ; I pack him *nitakitsau*, he packs him *makitsiu* ; I pack it *nitakitoxp*, he packs it *makitom* ; I shall pack it on Curly's back *Soyisksiua nitakitotapoxkatau* ; they packed their lodges on dogs *imitaiks aunistsiuaiks okoaists*.

**pack on one's back (to) v. carry on one's back (to).**

**package** : one package of matches *nitataksiixpi istsimätsii*.

**pack-horse** = strong horse.

**pack-horses (to have)** : we shall have pack-horses, and stay for some days (on a hunt) *aiaketaisop* ; that they had pack-horses *otsikétaiisksim-aniaiks*.

**pad (to)** : I pad it *nitsikötsixp*, he pads it *kaiótsim*.

**paddle (noun)** *ixtáiaxkioxsópi* in., pl. *ixtáiaxkioxsópists* (which-we-paddle-with).

**paddle (to)** : I paddle *nitáiaxkioxsi*, he paddles *áiaxkioxsiu* ; I paddle it *nitáiaxkixp*, he paddles it *áiaxkim*.

**paddle away (to)** : I paddle away *nitáiiatapaxkioxsi*, he paddles away *áiistapaxkioxsiu*.

**paddle in (to)** : I paddle in *nitáisuiaxkioxsi*, he paddles in *áisuiaxkioxsiu* ; I paddle it in *nitáisuiaxkixp*, he paddles it in *áisuiaxkim*.

**pail v. bucket.**

**pain (to) v. ache (to).**

**paint (noun)** *asáni* in., pl. *asánists* ; my paint *nitsisani*.

**paint (to)** : I paint it *nitakspánixp*, he paints it *akspánim*. — I shall paint him *nitáksikyotoau*.

**paint about (to)** : she then began to paint him about with her paint on his face and his body *otsisani ixstápaikotsinaiuaie ostoksisai ki ostúmi*.

**paint all over (to)** : then they painted their bodies all over with the paint *asáni ostúmoauaists itáxkánausokksiaiu*.

**paint beneath each eye (to)** : he was painted with it beneath each eye that it looked like tears *ixtsákoapiniáxpiskiu*.

**paint the face (to)** : I paint the face *nitaxpiski*, he paints the face *axpiskiu* ; I paint the face *nitáuxpiskinaki*, he paints the face *áuxpiskinakiu* ; you must paint the faces of your wives *kitoxkémaiks apāxpiskinisáu* ; some others had yellow paint all over their faces *stsikiks otaxkúyi ixtáuxpuskināii*. — I paint my face *nitáisoksksi*, *nitsoksksi*, he paints his (own) face *áisoksksiu*, *soksksiu* ; I paint his face *nitáisoksksinau*, he paints his (another person's) face *áisoksksiniiu* ; then they began to paint the faces of their horses *itomátapoksksimāiau* ; when they had done painting the faces of

their horses *áiksistsokksimásau*. — then her face was fixed up with paint by him (4 p.) *otsitapaiaiksinokaie*.

**paint on one's face**: the paint on his face showed on the post *otoxpáiskisini itsitaytáu omim mistsisim*.

**pair** (one of a) *anauk-* (*anauks-*): they cut one side in different pieces *anáukoxtsi támomyanistáinimiáu*; I shall have one eye closed *nitákanaukapanoxs*; I shall keep down one of my ears *noxtokisi tákauanaukúpistokioxs*. — Cf. half.

**palate** v. roof of the mouth.

**palm of the hand** *mitsiksikinistspi in.* (?).

**pan-cake** *istoxkixkétan in.*, pl. *istoxkixkétanists* (thin bread).

**pare** (to) (with hand): I pare it *nitauatánotsixp*, he pares it *auatánotsim*.

**pare** (to) (with knife): I pare it *nitáuatánixp*, he pares it *áuatanim*.

**parent-in-law** v. grand-parent.

**parfleche** *itsimáni in.*, pl. *itsimánists*. — *asótsimáni in.*, pl. *asótsimánists*; then they were taken to use their hides for parfleches *itápaisotsimaykatakaiau*; they also took hold of the parfleches *kotokyánokoyi átsótsinimiau*.

**part** (to): that there is nothing to part us yet *náxkoxkaikietoysinán*. — Cf. separate (to).

**partner**: my partner *nitákáu* (a), voc. *napi*; my partners *nitákàiks*; his partner *otákài*, his partners *otákàiks*; that man, his partner *omá ninauám*, *ákàyiúam*; they are partners (intimate friends of the same age) *ákomètsiiau* (they love each other). — Cf. age-society.

**partner** (to have a): he then had a partner *itoxkákaiiu*; that you should never have a partner *káxkstàtakàatskàni*, that he should never have a partner *máxkstàtakàatskàni*.

**partner** (to have as): then he had him as partner *stamakámiuaie*; I have them as partners *ninóxkakaii*.

**pass ahead** (to): I pass ahead *nitsitskoo*, he passes ahead *itsitskoo*; I pass ahead of him *nitotsitskatau*, he passes ahead of him *otsitskatsiu*.

**pass by** (to): he passes by him *áuoatsiu*; I just passed by them (in.) *nisótamatsokàtoxpiau*.

**passing by** v. past.

**past** *itsk-* (*itsks-*): then her (4 p.) tracks went past (him) *támoxtsitskoxsokuginai*; he (4 p.) had run past them *otáutsitskaumaykámokaie*; when they jumped out by (past) him *otsitsksoxpaipiisaiks*; then they (gram. a singular) (4 p.) all ran past (him) *támáxkanoxtaitskokksasinaí*; when he danced by (past) *tsitskixpis*; when they cut through (past) the hide *manistsitsksinitoysauai*; it is a still harder thing (lit.: it is hard past) *itsitsksüko*; he went still farther (lit.: far past) *áuautsitsksipioó*. — *ksik-* (*ksiks-*): then she (4 p.) jumped out past (him) *itsáiksikáxpaiüinai*; he had just gone out of sight (prop.: past) *áuksiksisò*; he (4 p.) would run out past (him) *ákoxtaksiksaumaykáüinai*. — *sik-*: holy-day-past (that is: Monday) *sikátoiksistsiküi*; past new-year *áisiksinauiskitakiatoüksistsiküsi*. — Cf. stop (to).



patch (to) v. mend (to).

patch moccasins (to) : he patches moccasins *áuàtsipamau*.

path v. trail.

paunch v. belly.

paw v. hand.

pay (to) : I pay *nitáipunixt*, he pays *áipunixtau* ; I pay to him *nitáipunix-tatau*, he pays to him *áipunixtatsiu* (by the side of *-punixt-* we noted *-punist-*, but we suppose *-punixt-* is the correct form). — I pay her to you *ánni-aie kinóykopâu* ; I also pay it to you *kimátópâuop* ; he paid him three things *nitópáiuaié niuókksaiaists* ; he paid him again one of his wives *tókskam otoykéman mátopáiuaié* ; he (4 p.) paid him his younger wife *osótamopau-káie omi otsísoykmániai* ; and he (4 p.) paid him again his wife *ki omi otoykéman otáitópáuakaie* ; he (4 p.) had paid him all his wives *otáitsinio-páuakaie otoykémaiksi* ; finally he (4 p.) paid him all his wives *nánauāḡ-kanaupáuakaie otoykémaiksaii*. — Cf. give a point (to).

pay back (to) : and in that way he (4 p.) paid him back in songs *ki ánni manistsippotoykokáie ninixksi* ; he (4 p.) paid him back seven songs *onóḡ-ksipotsakināḡsakaie ixkitsikai toinixksi*.

pebble v. stone (small).

pedestrian *ksiitápi (ua)* an., pl. *ksiitápiks*.

peel (to) : I peel it *nitáinixp*, he peels it *áinim* ; they peeled sticks *mistsisi áipiksiinimíauaists* ; I peel for him *nitáinómoau*, he peels for him *áinomoyiu*. — they peeled the bark from these *amóksi otápitotoksksaúaiks* ; then she would peel (the bark) from the same place *ákitopitsiniotoyíuaie ánni nitúyi*.

peg : we steal pegs *nitáikamospinan stáksi* (a game).

Peigan -*pekan-*.

Peigan (to speak) : I speak Peigan *nitáitsepuyi (nitáipekanepuyi)*, he speaks Peigan *áitsepuyiu (áipekanepuyi = ixtáipuyiu Pekáni)*. — Cf. Indian.

Peigan Indian *Pekánikoān* an., pl. *Pekánikoaiks*.

Peigan tribe *Pekáni (ua)* an.

Peigan woman *Pekánāke (ua)* an., pl. *Pekánākeks*.

pelican *moḡkúmi (ua)* an., pl. *moḡkámiks*.

pemmican *mókàkin* in., pl. *mókàkists* ; they would mix them (in.) with their pemmican *ákoḡpaiáukimaíauaists*. — Cf. hot pemmican.

pemmican (to make) : that is what she made the pemmican of *ánnistsiaie ixtáiokimau* ; now, make pemmican *áuke, anókimat*.

pen *mikskimioḡtaisinàkiopi* in., pl. *mikskimioḡtaisinàkiopists* (iron thing to write with). — V. also pencil.

pencil *ixtáisinakiopi* in., pl. *ixtáisinakiopists* (which-we-write-with).

Pend d'Oreille -*itayḡaitapi-*.

Pend d'Oreille (to speak) : I speak Pend d'Oreille *nitáitayḡapeyui*, he speaks Pend d'Oreille *áitayḡapeyui*.

Pend d'Oreille Indian *Niétayḡaitapikoān* an., pl. *Niétayḡaitapikoaiks*.

**Pend d'Oreille tribe** *Niétaxtaitapi* (ua) an. (River-people).

**Pend d'Oreille woman** *Niétaxtaitapiäke* (ua) an., pl. *Niétaxtaitapiäkeks*.  
**penis** (his) *ópánni* in.

**penis-hairs** *omistaists* in. pl. Some Indians interpret the enigmatic word *óksiistsiä* in the story of the Old Man and the elk-head as "penis-hairs": cf., however, **gnaw off one's hair** (to).

**penknife** *inaksistoān* an., pl. *inaksistoaiks*.

**people** (collective) *ótapisina*; there are people in it *itapisko*; there are no people about *mátsitapiskó*; why are there no people about (the lodges) *máuksaitapiskoia*; which way are there any people *tská noxkoxtápita-piskoa*. — V. also **person**.

**people belonging to one**: my people *nitsitapimiks*, his people *otsitapimiks* an. pl.; his people *otózkauapixtāniks* an. pl.

**pepper** *áipistaxkaipókó* in. (tasting as tobacco).

**perhaps** *tsāxtau*; *ikam-* (*kam-*): if he is pleased perhaps *ikamáxsitaki-sāie*; perhaps she will know it *āxksikamsksinimaie*; if she had perhaps a side-husband *kamitaxpatōmis*. — Cf. eventually, quickly.

**perpendicularly** *mokámipoxtsi*; *mokam-*. — Cf. straight.

**persevere** (to) v. **try hard** (to).

**person** *matápi* (ua) an., pl. *matāpiks*; *-tapi-*: turns into a person *matāpiu-āsiu*; he then turned into a person *itsitāpiuāsiu*; is a man-eater (prop.: he eats persons) *aitapiāuyiu*.

**person of no account** *ksistāpitapi* (ua) an., pl. *ksistāpitapiks*.

**persons about one** (to have): I have persons about me *nitāitapimí*, he has persons about him *aitapimiu*.

**perspire** (to) v. **sweat** (to).

**persuade** (to): I persuade him *nitauatsistotoau*, he persuades him *áuatsi-stotoyiu*; she could not persuade her *mátuskakatsistotoyiuats*.

**pet**: my pets *nitskánētāniks* an. pl.

**pet** (to have as a): I have him as a pet *nitskánētāmau*, he has him as a pet *skánētāmiu*.

**pet-animal**: her pet-animal was a bear *únisožkōiai kyáioiūn*.

**pick** (to): he picks (berries) *áuyisiu*, *-oisiu*; that you may go and pick (berries) *kāxkitotois*; where did you pick them (in.) *tsimā kitsitosi-naistsāua*; women picking (berries) *akéks áusiaiks*; and that poor second wife was still picking roseberries *ki omā kimmatsisoxkēman sākiausiu kini*; where she was still picking rotten roseberries *tsimāie sākiausatsinai apékož-kiniks*. — Cf. future use.

**pick berries** (to): in summer they picked berries *nepūsi áiniuaxkāia*. Here belongs also: in that way the people will thrash you for their home-use *ánniaie matāpiua kitākanistainiūāxkakoū*.

**pick out** (to): then the strong warrior was picked out that he might be a son-in-law *iskunátāpsiuā áistamuniniuatāu axkūsimmays*; he would pick out the strongest man *akitsikotoyiu iskunátāpsiu*.

**pick up** (to): I pick up *nitāukāsi*, he picks up *mákasiu*, *áukāsiu*; I pick



him up *nitāukasatau*, he picks him up *āukasatsiu*; I pick it up *nitāukasatoxp*, he picks it up *āukasatom*. — I pick him up *nitsékotoau*, he picks him up *sékotoyiu*; I pick it up *nitsékotsixp*, he picks it up *sékotsim*. — Cf. *s n a t c h* up (to).

**pick up and swallow (to)**: he (4 p.) would pick up something here and there and swallow it *āpāstapiksistakinai*; then he would turn around and pick up pieces here and there and swallow them *itāskapastapiksiminaists*; then he (4 p.) would turn around and pick up pieces here and there and swallow them *itāskapastapiksiminaists*; what he was picking up and swallowing, were pieces of fresh tallow *atsiksisi omistsisk otāstapiksixpitskāie*.

**pick up feathers (to)**: then they began to pick up feathers *itomātapominskāiau*.

**picket (for horse) stāmatsis (istāmatsis) in.**

**picket (to put in a)**: I put in a picket *nitāstaixp*, he puts in a picket *āstaiim*; I put in a picket for him *nitāstamoau*, he puts in a picket for him *āstamoyiu*.

**picket (to)**: where I had picketed my horse *nitsitstaxpi nótās*; he picketed her (viz. the mare) *āstaiuāie*. — Cf. *stake (to)*.

**picket-pin-holder otsitaisokstaukāxp in.**

**picking āuyisini in., pl. āuyisists**; my picking *nitóisini*, his picking *otóisini*.

**picking (to come home from)**: then they all came home from picking (berries) *itāḡkanautapōisiu*.

**picking (to go far)**: they did not go far picking (berries) *matsipitois-iuaiks*.

**piece**: pieces of his body *pinixkaists ostūmi*.

**pieces (to)**: he cut (the elk) to pieces *ānitsinitsiuaie*; they had to blow (the rock) in two (to pieces) *matsitānetsinitoyiaikaie*. — Cf. *separately*.

**pieces (to small) ikin-**: then he was all trampled to small pieces *aukanāi-kinioxpatskoāu*.

**pierce (to)**: I pierce *nitāuaykànaki*, he pierces *āuaykànakiu*; I pierce it *nitāuaykànixp*, he pierces it *āuaykànim*. — Cf. *hole (to make a)*.

**pierce the ear (to)**: I pierce the ear *nitāuaykànistokixp*, he pierces the ear *āuaykànistokim*.

**pig āiksini (ua) an., pl. āiksiniks.**

**pigeon v. dove.**

**piles of stones (small) akiks an. pl.**

**pillow kiskātsis in., pl. kiskātsists.** — *kiskani in., pl. kiskanists.*

**pillow (to have for a)**: I have him for a pillow *nitoykiskatau*, he has him for a pillow *-kiskatsiu*; I have it for a pillow *nitoykiskatoxp*, he has it for a pillow *-kiskatom*.

**pin manātsis (an. or in.?) my pin nūnnātsis.**

**pinch (to)**: I pinch him *nitāuamanau*, he pinches him *āuamaniu*.

**pine-tree paytōki an., pl. paytōkiks**; *-aytōki*: turn there into a pine-tree *istaytokāsīt*; and then he turned there into a pine-tree *ki ānnauk stāmitaytokāsīu (itaytokāsīu)*.

**pine-trees** (also pine-tree leaves) (collective) *paɣtóksko*, *paɣtókskui*, *paɣtókskuyi* in., pl. *paɣtókskuists*.

**pinto horse** *kixtsipimi* (ua) an., pl. *kixtsipimiks*.

**pipe** *aɣküinnimāni* in., pl. *aɣküinnimānists*.

**pipe** (to be given a): he is given a pipe *aisapox̣tomoau*. — Cf. **put in** (to).

**pipe-stem** *mistsi-aɣküinnimāni* in., pl. *mistsi-aɣküinnimānists*.

**pistol** *inaksinama* an., pl. *inaksinamaiks*.

**pitch of pine** *auáksis* an., pl. *auáksiks*.

**pit-hole** *sixkan* in. (?).

**pitied** (to act as one to be): because he acted as one to be pitied *otáikimatskās*.

**pitied** (to be) v. **pity** (to) and **poor**.

**pity** (to): I pity him *nitáikimmau*, *nitsikimmau*, he pities him *áikimmiu*; now, she is pitied, so that she may eat it *áuke*, *áikimau*, *máɣkstamáuatáɣsaie*; I do not pity anybody *nimátaikimmapüxpá*. — Cf. **poor**.

**place to go** (to have no): we have no place to go *mátoɣkoauop*; we shall have no place to go *mátakoɣkóauop*; we had no place any more to go to *nimátatoɣkóáɣpínan*.

**plainly** -omi-: he saw them (an.) plainly *nitomiainoɣiuaiks*.

**plait** (to) v. **braid** (to).

**plane** (noun) *ixtáisatsakiöpi* an., pl. *ixtáisatsakiöpiks*.

**plane** (to): I plane *nitáisatsáki*, he planes *áisatsákiu*; I plane him *nitáisatsau*, he planes him *áisatsiu*; I plane it *nitáisatsixp*, he planes it *áisatsim*; I plane for him *nitáisatomoau*, he planes for him *áisatomoyiu*.

**plant** *insimmaistsis* (gender?) (used of any kind of plants, wild or in a garden). — *insimman* in., pl. *insimmanists* (only used of gardenplants).

**plate** *saitsoɣkòs* an. (?), pl. *saitsoɣkòsiks* (?)

**plate** (to use as a) v. **put one's food on** (to).

**play** (to) (at a game): I play *nitáikoāni*, he plays *áikoāni*; I play with him *nitáikoānimau*, he plays with him *áikoānimiu* (also used of men and women in an erotic sense). — Cf. **gamble** (to).

**play** (to) (a musical instrument): then he was playing violin *itáinixkiu* *ninixkiátsis*. — Cf. **sing** (to).

**play** (to go out to): all the children went out to play *opokásina* *ixkanékoɣpitáuaykau*.

**play dead** (to): then they played dead *itsikipaiinixkasiaiks*.

**please** *noɣk-* (*noɣks-*), *-oɣk-* (*-oɣks-*): give me money, please *noɣkoɣkókit* *ixtáɣpumáupi*; now you must take care of them (an.), please *noɣkánnoɣkatsatsisáu*; give an invitation, please *noɣkátsimát*. — Cf. **least** (at), **however**, **sure** (to be), **though**.

**pleased** (to be): I am pleased *nitáiaɣsitaki*, *nitáɣsitaki*, he is pleased *áiaɣsitakiu*, *áɣsitakiu*; I am pleased with him *nitáiaɣsimmau*, *nitáɣsimmau*, he is pleased with him *áiaɣsimmiu*, *áɣsimmiu*; I am pleased with it *nitáiaɣsitsixp*, *nitáɣsitsixp*, he is pleased with it *áiaɣsitsim*, *áɣsitsim*; if they were



pleased with him *āysimotsiniki* (prop. a passive construction, perhaps better to be rendered by: if he was liked). — Cf. esteem (to) and happy (to be).

pleasure *ākometsimāni* in., pl. *ākometsimānists*. — *āysitakisini* in. — Cf. laughter.

Pleiades *myoɣpokōiiks* an. pl.

plenty *akai-, akau-, ak-*: he had given plenty for her *ixtakāumatskayta-kiu*; they had built plenty of fire (a big fire) *ākototāiau*. — Cf. many.

plenty of food (to have): they all had plenty of food *āisopoksinōksiau*; and then he had plenty of food *kī otāmiskainōksiu*; he had always great plenty of food *āskysaiiksinoksiu*. — Cf. happy (to be), happy time.

plenty of meat (to have): then he had plenty of meat (cut up and hung) *stāmamiskāuɣkoɣtskāu*.

plough (noun) *ixtāupaɣkiminakiopi* an., pl. *ixtāupaɣkiminakiopiks*.

plough (to): I plough *nitāupaɣkiminaki*, he ploughs *āupaɣkiminakiu*.

pluck (to): I pluck him *nitsipoɣkotoau*, he plucks him *pōɣkotoɣiu*; I pluck it *nitsipoɣkotsixp*, he plucks it *pōɣkōtsim*; he then plucked them (i.e. the geese) *itāipoɣkotoɣiuāiks*.

plug v. lock.

plume *sāpōp* in.

pocket-knife v. penknife.

point (to): I point *nitāuau*, he points *āuau*.

pointer: they had ten (sticks) for pointers *kepūɣi otsitsitskimatsoāuaists*.

pointing to (to put) v. put pointing to (to).

poker *ixtāpaiaɣkiakiōpi* in., pl. *ixtāpaiaɣkiakiōpists* (where-we-stir-the-fire-with).

poor (to be pitied): he is poor *kimmatāpsiu*; *kimmat-* (*kimmats-*), *kimat-* (*kimats-*): they are very poor (to be pitied very much) *kāikimatāps-paiksau*; there was a poor second wife that went after wood *omā kimmat isoɣkēman* (*kimmatsisoɣkēman?*) *itōtōɣkotau*; his poor second wife *okimmatsisoɣkēman*; they are all sitting with pitiful (poor) faces *nitāikimatskiōpiau*. — Cf. pity (to).

poor (to make): I make him poor *nitāikimmatsistotoau*, he makes him poor *āikimmatsistotoɣiu*; he has made me poor for ever *nitāināuāikimmatsistotok*.

poor boy *kimmatapsaykūmapi* (ua) an., pl. *kimmatapsaykūmapiks*.

poor thing (pitiful exclamation) *tamāsā, tamāūkinisā*.

porcupine *kāiiskāɣp* an., pl. *kāiiskāɣpiks*.

porridge *pikiāksin* in., pl. *pikiāksists*.

possess (to): I possess him *nitsinānatau*, he possesses him *minānatsiu*; I possess it *nitsinānatoɣp*, he possesses it *minānatom*.

post: there was a post, he (4 p.) stood up against it *omi nepūstautaksininai, itōtapitsipuyinai*.

pot *itāinixtaupi* in., pl. *itāinixtaupists* (where-we-boil-in); her pot *otsitāupisāɣpi* in. (what-she-used-for-boiling). — V. also bucket.

**pot of meat** *apisâni* in.: my pot of meat *nitôpisâni*, his pot of meat *otôpisâni*.

**pot of meat** (to have a): he has a pot of meat *âupisau*, -*opisâu*; what is the cause that you have a pot of meat *kimaukôxkoxkopisâxks*. — Cf. **boil meat** (to).

**potato** *patâki* in., pl. *patâkists*.

**potato-bug** *patâkisksinau* (a) an., pl. *patâkisksinaiks*.

**pound** (to): I pound *nitsaksisâkim*, he pounds *saksisâkimau*.

**pour** (to): I pour *nitâsuyi*, he pours *asuyiu*; I pour *nitâsuyinaki*, he pours *asuyinakiu*; I pour him *nitâsuyinau*, he pours him *âsuyiniu*; I pour it *nitâsuyinixp*, he pours it *âsuyinim*; is poured out *âsuyikâu*; there he (4 p.) poured water on *âxkêyi itsisapasuyinai*.

**pour away** (to): I pour it away *nitâistâsuyinixp*, he pours it away *âistâsuyinim*.

**pour behind** (to): then he poured it behind (to her) *itapâtasûyinimaie*.

**pour in** (to): and there she also pours water in *ki âxkê mâtsitsitaisapâsuyinakiuaie*.

**pour out** (to) v. **pour away** (to).

**poverty** *kimmatâpssini* in.

**power** v. magic and medicine-power.

**power** (to give): then he (4 p.) gave him supernatural power with water *otsitapaistotôkaie âxkêyi*. — then he was given by him (4 p.) the power (of the beaver-rolls) *otâpaipummôkaie*; and then he was given by him (4 p.) the power (belonging to each thing that was given to him) *ki otsitapai-pummôkaie*; he had done being given by him (4 p.) the power (belonging to each thing that was given to him) *otâiksistsipummôkaie*. — Cf. **initiate** (to).

**powerful** v. strong.

**prairie** *saukyé* in.

**prairie** (on the) *itskôxysi*; *itsk-*: then it was thrown right on the prairie *stâmitsitskoxkitapiksixp*; when they had moved to the prairie (on the prairie) *âitsksistotsisi*; then he made him to walk the prairie *âitskaâtsiuaie*.

**prairie** (to go on the) v. **go on the prairie** (to).

**prairie** (to go out on the) v. **go out** (to).

**prairie** (to the) v. **prairie** (on the).

**prairie-chicken** *kétoki* (ua) an., pl. *kétokiks*.

**prairie-chicken-snare** v. saddle (kind of).

**praise** (to): then the chiefs think that they will be praised *ninaiks itâstaiau*, *âxkatôxkoixtsimâxsau*. — he (4 p.) then praised him *itsâpitaxsin*.

**praise-songs** (to sing) v. old man's songs (to sing).

**pray** (to): I pray *nitauâtsimoixk*, he prays *auâtsimoixkau*; I pray to him *nitauâtsimoixkatau*, he prays to him *auâtsimoixkatsiu*; I pray to him *nitauâtsimoixkamau*, he prays to him *auâtsimoixkamiu*; I pray to it *nitauâtsimoixkatôxp*, he prays to it *auâtsimoixkatôm*; I pray for him *nitauâtsimoix-*



*kaχkoχtomoau*, he prays for him *auātsimoixkaχkoχtomoyiu* (or is the syllable *-koχ-* superfluous?).

**prayer** *auātsimoixkani* in.

**preach** (to) v. **speak** (to).

**prefect** (in school) *nitāskkamokinan* (the one that watches us) (excl.).

**pregnant** v. **child** (with).

**prepare** (to) : begin to prepare your bows and yours arrows *anāpaisopui-āpistotsit kināmaists ki kōχpsiists*; now prepare yourself well *ākaisokapistotōχsit*. — now prepare yourself *annāpaiākitapiit*.

**present** (to) : they presented them (an.) to (their fathers-in-law) *otaχk-ōskanoāuaiks*. — Cf. **stretch out one's hands** (to).

**presents** : his presents *otomātskaχtaksiks* an. pl. ; *otomātskaχtaksists* in. pl. — Cf. **give presents** (to).

**press under one's arm** (to) : he (4 p.) just pressed it under his arm *kākoχpomōksakin*; he pressed it always under his arm *askχspaumōksākiuaie*.

**pretty** *anat-* (*anats-*), *anat-* (*anats-*).

**pretty** (to look) : he looks pretty *anātsinam* an., it looks pretty *anātsinatsiu* in. ; mother, over there is a living thing looking very pretty *na'ā, ōmamaie ikanatsinam*. — it looks very pretty (over there) *ikitaminātsiu*.

**pretty snake** *anātsistseksina* an., pl. *anātsistseksinaiks*.

**prick** (to) : I prick him *nitsimau*, he pricks him *simiu* ; I prick it *nitsimā-katoχp*, he pricks it *simākatom*.

**pride** *atsiixkāsin* in., pl. *atsiixkāsis*.

**priest** (R. C.) *natoāpiapikoān* an., pl. *natoāpiapikoaiks* (holy white man). — *sikāipistsisokāsim* an. (black-blanket-coat). — *auātsimoixkāu* (a) an. (the one that prays).

**proclaim** (to) v. **cry out** (to).

**prod** (to) v. **touch with the point** (to).

**profit from** (to have) : I have profit from him *nitoχkoāimau*, he has profit from him *-oχkoāimiu* ; I have profit from it *nitoχkoāitsixp*, he has profit from it *-oχkoāitsim*, *-ōχkoāitsim* ; what profit he had from it *manistoχkoāitsixpiāi* ; you will have no profit of that child of mine *omā nōkōsa kimātoχtoχkuiikixpatsiks*. — Cf. **live by** (to) and **useful thing** (to have as a).

**promise** (noun) *ksistōaχsin* in., pl. *ksistōaχsis*.

**promise** (to) : I promise *nitāiksistuyi*, he promises *āiksistuyiu*, *kaiistuyiu* ; I promise him *nitsiksistoatau*, he promises him *kaiistoatsiu*.

**prop** *apitsikamātsis* (an. or in.?).

**prop** (to) : I prop it *nitāpitsikaixp*, he props it *āpitsikaim*.

**protection of life** *kamotāni* in.

**proud** (to be) : I am proud *nitāitsiixkāsi*, he is proud *āitsiixkāsiu* ; I am proud of him *nitsiixkasatau*, he is proud of him *āitsiixkasatsiu*.

**provide first** (to) : all of them would provide the leader first *omī itomōii āχkanautamitsiau* (better : *āχkanautomitsiau*?).

**provisions** *auāuāχsis* in. pl. — Cf. **food**.

**prune** *sikómayksini* in., pl. *sikómayksinists* (black-big-berry). — Cf. **raisin**.

**puff of smoke** *sáipokomistsimàni* in.

**pull (to)**: I pull *nitáikskap*, he pulls *áikskapiu*; I pull him *nitáikskapatau*; he pulls him *áikskapatsiu*; I pull it *nitáikskapatoxp*, he pulls it *áikskapatom*; I pull for him *nitáikskapatomoau*, he pulls for him *áikskapatomoyiu*. — Cf. **drag (to)**.

**pull about (to)**: and she was a long time pulling that one about *ki ánniaie áisamâpskapatsiua*.

**pull ashore (to)**: then he was pulled ashore *itopitsiskapatau*; when he was pulled ashore *aupitsiskapatays*; she just pulled her ashore *kákopitsaipiksistsiuaie*. — Cf. **take ashore (to)**.

**pull away (to)** v. **pull off (to)**.

**pull back (to)**: then he (4 p.) pulled back *itapátskapinai*. — then I pulled him back *nitsitskatapiksistau*.

**pull back out of sight (to)**: of some other people they would pull back their tongues out of sight (into their throats) *anniksi tokskúmiks matsinióauaists áuapatsistanisakapatómiauaists*.

**pull down (to)**: I pull him down *nitsiniskapatau*, he pulls him down *iniskapatsiu*; I pull it down *nitsiniskapatoxp*, he pulls it down *iniskapatom*; he pulled those tongues down *ánaipiksimaists ánni matsinists*; that woman would pull (the meat) down from (the horses) *omâ akéu itánnaipiksistomoyiuaiks*.

**pull from the fire (to)**: then they pulled a char-coal from the fire *istsii osoxksimokui itopitsiaykimiau*; when it had boiled a long time, then she would pull it from the fire *áisamâkotsisâie, ákitopitsotsimâie* (thus to be read instead of: -osimâie).

**pull one's head under the water (to)**: she then pulled her head under the water *itástapiniuaie*.

**pull in sight (to)**: then she pulled her robe in sight *itsstáipiksistsüxk omi maiâi*.

**pull one's mouth crooked (to)**: they pull their mouth (viz. of the people who eat during the night) crooked *áiâmoyiniauaiks*.

**pull off (to)**: I pull him off *nitáiiistapiskapatau*, he pulls him off *áiistapiskapatsiu*; I pull it off *nitáiiistapiskapatoxp*, he pulls it off *áiistapiskapatom*. — then he pulled my saddle off *itsinaitapiksim nitsétanists*.

**pull on the string (to)**: then (the people) began to pull (the hide) again on the string *mâtsitaumatapauaykapâtsimau*; then (the people) pulled (the hide) on a string *itauâykapitsiuaie*; then they pulled them (the hides) on the string *itáuaykapatómiauaists*.

**pull out (to)**: I pull him out *nitsaiskapatau*, he pulls him out *sáiskapatsiu*; I pull it out *nitsaiskapatoxp*, he pulls it out *sáiskapatom*. — that you pull out (the thorns) from me *kaykitsaiksomóki*; then he began to pull out (the thorns) from him *itomâtapisaiksimmiu*; finally he had them all pulled out from him *ikyáiaiksistsaiksimmu*. — then she pulled out her stone to hammer



the bones on *itâixtsaipiksim otsistakini*. — Cf. take off (to), and take out (to).

**pull out the hair (to)**: then he began to pull out the hair from his robe *maiâii itâipoŭkôtoyiu*; then he began to pull out the hair from his robe *maiâii itâipoŭksimiautôyiu*; then he pulled out (his younger brother's) fur *itâipoŭkotsimaie okûgisai*.

**pull out one's head (to)**: when he tried to pull his head out *manistâk-sâuŭkyâks*.

**pull together (to)**: he pulled his elder brothers together *omiksi â'siks âumoiiskapâtsiu*.

**pull up (to)**: I pull him up *nitâspskapatau*, he pulls him up *âspskapatsiu*; I pull it up *nitâspskapatoŭp*, he pulls it up *âspskapatom*; I pull him up *nitâmiskapatau*, he pulls him up *âmiskapatsiu*; I pull it up *nitâmiskapatoŭp*, he pulls it up *âmiskapatom*. — Cf. hoist (to).

**pull up (to)** (from a sitting or lying position): then she started to pull him up *itâksipuskapatsiu*. — Cf. hoist (to).

**pull up the stakes (to)**: then they would pull the stakes up for them (the hides) *itâisaiksotoyiauaiks*.

**punish (to)**: I punish him *nitâiniksistotoau*, he punishes him *âiniksistotoyiu*.

**pup** *imitâikoân* an., pl. *imitâikoaiks*; my pup *ninasoŭkoâ*, your pup *kinasoŭkoâ*; the Old Man then turned into a pup *omâ Nâpiua itômitai-koânâsiu*; -*koyi*:- she had pups *sâiaikoyiu*; she (4 p.) just had a litter of pups *mânisaikoyiu*. — Cf. calf, colt.

**pursue (to)**: he was pursued by him *otâutsapâakaie*. — V. also chase (to).

**push (to)**: I push him *nitâiistapaxkiotoau*, he pushes him *âiistapaxkiotoyiu*; I push it *nitâiistapaxkiotsixp*, he pushes it *âiistapaxkiotsim*. — I shall push *nitâkitapiks*; he then pushed *itâpiksiu*.

**push the grass up (to)**: we shall push the grass up (to cover the tracks) *âksipuyimikiâŭsataiau*; he pushed the grass up with the lodge-pole *omî mânistami ixtsitâipumikiâklua*.

**push in (to)**: that we push them (viz. the dresses) in for them *âŭkits-istsitomoaiiks*; they pushed them (viz. the dresses) in (into the fire) *itsûiistsitsimiaists*.

**push up (to)**: then he pushed up one of them *tôkskam itspâŭkiu*. — Cf. push the grass up (to).

**put (to)**: I put it *nitsitoŭtoŭp*, he puts it *itoŭtôm*; there he began to put buffalo-chips *ânnamauk itâiâkoŭtôm kâmixtâists*; put my own clothes in the same bundle *nistôa nitsistotôŭsists nitûyim istoŭtôtâu*. — I put him there *nitsitaixtsau*, he puts him there *itaixtsiu*; I put there *nitsitastaki*, *nitsitstaki*, he puts there *itâstakii*, *itstakii*; I put him there *nitsitastsau*, *nitsitstsau*, he puts him there *itsitâstsiu*; I put it there *nitsitâstoŭp*, *nitsitstoŭp*, he puts it there *itsitâstôm*, *itsitstôm*, *itstôm*; then I put the traps there *nitâistamitsits-taki ikyâkyâtsi*; put (pl.) good food (in the corral) *âŭsi auâuaŭsi iststakik*.

— the rich ones were those that were put inside of their own lodges *akótsäpsiks änniksaie äukinaiau okóauaists*. — then he takes paint, he puts some of it on his hands *äsäni stámótsim, otsists ixtanistotsim*. — Cf. put down (to). put down on (to).

**put about (to)** (that means: to put a value on each article): when they had done putting them about *äksistäpaiäkoxtosauaists*.

**put all over (to)**: put the manure of the buffalo all over your body *eniua osäpioysists támoxtokanoäutänistótsit kostúmi*.

**put aloft (to)**: I put him aloft *nitáikitsixtsau*, he puts him aloft *áikitsixtsiu*; put him aloft *istsikitsixtsis*: there he was put aloft *itáikitsixtsau*.

**put among (to)**: I put it among there *nitsitpioytoxp (nitsitpiuytoxp)*, he put it among there *itspioxtóm (itspiuytóm)*.

**put around (to)**: and then I put the traps around it *ki nitsitsitau-takistsäi omiksi ikyäkyatsiksi*.

**put away (to)**: I put him away *nitanistápitsau*, he puts him away *anistápitsiu*; I put it away *nitanistápoytoxp*, he puts it away *anistápoytóm*; I put it away *nitsistapoytoxp*, he puts it away *istapoytóm*; they would put them (in.) away *ákakoytomiauaists*; put them (in.) away *ixtsisaists*.

**put away in a certain place (to)**: I put him away *nitsitastsau, nitsitstsau*, he puts him away *itsitastsiu*; I put it away *nitsitasloxp, nitsitsoxp*, he puts it away *itsitastóm, itsitstóm, itsstóm*. — Cf. put down on (to).

**put back (to)**: put (the moccasins) with the fore-ends back *iskoxkistotau*; that you put (the moccasins) with the fore-ends back *kákskoxtótam*.

**put back in its place (to)**: then I put them (an.) back *nitáistamáixtsaiau*; then he put them (an.) back again *stámatáixtsiuaiks*; then he put them (an.) back again *stámatsitskixtsiuaiks*; put them (an.) back again *matsitskixtsisau*; he put their heads back (in the same place), where they had been sleeping *otokānoaists mátsitskoxtóm omi otsitaiokazpiaiks*; then they put them (in.) back again *áistamatsksipoytómiauaists*.

**put down (to)**: I put him down there *nitsitsipotoau*, he put him down there *itsipótoyiu*; I put it down there *nitsitsipotsixp*, he put him down there *itsipótsim*; the foods that were put down there *amóistsi itsipótsixpistsi auáuaxsistsi*; then (the people) put (the hide) down *itānnipotoyiuaie (itānipotoyiuaie)*. — he then put it down there *itsinoxtóm*; put them (in.) down in your beaver-rolls *anniksim kitómopistāniks istsinoxtotāua*. — V. also put down on (to).

**put down on (to)**: I put down on *nitsitastaki, nitsitstaki*, he puts down on *itástakiu, itstakiu*; I put him down on *nitsitastsau, nitsitstsau*, he put him down on *itsitastsiu*; I put it down on *nitsitastóxp, nitsitsoxp*, he puts it down on *itsitastóm, itsitstóm, itsstóm*. — there she put her leg-bones down on *ānnimaie itotátsipótsim omistsi otoxkakinnānists*. — I put him down on *nitsitoxkitstsau*, he puts him down on *itoxkitstsau*; I put the knife down on the table *itāsoyopi nitsitóxkitstsau istóān*; I then put the frying-pan down on the fire *sikoxkōsā nitsitsitauxkitstsau potān*. — Cf. loose (to). put (to). put away in a certain place (to).



**put one's head down (to)** : that woman put his head down *omā akéua itsénnaukimiuaie*.

**put the head in (to)** : he then put his head in *itsítsapoxkyàkiuaie*.

**put in (to)** : she put him in *itsápstsíuaie* ; then she puts it in (the stove) *itáísapisimaie* ; I put it in *nitáísapaxkixp*, he puts it in *áisapàxkim* ; I put in *nitáísapixtaki*, he puts in *áisapixtakiu* ; I put him in *nitáísapixtsau*, he puts him in *áisapixtsiu* ; I put it in *nitáísapoxtoxp*, he puts it in *áisapoxtom* ; I put in for him *nitáísapoxtomoau*, he puts in for him *áisapoxtomoyiu*. — I put it in *nitáipstoxtoxp*, he puts it in *áipstoxtòm*. — do not put in the whole length of it for me *ináuksauḡkonístaksomókít*. — and then Round-cut-scabby-robe put that beaver and that beaver-stick in his beaver-rolls *ki omā A'pekoḡkūminimau sotámitotstsíu omí ksiskstakí ki omí kákstáksini omíksim otómopistàniksi*. — Cf. **bring in (to)** and **fill one's pipe (to)**.

**put in one's eyes and pull along (to)** : those it is we put in our eyes and pull along *ánnistsiaie nítsítáísapapínixpinàni nóápsspinàniks*.

**put in the fire (to)** : I put it in the fire *nitáísóoxtoxp*, he puts it in the fire *áisóoxtom* ; put the stone-pot in the fire *suiáutoka* (*soiáutoka*) ; put the pot in the fire *amó iska itsuiixtsis*.

**put in the pot (to)** : then he put him in the pot *itsipínixtsíuaie*.

**put in the pot (to be)** : the calves were put in the pot *unístáḡsiks autax-kétaupiau*. — Cf. **put in (to)**.

**put in a row (to)** : some lodges are all put in a row *moyists áístamikanaksipixpiaiu*. — he then put them (in.) all in a row *itsitoḡkanoxtómaists* ; he put them (in.) in a long row *ánnoḡkotoxtómaists* ; he then put them (in.) in a long row *itsitáinoḡkotoxtómaists*.

**put in this direction (to)** : put it in this direction *póḡsapoxtot* (imp.).

**put inside (to be)** : there they were put inside when they were killed *ánnimaie itsáipstsíau itsínitaxpiaiu* ; then they would be put inside an old lodge *ákauyis itáipstsíauaiks*. — Cf. **inside (to be)**.

**put instead (to)** : he then put it there instead *itsitaxtsoautóm* ; he then put it in instead out of sight *itsitaxtsíuaisapistaniaipiksimaimaie* ; he then again put him instead *mátsitaxtsoaitstsíuaie*.

**put into (to) v. put in (to)**.

**put near (to)** : she had already put the cherries near *omístsim pákkixpístsim ikatsiksíststom*.

**put off (to) (clothing, etc.) v. take off (to)**.

**put on (to) (clothing, etc.)** : I put him on *nitáuauatau*, he puts him on *áuauatsiu* ; then he began to put them (an.) on *itápaiakauauáiiu*. — I put it on *nitáisa(i)pskoḡsatoxp*, he puts it on *áisa(i)pskoḡsatóm* ; and he puts on different (clothes) *ki noḡkétsii itáiaksaipskoḡsatóm* ; they also put on weasel-skin coats *ápoḡsoyisokásists mátaisapskoḡsatómiauaists*. — then he put it on her *itsístsíaie*. — Cf. **put down on (to)** and **put on top (to)**.

**put on each end (to)** : then they put sticks on each end *místsíst itástox-tómiau*.

**put on one's feet (to)**: here are (moccasins), put them on your feet *amoistsiaie, itsitsikatot*. — Cf. moccasins (to put on).

**put on four corners (to)**: he then put (the forked sticks) on four corners *itatsôtstautsimâists*.

**put on the head (to)** (as a head-gear): they put war-bonnets on their heads *sââmists itâisapožkyâkiu*; why he put it on his head *mâukatsitsapožkyâkiu*.

**put on high (to)**: it was on top (of the sticks), that she put (the buffalo-calf) on high *spóžtsim ânnimaie itspistsiaie*. — I then put (lit. threw) him (on high) on my horse *nôtâsi nitsitamiapiksistau*.

**put on horseback (to)**: he then put (the people) on horseback *itauâmiâu-paiuaiks*.

**put on moccasins (to)** v. moccasins (to put on).

**put on the neck (to)** v. neck (to put on the).

**put on top (to)**: I put it on top *nitsitôžkitožtožp*, he puts it on top *itôžkitožtôm*. — Cf. put down on (to).

**put one's food on (to)**: I put my food on it *nitsitaisiuxt*, he puts his food on it *itâisuixtau*; I give him (something) to put his food on *nitâisožtoau*, he gives him (something) to put his food on *âisožtojiu*; he makes something to put his food on *âisuixtatskau*.

**put one's pack on (to)**: I shall put my pack on him *nitâkitisksimau*.

**put out of sight (to)**: I put him out of sight *nitsistanipiksistau*, he puts him out of sight *istanipiksistsiu*; I put it out of sight *nitsistanipiksixp*, he puts it out of sight *istanipiksim, istaniâipiksim*.

**put over (to)**: then he put him over a stump *omîma kâaukixkâiin itsitsapspimiuaie*.

**put pointing to (to)**: then put one stick pointing to (the moon) *tôkskaie mistsisi itâpožkistôt*; he would always put one of them pointing to (the moon) *anitsipôtapožkistau*.

**put right there (to)**: he (4 p.) put her right there *annautsitsitsôkai*.

**put short (to)**: just put (pl.) him short (that means: just put the travoy on his neck) *âikipâksakixtsók*.

**put straight up (to)**: they were put straight up *âukamipâpiksistaiau*.

**put together (to)**: then she began to put her leg-bones together *itâumatapâpaipiksim otožkakinnâists*. — they began to put their mother together *oksistoauai âpaipotstsiauaie*; then they put them (the beaver-teeth) together *itâipotôžtomiauaists*.

**put towards (to)**: I put towards *nisitâpožtožp*, he puts towards *itâpožtom*.

**put under one's arms (to)**: they would put (their hands) under their arms *ipitâmoksakiuâists*.

**put up (to)**: that is the way they put them (the small piles of stones) up *ixtapâixtsiauaiks*; then (the people) also began to put up small piles of stones *mâsitaumatapakixtsiu akiks*. — put (the buffalo-hide) up near the door *ipotôžtsim itsipûixtsis*; put (the rabbit) up there by the door *ômim ipotôžtsi itsipôpuyis*.



**put up (to be)** : the lodges were all put up *aukanāipuixtsii moyists*.

**put up against (to)** : I put up (my gun) against that rock *nitsitapitsan omi óxkotoki*.

**put up a lodge (to)** : then he put his lodge up *itāpuiakokiiu* : in the forests their lodges were put up *atsóaskuists itútsakokiuatoxp* : there their lodge was put up *okóauai itāiakokiuatoxp*.

**put upon (to)** : some put their beddings also upon (dogs) *stsikiks ámo onóyksèkani mátsitaiisksimmatau*. — V. also put down on (to).

## Q.

**quake** (to) v. tremble (to).

**quarrelsome**: he is very quarrelsome *iksataitapiu*. — because they were quarrelsome *otoksinásauaie*.

**quarter** of a dollar *inakanauksi* an., pl. *inakanauksiks* (small-half).

**quarter** of an hour *inakānaukotakoysin* in., pl. *inakānaukotakoysists* (small-half-hour).

**queer** v. wonderful.

**quick**: he is quick (fast) *ikámsiu*, *ikamó*. — *ikam-*. — I am quick (active) *nitsiksisápitsisi*, he is quick (active) *ksisápitsisiu*. — Cf. quickly.

**quick motion** *oxp-*: that they (gram. a singular) were jumping off *omāxtāxpauānis*; from there he jumped down *ixtsitoxpāpiu*; then they jumped over to them (an.) *itsitāpoxpaipiiaiks*.

**quick motion** (to be in): I am in quick motion *nitóxpi*, *nitāxpi*, he is in quick motion *ōxpiu*, *āxpiu*, *āuxpiu*. — Cf. fall (to).

**quick old man**: he is a quick old man *ákaiksisápitsāpiu*.

**quickly** *ikam-* (*kam-*): do it quickly *ikamánistotsit*; I shall move my lodge quickly *nitáksikamopaki*; they ran very quickly *iksikamipiksiau*; then they began quickly to make robes *itákumoykanaupaistotōaii imoiāniks*. — *kip-*: quickly make (pl.) a fire *kipipótak*; quickly make a trap for me *anikipoxsikiakókit*. — Cf. eventually, fast, just for a moment, perhaps, quick, soon, straight.

**quiet** (to be): be quiet *amāupit*, *māupit* (imp.); I am quiet *nitāumaupi*, he is quiet *āumaupiu*. — (the lodges) were all quiet *áikskaniststsiau*. — the whole camp is quiet in the night *āumaxkainispāixtsiu kokūyi*. — Cf. leave alone (to).

**quill-ornament** *pokāxkatsimān* an.: my quill-ornament *nipokāxkatsimāna*.

**quills** *kaiists* in. pl.; his quills *okāiimists*.

**quit** (to) v. stop (to).

**quiver** *inopātsis* (an. or in.?).

**quiver with arrows** *ponopāni* in., pl. *ponopānists*; my arrows in the quiver *ninopānists*, his arrows in the quiver *ūnnopānists*.



## R.

**rabbit** *áatsista* (ua) an., pl. *áatsistaiks*.

**raft** *iskétstani* in., pl. *iskétstanists*; my raft *nitskétstani*.

**raid** (to go on a) : I go on a raid *nitsoo*, he goes on a raid *soó*; and that summer he went three times again on a raid *ki ánnimaie niuókskai nepuists ómatsitsoxpists*; I go on a raid with him *nitoxpoksómau*, he goes on a raid with him *ixpoksómiu*. — I went on a raid against the Crees *Asináua nitsátaua*.

**raid** (to make a) : then we started to make a raid *nitsitákaipiixpinàn*; make a raid on the Sioux in the night *áikókus istákaipiskóxtòk amóm Pinápisináu*.

**raid** (to take on a) : he took us on a raid *nitsuiépiokinan*.

**raid on horseback** (to go on a) : (the people) went on the raid on horseback *ixkitópisoo*.

**raid in winter** (to go on a) : it was winter when they went on the raid *istúisóiau*.

**raid towards** (to go on a) : then I went on a raid towards the Cypress Hills *Aiixkimmikui nitsitapsoo*.

**rain** (noun) v. *show er*.

**rain** (to stay out in the) : he has always been staying out in the rain *áinikatsitsitskaisotamiuats*.

**rain** (to use for the) : that I may use (the robe) just for the rain *náxkipoxkátóxtsótami*; I want to use (the robe) just for the rain *nitákipox-tsótamiai*; that he may use (the robe) just for the rain *áxkipoxkátóxtsótamiuxkaie*; that he may use (the robe) just for the rain *ákoxkátóxtsótamiuxkaie*.

**rain** (to) : it rains *áisótau*; and it was soon going to rain *ki autamákotsoatauie*; I think that it will rain *nitást máksotási*.

**rain hard** (to) : it rains very hard *ikúmaítai*, *ikskaúmaítai*.

**rain through** (to) : it rains through *sisapóksótau*.

**raise** (to) : with those we raise the central lodge-pole *annikskaie ixtápuiäxkiakióp*; when we have raised the central lodge-pole *aiksistsipuiäxkiaki*. — Cf. *lift* (to).

**raise** (to) (a child) : raise him for me *noxksistáuatomókit*; raise him for me just a while *kipóxksistáuatomókit*. — Cf. *rear* (to).

**raise the ears** (to) : I raise the ears *nitáipustokiaki*, he raises the ears *áipustokiakiu*.

**raise the head** (to) : then they raise their heads *itápáxkiakiau*; then they all raise their heads *itáxkanaipáxkyakiau*. — V. also *throw up the head* (to).

**raise the shoulders (to)**: I raise my shoulders *nitáispistsikàki*.

**raise up (to)**: I raise him up *nitsipúyinau*, he raises him up *nipúyiniu*, *áipúyiniu*; I raise it up *nitsipúyinixp*, he raises it up *nipúyiniñ*, *áipúyiniñ*.

**raisin** *ómayksini* in., pl. *ómayksinists* (big-berry).

**rake** (noun) *ixtáumoaykiakiopi* an., pl. *ixtáumoaykiakiopiks*.

**rake (to)**: I rake *nitáumoaykiaki*, he rakes *áumoaykiakiu*.

**ramrod** *istaytsimátsis* an., pl. *istaytsimatsiks*; my ramrod *nitstáytsimátsis*.

**random** (at): *ksist-* (*ksists-*), *kaiist-* (*kaiists-*), *kaiistui-*: then he wandered along at random *stámiksistáxtauáuaýkau*; he shot at the same time with (him) without taking aim (prop.: at random) *nitoxpiksistax-kúmiuaie*; he was saying to himself (prop.: at random) *kaiistuitauániu*. — V. also nothing (for).

**random** (to go at): goes at random *-ksistapo*. — Cf. lose one's way (to).

**rasp** v. file.

**rat** *ómayksikainaiskina* an., pl. *ómayksikainaiskinaiks* (big mouse).

**ration** *istsinán* in., pl. *istsinánists*.

**rations** (to draw): I draw rations *nitástsin*, he draws rations *ástsináu*.

**rations** (to issue): I issue rations *nitástsinaki*, he issues rations *ástsinakiu*.

**ration-ticket** *ixtástsináupi* in., pl. *ixtástsináupists*; our ration-tickets *nimoytastsinaypinanists* (where-we-draw-our-rations-with).

**rattle** (noun) *auaná* an., pl. *auanaiks*.

**rattle** (to have a): he has a rattle *áuanágiu*.

**rattle** (to): I rattle *nitauanáki*, he rattles *auanákiu*. — he rattles *saítsiko*: I rattle *nitáisaitsikapiksistaki*, he rattles *áisaitsikapiksistakiu*; I rattle (with) him *nitáisaitsikapiksistau*, he rattles (with) him *áisaitsikapiksistsiu*; you must rattle with these hoofs *amóksi oxsistsiksi saáitsikâpiksistsis*; then he rattled with them (an.) *itsaáitsikapiksistsiuuiks*; that they were rattling *otáisaitsikoytasi*. — when he entered, then he rattled *otsipisi*, *anní itax-taikimisiu*.

**rattle** (to) (of a rattle-snake): then he (4 p.) immediately rattled *sotámoxpistâpsistsoyinaí*. — Cf. ring (to).

**rattle one's sticks** (to): they rattled their sticks on them *itsítsiksimaiaiu*.

**rattle-snake** *ómayksistséksina* an., pl. *ómayksistséksinaiks* (big snake); he was a rattle-snake *omaykástseksinâlinai*.

**rattle-snake-man** *ómayksistseksinaikoân* an.

**rattle-sound-root** *áisaitsikaytakô*, *áisaitsikaytakûi*, *áisaitsikaytakûyi* in., pl. *áisaitsikaytakuists*.

**ravish** (to) v. take a wife by force (to).

**ravisher** *áuayso* (a) an., pl. *áuaysoáiks*.

**raw** *auk-* (*auks-*), *ok-* (*oks-*): raw flour *ókapaüni*; raw-hide *ókotokis*. — Cf. entrails, raw entrails, raw food.

**raw** (to be): it is raw *ikénatsiu*.

**raw entrails** *auk-* (*auks-*), *ok-* (*oks-*): they ate the raw entrails being happy *áitamauksoyiau*. — Cf. raw.



**raw food** *auk-* (*auks-*), *ok-* (*oks-*): they eat awfully much raw food *iikástoksoyü*; you must have eaten raw food *káxkaukožkòksoyixpuau*. — Cf. *raw*.

**raw hide** *ókotokis an.*, pl. *ókotokiks*. — *otokyápokis in.*, pl. *otokyápokists*.

**raw-hide** (rope of): a rope of raw-hide was around her neck *otokyápo-koaié ožkini*.

**raze** (to): I raze *nitsipožkistoiäki*, *nitáipožkistoiäki*, he razes *áipožkistoiäkiu*; I raze it *nitsipožkistokinixp*, *nitáipožkistokinixp*, he razes it *áipožkistokinim*.

**razing** *pōžkistokinaksini in.*

**razor** *požkistoiätsis an.*, pl. *požkistoiätsiks*. — *ixtáipožkistoiəoxsopi* (*an.* or *in.*?).

**reach** (to) v. *get to* (to).

**reach and catch** (to): then he reached and caught one of them *tokskámi itsisiniäutoyiu*.

**reach around** (to): the water of the river reached around his waist *niétaytai äžkē änoi opáixpiu ixkokátomaie*.

**read** (to): then we read in (lit.: we look at) our books *nitsitaisatsixpinan nisinaksiminanists*.

**read** (to) (aloud): I read it *nitáisitsipsatožp*, he reads it *áisitsipsatom*.

**ready**: is ready *áiksistsiu*; everything is getting ready *ixkunápiu*; and when we get ready *ki aiksistápitapiünāniki*.

**real** *nit-* (*nits-*), *t-* (*ts-*), *-it-* (*-its-*): her real pot *unnétožki* (*unnitožki*). — *nitap-* (*-itap-*): her real husband *unitapōmiu*; when real winter had come *áitapōstuyis*. — Cf. *alone*, *only*, *really*, *same* (the).

**real bag** *nitápskinétsimāni in.*, pl. *nitápskinétsimānists*.

**real husband** *an.*: her real husband *unitapōmiu*.

**real Indian** (full-blood Indian) *nitsitapikoān an.*, pl. *nitsitapikoaiks*.

**real Indian woman** (full-blood Indian woman) *nitsitapiäke (ua) an.*, pl. *nitsitapiäkeks*.

**real lodge** *nitápoyis in.*, pl. *nitápoyists*. — Cf. *tipi*.

**real pot**: her real pot *unnétožki* (*unnitožki*).

**real white man** *nitápiapikoān an.*, pl. *nitápiapikoaiks* (slightly different from the expression for *French man*).

**real white woman** *nitápiapiäke (ua) an.*, pl. *nitápiapiäkeks* (slightly different from the expression for *French woman*).

**real woman** *nitápiäke (ua) an.*: not a real woman *mátsitápiäkē (ua)*.

**really** *nit-* (*nits-*), *t-* (*ts-*), *-it-* (*-its-*) (initial *nit-* is changed in the imperative, conjunctive and subjunctive to *nist-*): when we have really camped *nitokékaup*: they really saw *nitsapiau*; they sat (really) happy *nitsinokāupiau*; and now the boiling is (really) ended *ki ānniaie nitakótsiu*. — *nitap-* (*-itap-*): it began to burn really *nitupáipuyinitsiu*; then he slept soundly (prop.: really) *itsitapiökau*. — Cf. *alike*, *all*, *alone*, *one*, *only*, *real*, *same* (the).

**reap** (to) : I reap *nitáipožkiäki*, he reaps *áipožkiäkiu* : I reap it *nitáipožkixp*, he reaps it *áipožkim*. — Cf. cut hay (to).

**rear** (to) : I rear *nitáipāpiksi*, he rears *pāpiksiu*, *áipāpiksiu*.

**rebound** (to) : I rebound *nitspožpi*, he rebounds *spóžpiu*.

**recently man-** : he has come recently *mānotó* ; those that had recently given birth to a child *mānistsistomaiks* ; she (4 p.) recently had a litter of pups *mānisaikoyin*. — Cf. new, young.

**recognize** (to) : I recognize him *nitāunoau*, *nitonóau*, he recognizes him *áunoyiu*, *-onoyiu* ; I recognize it *nitāunixp*, he recognizes it *áunim*, *-onim* ; if you recognize him *istāunoāiniki* ; they did not recognize him *omātonāukatsiksaiks*. — Cf. know (to).

**recover** (to) v. well (to be).

**red** : he is red *māžksinam* an., it is red *māžksinatsiu* in. — *māžk-* (*māžks-*) : then he began to make blood show red, where he stood *áapani itāumaužksinatóm*, *amó otsitaipuyixpi*. — *mik-* (*mek-*), *miks-* (*meks-*) : Red-feet *Méksikā* (ua) (a man's name) ; duck *méksikatsi* (ua) (prop. : red-feet). — *ekots-* (*ekotsi-*), *ekyots-* (*ekyotsi-*) : red skin-eruption *ekotsá-piksini* (that means : measles) ; Red-plume *Ekotsisapopa* (a man's name) ; one (in.) of them he (4 p.) painted red *tókskaíi ekyótsiminai*. — *mekots-* (*mekotsi-*, *mikyotsi-*). — *mikap-*, *ikap-*.

**red beast** *māžkimi* (ua) an., pl. *māžkimiks*.

**red earth** *mikapipixkimikó*, *mikapipixkimikúi* in., pl. *ikapipixkimikó*, *ikapipixkimikúi* in.

**red paint** *amāžkisaní* in., pl. *amāžkisanists*.

**red stripes** : they put red stripes on the faces of white-faced horses *ápsküks áikakaixtsipskyaiau*.

**Red tattoo people** *Mikyótsisaka* (ua) an. (which tribe?).

**red willow** *mekotsipis* in., pl. *mekotsipists*. — *mekapiksoyi* (*mikapiksuyi*) an., pl. *mekapiksoyiks* (*mikapiksuyiks*).

**red willows** (collective) : group of red willows *mekotsipisko*, *mekotsipiskui*, *mekotsipiskuyi* in., pl. *mekotsipiskuists*.

**red woodpecker** *mékanikésuyi* (ua) an., pl. *mékanikésuyiks*.

**red-fox** *otátuyi* (ua) an., pl. *otátuyiks*. — Cf. fox.

**refuse** (to) : he refused to eat them (he did not consent to eat them) *mátaskaksauatóm* ; she refused to go in (she did not consent to go in) *mátuskaksoóá*. — Cf. consent (to).

**refuse** (to) (a lover) : I refuse *nitáipauts*, she refuses *áipäutsiu* : I refuse him *nitáipautsimau*, she refuses him *áipautsimiu*. — now do not refuse *annóžk pināžkānita*. — Cf. accept (to).

**regret** (to) v. sorry (to be).

**rein** (to) : I had, to be sure, no means to rein him *nimátožkoiäkožkināuats*.

**rejoice** (to) v. happy (to be).

**relate** (to) v. news (to tell the).

**relation** : my relation *niksōkoa*, pl. *niksōkoaiks* ; his (her) relation



*óksókoi, óksókoai*, pl. *óksókoiks*. — *-oko-* (*-okau-*): that I may become her relation *názhkǎysotsokauámaysi*. — Cf. *kinsman*.

**relation** (a woman's male) an.: my male relation *noyinau*, pl. *noyinaiks*; her male relation *oginai*, pl. *oginaiks*.

**relative killed** (one who has a) *inoxtóau* (a) an.

**release** (to) v. *loose* (to).

**relic** (to keep as a): they kept them (in.) as a relic *otáúikinaykanoàuaists*.

**rely on** (to): they (4 p.) relied on them *otástakakoaiau*.

**remember** (to) v. *know* (to).

**remembrance** *atsistapitakixsini* in.

**rend** (to): then he rent her *itopátsisiu*. — V. also *tear* (to).

**repeatedly** *ai-, au-*: there was a hole, through which she (4 p.) peeped in at them repeatedly *omi áukskau ómoxtapstsámmokoaiauaie*. — Cf. *usually*.

**report** (to) v. *news* (to tell the).

**rescue** (to): I rescue him *nitsikamotsipiau*, he rescues him *kamotsipiiu*. — Cf. *save* (to).

**resemble** (to): they all resembled him *ixkanáickāunaugiauaie*.

**rest** (to take): that you (pl.) may take rest *kázhkitsikōpixpuáu*.

**rest and cry** (to): then he rested for a while and cried *itúsiksiksikoāzh-kumiu*.

**return** (to give in) v. *pay* (to).

**return** (to) v. *go back* (to).

**return to life** (to): he (4 p.) then returned to life *stámatsitapiuatsinai* (he then became a person again); he then returned to life *mátsitsitapiuàsiu* (he then turned into a person again). — V. also *get up* (to).

**revenge**: pity me, that I may have revenge *nozhsikimmokit, naykitskixt*.

**reversed** *apokap-*: he is a person with whom everything is reversed *apōkapitapiu*; they were called reversedly by (the people) *otāpokapinix-kakoai*; he was called the reverse of it *ixtapōkapinixkatau*.

**revive** (to) v. *return to life* (to).

**rib** *pekis* (*mozpekis*) in., pl. *pekústs* (*mozpekiústs*): *-pik-* (*-pek-*): then they split the ribs *itánnitspikamàiau*.

**rich**: I am rich *nitakáutsāpsi*, he is rich *akáutsāpsiu*.

**rich** (the) *akáutsāpsiks* (*akótsāpsiks*) an. pl.

**rich child** (boy or girl) v. *child of plenty*.

**rich man** *akáutsāpsi* (ua) an., pl. *akáutsāpsiks*.

**rick up** (to): I rick up *nitáumoazkiāki*, he ricks up *áumoazkiakiu*; I rick it up *nitáumoazkixp*, he ricks it up *áumoazkim*.

**rid of** (to get): you will not get rid of her *kimátakozksipokitskoàua*.

**ride** (to): I ride *nitózhkitōpi*, he rides *ixkitōpiu*; I ride him *nitózhkitopatāu*, he rides him *ixkitōpatsiu*; I ride it *nitózhkitopatōxp*, he rides it *ixkitōpatom*; I ride for him *nitózhkitopatomoau*, he rides for him *ixkitōpatomoyiu*. — Cf. *horseback* (on) and *sit on top* (to).

**ride around** (to): I ride around *nitāpozkitōpi*, he rides around *āpozkitōpiu*.

**ride hard (to)**: I ride him hard *nitáikoχkitópatau*, he rides him hard *áitikoχkitópatsiu*; then we would not ride them (viz. the mares) hard *nimátáikoχkitopatanāniks*.

**ride towards (to)**: I ride towards *nitáitapoχkitópi*, *nitsitápoχkitópi*, he rides towards *áitapoχkitópiu*, *itápoχkitópiu*.

**ride up to (to)**: he then rode up to (him) *itsitápoχtoχpātskimauaie*.

**ridge (mountain-ridge)** *pāuaχkó*, *pāuaχkúi*, *pāuaχkúyi* in., pl. *pāuaχkuists*.

**ridge-scar**: the ridge-scar on his face *otoχpauākiskisini* in.; he has a ridge-scar on his face *ixpauākiskiu*.

**right (to be)**: I am right *nitsémani*, *nitséman*, he is right *émaniu*; if he was right *amānnisi*: you (pl.) have not been right *kimātomanixpuau*. — Cf. *sure* and *v.* also *complete*.

**right after v.** immediately after.

**right hand (at the)** *nitóχtsi*.

**right here v.** here (right).

**right in the middle** *mokāmixtatsikōχtsi*.

**right mind (to have one's)**: then he will have his right mind *ákitokakiu*; he will not have his right mind any more *mátakatokakiuu*. — Cf. *wise (to be)* and *mind (out of one's)*.

**right there v.** there (right).

**ring (to)**: I ring *nitáisaitsikapiksistaki*, he rings *áisaitsikapiksistakiu*; I ring him *nitáisaitsikapiksistau*, he rings him *áisaitsikapiksistsiu*; I ring it *nitáisaitsikapiksixp*, he rings it *áisaitsikapiksím* (by the side of the forms cited above there are fuller forms containing *saitsi-* instead of *saitsi-*). — Cf. *rattle (to)*.

**ripe**: it is ripe *itsiu*, *áitsiu*.

**rise (to) (of the sun, etc.)**: he rises *áutamiskapiu*, *sáskapiu*; before (the sun) has risen *sauumáiskāpis*. — *V.* also *get up (to)*.

**rise high (to)**: that it (the water) rose high *otsitáspixtsis*, *otspitsis*.

**rise high (to) (of the sun, etc.)**: he rises high *áipispskapiu*, *áipispskapiu*.

**rise up in the air (to) v.** high (to get on).

**river** *niétaytai* in., pl. *niétaytaists*: *-itaytai*, *-sisaytai*. — Cf. *creek*.

**road** *potótsko*, *potótskui*, *potótskuyi* in., pl. *potótskuists*. — *V.* also *trail*.

**roan cow v.** roan horse.

**roan horse** *imāχkoaisii* (ua) an., pl. *imāχkoaisiiks*.

**roar (to)**: it roars (as the wind) *áisitsipoytako*. — *V.* also *sound (to utter a)*.

**roaring noise**: then he suddenly heard a roaring noise *itámsokoytsimiu* *niétaytākuyi*. — Cf. *sound (loud or roaring)*.

**roast (noun)**: his roasts *otsistsitāniks* an. pl. (?): their roasts *otsikūnamanoāuaists* in. pl.

**roasts (to make)**: then they began to make roasts in a hurry *tamótuikamikūnamaiau*.

**rob (to)**: I rob him *nitáikamoau*, he robs him *áikamoyiu*.

**robber v.** thief.



robe *maiâi* (ua) an., pl. *maiâiks*. — *imoîâni* an., pl. *imoîâniks*. — my robe *nitsixkan*, pl. *nitsixkaniks*; his robe *otsixkan*, pl. *otsixkaniks*. — Cf. buffalo-robe.

robe (to get a skin for a): I get him a skin for a robe *nitsixkoau*, he gets him a skin for a robe *-ixkoyiu*.

robe (to have a): now he thinks, that he ought to have a robe *itstâu*, *maykoxkûyis* (to be read: *maykoxkâiis*?).

robe (to have for a): he had his hide for a robe *otokis aiksinsiu*. — those they had for robes *ânniksiaie âiâtsiau*; they had raw-hides and antelope-hides for robes *ôkotokiks ki âuakasiotokiks ânniksaie noxkâiâtsiu*; her son would have him for a robe *oxkôyi âksâtsiûnai*; have this here for a robe *âmoia noxksâtsis*.

robe (to make a): (the people) had done making robes for themselves *âiksistsipannâxsiu*; they all had done making robes for themselves *ixkanâiksistsipannâxsiu*. — Cf. *tan* (to).

robe made of strips: the robes of the old women were made of strips (sewed together) *kipitâkeks âumikamâiiau*.

robe-making v. tanning.

robin *âutaykâukûi* (ua) an., pl. *âutaykâukûiks*.

rock (noun) *ôxkotôki* an., pl. *ôxkotôkiks*; turns into a rock *ôxkotokâsiu*; run back, tell the rock, that I want to use his robe just for the rain *iskômaykât, anistsis omâm ôxkotokam, maiâi nâxkipoxkâtôxysôtami*.

rock (cut piece of) *mistâkskim* an., pl. *mistâkskimiks*.

rock (to): I rock *nitauâtapiksi*, he rocks *auâtapiksiu*; I rock him *nitauâtapiksistau*, he rocks him *auâtapiksistsiu*. — the mother is rocking her child *oksistsi îxpôkauauapinisimmîu ôkôs*.

rocky hill *mistâksko, mistâkskui, mistâkskuyi* in., pl. *mistâkskuists*.

rocky place *ôxkotôksko, ôxkotôkskui, ôxkotôkskuyi* in., pl. *ôxkotôkskuists*.

roll (to make into a): then she made it all into one roll *tâmomaykatskoxpatsimaie*.

roll (to): I roll him *nitâpimau*, he rolls him *âpimiu*; I roll it *nitâpistoxp*, he rolls it *âpistom*.

roll (to) (to turn over and over): he (it) rolls *inakâsiu, âinakâsiu*; only their heads rolled along *kâkixtsinakasiu otokânoaists*; I roll him *nitsinakatau*, he rolls him *inakatsiu*; I roll it *nitsinakatoxp*, he rolls it *inakatom*.

roll about (to): there (you may) roll (the gambling-wheel) about to one another *ânnimaie istâpaipotsinakêkâk*.

roll about on one's back (to): he was always rolling about on his back *âsky sotapauauakêkauaniuaie*.

roll a cigarette (to): I roll a cigarette *nitâumonim*, he rolls a cigarette *aumônimau*. — Cf. roll up (to).

roll down to a hill (to): (the gambling-wheel) (4 p.) rolled down to a hill *-otamininakasinai*.

roll eastward (to) (of the gambling-wheel): I roll him eastward *nitâm*.

*inakatau*, he rolls him eastward *áminakatsiu*. — I roll him eastward *nitsínap-inakatau*, *nitáinapinakatau*, he rolls him eastward *áinapinakatsiu*.

**roll fast (to)**: and the gambling-wheel (4 p.) rolled faster *ki itsikaminakasinai itsiwan*.

**roll in (to)**: then (the gambling-wheel) (4 p.) rolled in there *stámitotsips-tsinakasinai*.

**roll up (to)**: I roll up *nitáumonim*, he rolls up *aumónimau*; I roll him up *nitáumonau*, he rolls him up *áumoniú*; I roll it up *nitáumonixp*, he rolls it up *áumonim*; then they rolled them (the hides) up *itáumoniauauiks*. — then he rolled (the beaver-rolls) up *sotámomopistáu*. — Cf. **wrap up (to)**.

**roof** *okakéniman in*. — *spikapokséniman in*.

**roof of the mouth** *motsistsini in*.

**room (space)**: there is room *káixtsiu*, *námaixtsiu*.

**rooster** *nitáuáke (ua)*, *nitoáke (ua) an.*, pl. *nitáuákeks*, *nitoákeks* (lone-woman).

**root (of a tree)** *katséksi in.*, pl. *katséksists*.

**root (eatable)** *mási an.*, pl. *másiks*.

**root**: there he would find roots *ánnimaie ákitoxkónimau apinimátsi*.

**rope (noun)** *apls an.*, pl. *apiks*; my rope *nitópim*; then they gave me a rope *ánniaie nitsítóykokiáu ápi*; I myself had no rope *nistóá nimátopimixp*; with them it was they made ropes *ixtáupimiskàupiau*; with them it was they made also hard ropes *mátoxtaipimiskàupiau*. — Cf. **lariat**.

**rope attached to the travoy**: the ropes attached to his travoy *osákop-stánists in. pl.*

**rope (to)**: I rope *nitsék*, *nitók*, he ropes *ekáu*, *-okau*; I rope him *nitsékatau*, *nitókatau*, *nitáukatau*, he ropes him *ékatsiu*, *-okatsiu*; then he was roped *itokátau*; when I had done roping *nitáiksistokáni*. — Cf. **sna re (to)**.

**rope of raw-hide v. raw-hide (rope of)**.

**roseberry** *kiní an.*, pl. *kiniks*.

**rotten (of wood)**: it is rotten *pikožksiksim an.*, *pikožksiksiu in.*

**rotten log** *pikožksiksim an.*, pl. *pikožksiksimiks*.

**rotten piece of wood an.**: their rotten pieces of wood *opástamoauauiks*.

**rotten roseberries** *apěkožkiniks an. pl.* (lit.: scabby roseberries).

**rotten toe**: his (4 p.) rotten toe *osánàniai*.

**rough** *iststs-*: Rough-mouth people *iststsoyiks* (perhaps better: *iststs-iststsoyiks*?).

**rough (to be)**: it is rough *iststsisiu*.

**rough wind**: a rough wind blows *iststsisopu*.

**round ak- (aks-)**: the Round-forest *itakitsoaskuyiu*; round camp (circle camp) *akókatsists*. — *kom-*. — he is round *ikúmsiu (ikómsiu) an.*, it is round *ikumiu (ikomiu) in.* — he is round *otáksiu an.*, *otakiu in.* — Cf. **circle**.

**round bunch of trees** *komáketo in. (?)*.



round fat v. fat of the guts.

round hill *akaykó, akaykú, akaykúy* in., pl. *akaykuists*.

round hole (to cut a): there was a round hole cut in the back-part of his robe *maiäi okakini itátaikatau*.

round pieces of meat *kómoksisakuists* in. pl.

round sand-stone: his round sand-stones *otoxkomistátsists*.

round smoothed stone *otáksiststani* in.

round stone (long) v. long round stone.

round up (to) (cattle, etc.): then we rounded up all the cattle *nisótamitoxkanaumoaukoanani stapótskinaiks*.

row (in a) *ikst-*: they were all standing in a row *itoxkanaikstuipüyua*.

— Cf. put in a row (to).

row (to) v. paddle (to).

rub (to): I rub *nitássaki*, he rubs *ássakiu*; I rub him *nitássau*, he rubs him *ássiu*; I rub it *nitássiixp*, he rubs it *ássiim*. In *nitássaki, ássakiu*, etc., *a* represents *ai* from *aí*, the root of the verb being *is-*, as appears from wipe one's anus (to). — I rub him *nitáisúmموau*, he rubs him *áisúm-moyiu*; I rub it *nitáisúmmotsixp*, he rubs it *áisúmmotsim*. — they would rub the knives a little *áipstikaisamspikaii istoáiks*.

rub (to) (with a scraping tool): I rub *nitáisatsiniaki*, he rubs *áisatsiniakiu*; I rub him *nitáisatsiniau*, he rubs him *áisatsiniu*; I rub it *nitáisatsinixp*, he rubs it *áisatsinim*. — Cf. wipe (to).

rub with brains (to): I rub him with brains *nitáupixkatau*, he rubs him with brains *áupixkatsiu*; I rub it with brains *nitáupixkatoxp*, he rubs it with brains *áupixkatóm*.

run (noun) *áukskàsini* in., pl. *áukskàsists*; and if those others have run their runs (in base-ball) *ki omiksi stsikiks ikámitsiáukskàs otókskasoáists*.

run (to): I run *nitáumayk, nitómayk*, he runs *áumaykau, ómaykau*. — I run *nitáukskàsi, nitókskàsi*, he runs *áukskàsiu*. — he runs *-iksisáu*. — I run *nitáipi*, he runs *áipiu*; and from there we shall run *ki ánnamaie ákoxtakai-piop*. — *-ayi-*: he runs out *áisakaiayiu*; they sang while they were running *áinixkiayiau*; then they had froth at the mouth from running *itsipsitsauyakaiaiyiau*; they were already out of breath by running *ákakoxponiâyiau*. — Cf. walk (to).

run (to) (of matter): it was one day and a half that the matter was running *tókskai ksistsikú ki anni anáukiu manistsísamsaikimiskáxp matsisiü*.

run (to get up and): and then that person got up and ran to (her) *ki omá matápiu itsitápipómaykau*.

run (to make one): I make him run *nitáukskasatsau*.

run about (to): I run about *nitápomayk*, he runs about *ápomaykau*; I run about *nitápaukskàsi*, he runs about *ápaukskàsiu*.

run about outside (to): then we run there about outside *nitáistamitsapaumaykaxpinan*.

run across one another (to): we began to run across one another *itau-ásokómaykaup*.

**run after (to)** : I run after *nitáisapokskási*, he runs after *áisapokskásiu*; then she ran after (him) *itoxpókisapòskasiuaie*. — I run after him *nitáukskasatau*, *nitòkskasatau*, he runs after him *áukskasatsiu*. — he then ran again around after him, being out of sight *matsitoxsoxkatokskàsimiuaie*. — Cf. chase (to).

**run ahead (to)** : I run ahead *nitáutomomayk*, he runs ahead *átomomaykau*. — I run ahead *nitáisomayk*, he runs ahead *áisomaykau*. — I run ahead *nitáisapomayk*, he runs ahead *áisapomaykau*, *áisapaumaykau*.

**run all the night (to)** : they were running all the night *paiánnauapiksiau*.

**run all over (to)** : men on horseback were running all over *ixkitópiks mótapomaykái*.

**run along (to)** : run (pl.) along this way higher up *ámoxk amitoxts tápipiksik*.

**run along with (to)** : I run along with him *nitóxtaumaykâmau*, he runs along with him *ixtaumaykâmiu*.

**run among (to)** : he then ran among these many horses *amói ónokâmitasin itspiáukskásiu*.

**run around (to)** : I run around *nitáutakomayk*, he runs around *autakomaykau*. — and all these buffalo began to run around in a circle *ki amói kanáiniua itomátapotaksiksisâu*; then (the buffalo) would continue to run around in a circle *itákotaksiksisâu*; when the buffalo were running around *amói eini áutaksiksisâs*; then (that horse) ran around *itáksisiu*. — I then run around it *nitsitautâkokskasatoxp*. — Cf. run in a circle (to).

**run around out of sight (to)** : he then ran around out of sight towards him *itoxsoxkátomaykâmiuaie*.

**run at random (to)** : I then just ran at random to (these horses) *nisótamiksistuyitòkskasatâu*.

**run away (to)** : I run away *nitáíistapomayk*, he runs away *áíistapomaykau*. — I run away *nitáíistapokskási*, he runs away *áíistapokskásiu*. — I run away *nitáíistapipiksi*, he runs away *áíistapipiksiu*; then he (4 p.) ran away *itsistapipiksinai*. — then he ran away *itsistapistsipatakaiaiyiu*. — he runs away *áíistapiksisâu*. — there (the buffalo) ran away *itauáuaksisau*. — Cf. run off (to).

**run away as flying (to)** : he (4 p.) looked running away just as if he were flying *nitsistapaipotanâminai*.

**run away far (to)** : that way they ran away far *ki ánnixkaie ákoxtsipiksiau*.

**run away from (to)** : she (4 p.) then ran away from that elk-bull *otsitsiksâskoxtòkaie omá ponokáistamika*.

**run away with another man's wife (to)** v. take away another man's wife (to).

**run away with noise (to)** : then he was run away from with noise of the feet *itsistokipiksatâixk*. — Cf. run off with noise (to).

**run back (to)** : I run back *nitáiskomayk*, he runs back *áiskomaykau*. — I run back *nitáiskokskási*, he runs back *áiskokskásiu*.



**run back around (to)** : he then ran back around to him *itoꝯsoꝯkátomayk-amiuaie*.

**run back to look (to)** : she (4 p.) then would run back to look *itásko-tamisapin*.

**run between (to)** : (the buffalo) (4 p.) ran between the stone-piles *ixtsisapiksisàiinai amóksik akiksik*; when the buffalo (4 p.) ran between these piles of stones *amói eini autsápiksisásaie amóksik akiks*.

**run by the side of (to)** : she just ran by his side *itsitótsistapiksiuaie*.

**run close by (to)** : he (4 p.) just ran close by them *otsipstsiksazkokâie*.

**run down (to)** : I run down *nitâiniomayk*, he runs down *âiniômaykau*.

**run down along (to)** : (the war-party) ran down along the coulees *ixtâumistsinitâpomaykau kauaykuists*.

**run down the river (to)** : I run down the river *nitsinâpomayk*, he runs down the river *-inâpomaykâu*.

**run eastward (to)** : he (4 p.) was running eastward *aiámistsipatakaiaiyin*.

**run far (to)** : I run far *nitâipiomayk*, he runs far *âipiomaykau, piômaykau*. — I run far *nitâipiokskâsi*, he runs far *âipiokskâsiu*. — and the buffalo would run far *ki einiua akoꝯtsixkixtsiksisau*.

**run farther on (to)** : run farther on in that direction *ómixk tótsitskomaykât*.

**run fast (to)** : he runs fast *ikâiaiyiu*.

**run following (to)** : I run following *nitoꝯpókiomayk*, he runs following *ixpókiômaykau*.

**run for escape (to) v. escape (to run for)**.

**run from (to)** : then he did not run from him *itsáuotsimiuai*.

**run home (to)** : I run home *nitaykyâpomayk*, he runs home *aykyâpomaykau*. — I run home *nitaykyâpokskâsi*, he runs home *aykyâpokskâsiu*. — then she ran home fast *itaykyâpistsipatakaiaiyiu*. — (the war-party) would run home *âuaykyapipiksiu*.

**run home crying (to) v. crying (to run home)**.

**run home for help (to)** : then she ran home for help *itaykénikatsimâu*.

**run in (to)** : I run in *nitâipstomayk, nitsipstomayk*, he runs in *âipstomaykau*. — I run in *nitâipstokskâsi, nitsipstokskâsi*, he runs in *âipstokskâsiu*. — I run in *nitâipstsistâpiksi*, he runs in *âipstsistâpiksiu*; there that girl ran in (into a dog's shelter) *omâ akékoân itsipstsistâpiksiu*. — I run in *nitâiistâpiksi*, he runs in *âiistâpiksiu*; the kit-fox then ran in (to a hole) *omâ sinopâua itsistâpiksiu*; where he had run in (to a hole) *otsitsistapikspiai*.

**run in a circle (to)** : I run in a circle *nitauâtaiayi*, he runs in a circle *âuataiaiyiu*; he then came running in a circle *itamiâtaiayiu*. — Cf. run around (to).

**run in a circle in sight (to)** : I run in a circle in sight (of the camp) *nitótamiataiyi*, he runs in a circle in sight (of the camp) *âutamiataiyiu*; they would come in sight running in a circle *âkotamiâtaiyiau*.

**run in different directions (to)**: then (the buffalo) ran all in different directions *sotámanitsipiksiu*.

**run in a row (to)**: they (4 p.) were running in a row *áipekanipitsiü*; then they began to run in a row *itomátaipekanipitsiü*.

**run in sight (to)**: I run in sight *nitótamiomayk* (*nitáutamiomayk*), he runs in sight *áutamiomaykau*.

**run in the tracks (to)**: and then she was going back in the tracks of the way (she had come) *ki ánniauk amók moy sokúyik áutsapomaykau*; then run in the tracks (i.e. then follow up) *tsitsapômâykât*; run in the tracks the same way you went *koysokúyi tsapomâykât*.

**run into the camp (to)**: when he ran into the camp *aitspyómâykàs*.

**run into the water (to)**: then they all ran into the water *itâžkanâisui-omaykaiaiks*.

**run loose about (to)**: the mares ran loose about *omiksi skī miks áiamit-apâumaykaii*.

**run near (to) v. run this way (to)**.

**run near the lodges (to)**: then (the people) ran near the lodges *itásiix-tsimau*.

**run off (to)**: he had already started to run off *ikaitomatapipiksiu*; then they started to run off *stámomatapipiksiu*. — Cf. escape (to run for), flee (to), run away (to), run off with noise (to).

**run off fast (to)**: they ran off very fast *iksikamipiksiu*.

**run off howling (to)**: (the dog) just ran off howling *kâkasainiâpiksiu*.

**run off into the water (to)**: then he ran off into the water of a lake *itsitsuyistâpiksiu omim ômayksikimiim*.

**run off with noise (to)**: then he ran off making noise with his feet *itsistokipiksiu*; then I ran off from him making noise with my feet *nits-itsistokipiksatau*; then he ran off from him making noise with his feet *itsistokipiksatsiu*. — Cf. noise with the feet (to make) and run away with noise (to).

**run on each side (to)**: (the cow) would run on each side *itsistsapomâžkau*.

**run on one side (to)**: then he ran on one side (where those were that sat at the end) *itsiksiskomaykau*.

**run out (to)**: I run out *nitsâumayk*, he runs out *sâumaykau*; four times he ran out (prop.: four were his runnings-out) *nisoóyi osâumaykânists*. — he runs out *âisakaiaiyü*. — he then ran out (of the lodge) *âitsistsapatakâiaiyü*; she then ran out (of the lodge) *itsâistsapatakâiaiyü*; he (4 p.) then ran out *itsâistsapatakâiaiyü*; then run out (of the lodge) *istsâistsipatakâiaiyü*. — he runs out *âisaksisâu*.

**run out (to) (on the prairie)**: I run out *nitsakapomâžk*, he runs out *sakâ-pomaykâu*. — he then ran out on the prairie with (me) *ixpitsakapistipatakâiaiyü*.

**run out past (to)**: (the puppy) (4 p.) would run out past (him) *âkož-taksiksaumaykâiinai*.

**run out separately (to)**: then they ran out separately *itánitsaumaykâiaiks*.



**run over (to)**: the horse then ran over him *omá ponokāmita itapóχpatsko-giuaiē*; then he (4 p.) was going to run over him *otākapokaxpatskōkaie*; four times (the rider) ran over him *nisoóyi otsitapokaxpatskōgixpiaie*; and then I was run over *nitsitapokaxpatsko*. — these buffalo (4 p.) ran over him *amói eini ixtsitótatsiksisiāin*; then they began to run over him *ixtsitákotatsiksisiāup*. — and at the same time they all suddenly ran over him *ki ixpitāisoksitsipatakaiaioip*.

**run past (to)**: he (4 p.) had run past them *otāutsitskaumaykāmokaie*. — he then just ran past him *sotāmoχsitskokskasiuaie*; then he ran past them (an.) *ixtsitsitskokskasiuaiks*; then all (4 p.) ran past (him) *tāmāχkanoy-taitskokskasinai*.

**run a race (to)**: I run a race *nitsikaiiskatsi*, he runs a race *káiiskatsiu*; let us first run a race together *āχkotomikaiiskatsioip*; let us run a race together *āχsikaksikāiayiskatsioip*.

**run separately (to)**: then they ran (away) separately *itānetomaykāiau*.

**run straight on (to)**: I run straight on *nitsāukokskāsi*, he runs straight on *sāukokskāsiu*.

**run this way (to)**: (a buffalo-herd) is running this way *āistsiksisiāu, āuaistsiksisiāu*. — he is running this way *āistāumaykau, āistomaykau*.

**run through the camp (to)**: I run through the camp *nitāisitokomayk*, he runs through the camp *āisitokōmaykau*.

**run to (to)**: I run to *nitāitotaipi*, he runs to *āitotaipiu, itāutaipiu*. — Cf. walk (to).

**run towards (to)**: I run towards *nitāitapomayk*, he runs towards *āitapomaykau*. — I run towards *nitāitapokskāsi, nitsitāpokskāsi*, he runs towards *āitapokskāsiu*. — then (the war-party) began to run towards (the camp) *itomātapākaipiu*.

**run up (to)**: I run up *nitamiomāχk*, he runs up *amiomaykau*. — they ran up (a tree) *itamipiksiau*.

**run up the river (to)**: I run up the river *nitamitomāχk*, he runs up the river *amitomaykāu*.

**run up to (to)**: then he ran up to (that tree) *itsitāpoχtaukskasiixkaie*. — and then all the people also ran up to (him) *ki omá mātsitoχkanitāutaipiu*.

**run well (to)**: run well *āχsauāuaksisāt* (imp.).

**running (to go away)**: then she (4 p.) went away running *itsistapistap-atakaiaiyinai*. — Cf. run away (to).

**running (to sing while) v. sing while running (to)**.

**running around**: and that was the end of my running around *ki ānnimaie ixkixtsiu nitāpoχsini*. — Cf. traveling.

**running near (to come) v. run this way (to)**.

**running too close (to come)**: he (4 p.) then came running too close *itūmautsātomaykāiūnai*.

**rush (to)**: the children rushed and took them (the sea-shells) away *annāχka opokāsinayka ixtaykixtsiua*; a chief's-child found some sea-shells; all these children rushed for them (and took them away) *omá ninaipokau*

*itoxkónoyiu omíksim kstsii; amó opokásina ixtsitaykitsiuáiks; they rushed for them (in.) ixtsitaykitsiuaists; they (gram. a singular) rushed for them ixtsitaykitsinaists. — and those people then began to rush ki omá matápiuám itápopatskótsiu. — Cf. charge (to make a) and tramp (to).*

**rush out (to):** then (the people) made a rush out *itáumatapsàixpiu.*

**rusty:** is rusty *apisuyísiu an. (?), apisuyú in. (?)*.

**rye-grass** *matoiópaists in. pl. — ómaykotoiópaists in. pl.*

**rye-grass (patch of)** *matoiópaskò, matoiópaskù, matoiópaskùgi in., pl. matoiópaskuists.*



## S.

**sacerdotal dress**: (the priest) then takes off the clothes he uses while praying *itáisauntsim omistsi omoxtauátsimoixkaypists*.

**sack** v. bag.

**Sacrament** (the Blessed) *omoxtauátsimoixkaypi an*.

**sacrifice** *ikitstaksin in.*, pl. *ikitstaksists*.

**sad** (to be): I am sad *nitáuaypitsi*, he is sad *áuaypitsiu*.

**sad** (to make): I make him sad *nitáuaypitsimau*, he makes him sad *áuaypitsimiu*.

**saddle** (noun) *eétan (iitan) in.*, pl. *eétanists (iitanists)*: my saddle *nitsitan*.

**saddle** (kind of) *kétokiokátsis in.*, pl. *kétokiokátsists* (prairie-chicken-snare).

**saddle** with two sides up *nápuiiksai in*.

**saddle** (to make a): he makes a saddle *áietaykau*.

**saddle** (to put on the): I put on the saddle *nitáiaket*, *nitáket*, he puts on the saddle *máketau*.

**saddle** (to use as): I use it as saddle *nitáiaketatoxp*, *nitáketatoxp*, he uses it as saddle *áiakekatom*, *máketatom*.

**saddle** (to): I saddle him *nitáiaketou*, *nitáketoau*, he saddles him *áiaketoyiu*, *máketoyiu*; then I saddled him *nitsitáketoau*. — I saddle him *nitsétoau* (*nitsitoau*), he saddles him *éetoyiu* (*iitoyiu*).

**saddle-blanket** (his) *otsimmoiétan in*.

**saddle-blanket** (his outside-top-) *osáutatsiksiketan in*.

**saddle-horse** an.: my saddle-horse *nitsitoxkitôpixpa* (prop.: which-I-ride-on); his saddle-horse *otsitoxkitôpixpi* (prop.: which-he-rides-on).

**safe** (to be): I am safe *nitáikamôt*, he is safe *áikamotau*.

**sage** (aromatic herb) *kâksimi in*.

**sail down** (to): then (the night-hawks) would sail down towards (the rock) *itánisopskoxtoyiäiksaie*.

**salt** *istsiksipôkô*, *istsiksipôkui in.*, pl. *istsiksipokuists*.

**same** (the) *nitôa*, *nitúyi*, *nituitsk*. — *nit-* (*nits-*), *t-* (*ts-*), *-it-* (*-its-*) (initial *nit-* is changed in the imperative, conjunctive, and subjunctive to *nist-*): he walked just the same way as the bear *nitúyi nitauáuaykaiixk kyäioi*; she is laid down in the same way *nitúyi nitáixtsau*; be seen (imp. pl. pass.) in the same way (as that) (that means: look like that) *nistáinak*. — *nito-*, *nitui-*: they (an.) are the same *nitúianistapsi*; in this (same) way they threw them (in.) *ánni nitoápiksimaists*. — *nitap-* (*-itap-*): they were just picking them up in the same places where they were sticking up

*nitapáutsimiãuaists nitápstautsixpiaists*. — Cf. alike, all, alone, one, only, real, really, same way (in the).

**same** (to be the): it was the same one; the Old Man was the same, and that Fat was the same *nituyãukinai*; *nitóauk omá Nápiua*, *nitóauk ki omá Pomisa*; they are the same *nitúyinitšiau*; they were the same (an.) *nitúik-simãukiau*; his shirt was the same *osókãsimiai nitúianistãpiu*.

**same age** (of the): according to their being of the same age *manists-akãmotsiixpiãu*.

**same size** v. size.

**same way** (in the) *nitúyi*. — V. also same (the).

**same way** (to treat in the): they were all treated in the same way *ixkanãuanistotoiau*.

**sand** *spátsikó*, *spátsikúi*, *spátsikúyi* in., pl. *spátsikuists*.

**sand-fly** *kaypskiáki* (ua) an., pl. *kaypskiákiks*.

**Sandhills** (Big) (a place in the north where the dead go) *Ómazkspatsikò*, *Ómazkspatsikúi*, *Ómazkspatsikúyi* in.

**Sarcee** -*saxsi*-.

**Sarcee** (to speak): I speak Sarcee *nitáisaxsepuyi*, he speaks Sarcee *áisaxsepuyi*.

**Sarcee Indian** *Saxsikoã* an., pl. *Saxsikoais*.

**Sarcee tribe** *Saxsi* (ua) an.

**Sarcee woman** *Saxsáke* (ua) an., pl. *Saxsákeks*.

**sarvis-berry** *ókonóki* in., pl. *ókonókists*.

**satisfied** v. pleased and satisfy (to).

**satisfy** (to): I satisfy him *nitáisapistotoau*, he satisfies him *áisapistotoyiu*; if he was satisfied *sapistótoayk*.

**saturday** *itátsinãupi* in. (when-we-draw-rations).

**save** (to): I save him *nitáikamotsau*, he saves him *áikamotsiu*. — Cf. escape (to let), live (to let), rescue (to), save laying by (to).

**save the blood** (to): he saves the blood (of the killed animal) *piskáu*.

**save laying by** (to): I save it *nitoxkitstoxp*, he saves it *ixkitstom*. — no. my elder sister, here is some I saved for you *sã, ni'sã, amóiaie kitoxtónum*.

**save a piece** (to): she then saved a piece (of the rabbit) *stámotox-ksistakiuaie*.

**saved** (to be): it was by his dog that he was saved *otómitãm itoxkúi-kamotãuaie*; that I may be saved from my dream *nipapãukani nãxksikamoto-ãxkitsixp*. — Cf. safe (to be).

**saving the blood**: his saving the blood *opiskáni* in.

**saw** (noun) *ixtáikayksiststakiöpi* (*ixtáikayksikstakiöpi*) an., pl. *ixtáikayksiststakiöpiks* (*ixtáikayksikstakiöpiks*).

**saw** (to): I saw *nitáikayksiststaki* (*nitáikayksikstaki*), he saws *áikayksiststakiu* (*áikayksikstakiu*); I saw him *nitáikayksistsimmau* (*nitáikayksiksimmu*), he saws him *áikayksistsimmiu* (*áikayksiksimmu*); I saw it *nitáikayksiststoxp* (*nitáikayksikstoxp*), he saws it *áikayksiststom* (*áikay-*



*ksikstom*) : I saw for him *nitáikayksiststomoau* (*nitáikayksikstomoau*), he saws for him *áikayksiststomoyiu* (*áikayksikstomoyiu*).

**say (to)** : I say *nitáni*, *nitáuani*, he says *ániu*, *áuaniu* : I say to him *nitánistau*, he says to him *ánistsiu* : I say it *nitánistoxp*, he says it *ánistom*. — Cf. **call by name (to)**.

**say ahead (to)** : then he said ahead to him *itsisanistsiu*.

**say falsely (to)** : I say falsely *nitáikipàni*, he says falsely *áikipaniu*. — Cf. **jest (to)**.

**say from within (to)** : he (4 p.) then said to him from within (prop. : said to him out) *otsitsanikaie*.

**say from without (to)** : then she said from without *itsitótapitsisanu*.

**say in a hurry (to)** : they then said to her in a hurry *ikápuinanistsiauaie*.

**say in jest (to)** v. **jest (to)**.

**say into (to)** : he then said to him into the lodge *itsipstanistsuaie*.

**say on high (to)** : then he said there on high (down to the people) *itáutamianu*.

**say something false (to)** : why does he tell him something false *máuukaistsitapanistsuaie*.

**say to one's self (to)** : he was saying to himself (prop. : at random) *kaiistuitauàniu*.

**say upwards (to)** : I say upwards *nitspáni*, he says upwards *spániu*.

**say wrongly (to)** : you said wrongly *kikáipaxtsàni*.

**saying ánisini in.**, pl. *ánisists*.

**saying (to go round)** : then they went round saying *itáutakaniau*.

**scabby apik-** (*apiks-*).

**scabby (to look)** : her robe looked as if it were scabby *ánistápekaninà-minai maiái*.

**scabby buffalo-bull apiksistamik** (a) an., pl. *apiksistamikiks*.

**scabby buffalo-cow apikskéini** (ua) an., pl. *apikskéiniks*.

**scabby moccasins** : make me a pair of scabby moccasins *nožkitápapik-anitsinomókit*.

**scales ixtáisokaxkiakiopi** an., pl. *ixtáisokaxkiakiopiks* (which-we-weigh-with).

**scalp** (noun) *motokāni* in., pl. *motokānists* ; my scalp (the scalp I took from an enemy) *nitótokānim*, his scalp (the scalp he took from an enemy) *otótokānim*. — Cf. **head**.

**scalp (to)** : I scalp him *nitsáuotomoau*, *nitsáuotomoau*, he scalps him *sáuotomoyiu*, *sáuotomoyiu*. — Cf. **take off (to)**.

**scalp-dance** : and there was a great (far-reaching) scalp-dance *ki akóytsimaie ómayketaxsin* ; and then (the people) began to have the scalp-dance *ki itomátapitaxsiu* ; that we may have the scalp-dance *áxkitonitaxsôp*. — then (the war-party) had a good scalp-dance *támaxsauâninaiiu*.

**scalp-robe** : she will complete her scalp-robe with our scalps *kotokānunists ákožtsapanistsotokāniuu*.

**scalp-songs (to sing)** : we then ran singing scalp-songs *itátaxsiaiôp*.

**scar** *ákskisini, ákskisini, in.*

**scarce** : it is (gets) scarce *áimakàpiu.*

**scarcely** *ipistsik- (ipistsiks-), ipstik- (ipstiks-), aipstik- (aipstiks-)* : it is scarcely seen *áipstikàinoau*, — Cf. *little (a).*

**scare** (to) : I scare him *nitskètsau, nitáiskètsau*, he scares him *skètsiu, áiskètsiu* ; when I woke up, I was scared *nitsipókaks, nitskètsokuyi*. — they rose up and scared them *nitapáipoxpotsiauaie* ; then they scared them with (the leg-parts of their robes) *ixtsitsipoxpotsiauaie otoxkatsianiauáiks* ; then he scared them (in.) *itóxpotsimatomaists* ; he scared them (in.) with his robe *maíáii ixtsákoxpotsimaists* ; scare (the buffalo-hide) four times with the leg of your buffalo-robe *nisoóyi taxpótsis kitoxkatsian*.

**scaring** : his scarings *otoxpótsaksists in. pl.* — *otaxpótsaxpists in. pl.*

**scarlet-paint** *amáuškèsan in.*

**scarred tongue** : this is a scarred tongue *amói ákitsiniuásiu.*

**scatter** (to) : he will scatter it *akatánnitápiksim.* — Cf. *separate (to).*

**scatter about** (to) : then they (in.) were all scattered about *stámoxkanauðnitaxpiiasts*. — this (person) who is scattering things about *aisáuxpistsapiksistakiuayk* ; that everything in his lodge was scattered about *okóai otsáuxpistsisi* ; then suddenly everything lay scattered about *itámisauksauxpistsixtsiu.*

**school** *itásksinimatsòtspi in., pl. itásksinimatsòtspists* (where-we-are-taught). — *itásksinimatsistoxkiöpi in., pl. itásksinimatsistoxkiöpists.*

**school** (to go to) : at nine o'clock we go to school *pixksói aitótos nitsitaumatskinimatsotspinan.*

**scold** (to) : his wife scolded that man for it *omí otoxkéman omá ninau ómoxysitanikoyixkamokaie.*

**scoop grease** (to) : that I may quickly scoop grease with (it) *náxkipoxtsimisik.*

**scorch yellow** (to) : he only scorched (the bob-cat's) fur yellow *káko-tsitsisauanitsiauaie okúyis.*

**scout** *sékami (ua) an., pl. sékamiks* (prop. : crane). — *ikastsi (ua) an., pl. ikastsiks* ; they were the scouts *apáikastsiau* ; go on ahead as a scout *anatsikastsit.* — I walk ahead as a scout *nitsékaiisàpauàuyak.*

**scrape** (to) : I scrape *nitástaii*, he scrapes *ástaiiu* ; I scrape him *nitástauatau*, he scrapes him *ástauatsiu* ; I scrape it *nitástauatoxp*, he scrapes it *ástauatom.* — then they began to scrape the moisture out of them (an.) *itápaysáxkiuáiks.* — Cf. *rub (to).*

**scrape the hair off** (to) : he then began to scrape the hair off them (an.) *itomátapipoxksistokiniuáiks.* — Cf. *get the hair off (to).*

**scrape-leg-dance** *satsikinamaipaskàni in.* ; let us have a scrape-leg-dance *áxkitunnasatsikinamaipaskàup.*

**scraper** *mátsikáiai an.* ; his scrapers *ómatsikáiai.* — bones were their scrapers *oxkini ótstaxtsists.*

**scratch** (to) : I scratch *nitsátsikanyótaki*, he scratches *sátsikanyótakiu* ; I scratch him *nitsátsikanyótoau*, he scratches him *sátsikanyotoyiu* ; I scratch



it *nitsátsikanyótsixp*, he scratches it *sátsikanyótsim*. — I scratch *nitsiks-tsikināutaki*.

**scratch one's back (to)**: he scratches his back *áikstsikikasiu*.

**scratch the face (to)**: scratch your face to make stripes *kaxpúskiit* (imp.). — he then began to scratch his face *itomátapatsiksikyótāxiu*.

**scratch the ground (to)**: and the dogs are scratching the ground *ki ánetapaitsikinimāi imitāiks*; and the dogs are scratching the ground *ki ánetapaitsinimāi imitāiks*.

**scratch the head (to)**: I only scratched my head *nikákaikstsikixkini*.

**scream (to) v. shriek (to) and yell (to)**.

**screw (to)**: I screw him *nitautakāxkau*, he screws him *autakāxkiu*.

**scrofula áitsókumi in. (?)**.

**scrub (to)**: I scrub *nitsiststaki*, he scrubs *siststakiu*: I scrub it *nitsiststoxp*, he scrubs it *siststom*.

**scuffle (to)**: I scuffle *nitāpauatapiksistsü*, he scuffles *ápauatapiksistsü*; I scuffle with him *nitāpauatapiksistsimmau*, he scuffles with him *ápauatapiksistsimmiu*; when they scuffled *otāpatapiksistsisau*.

**scythe ixtáipoxkiakiopi an., pl. ixtáipoxkiakiopiks**.

**sea motaiāxke in. (water-all-over)**.

**search (to) v. look about (to)**.

**sea-shell ktsi (ua) an., pl. ktsiiks**.

**seat (noun) asópātsis in., pl. asópātsists**; my seat *nisópātsis*.

**seat (to take for a)**: those they took for a seat *ánniaie isópātskàiau*.

**second (ordinal) ómoxtsistókaxpi**: and this is the second wonderful thing I saw in my life-time *ki ámoxkaie ixtsistókau písátapi, nitsinixpi nipüitapisin*.

**second wife an.**: my second wife *nimátóxkèman*, his second wife *omátóxkèman*. — V. also youngest wife.

**secret place stsikaxko, stsikaxkui in., pl. stsikaxkuists**.

**secretly simi-**: he did not take it away secretly *mátsisimiuiotsimats*; do not run away secretly *pinisimiistapokskasit*; he was secretly told by him (4 p.) *otsisimyanik*.

**see (to)**: I see *nitāiāpi, nitsāpi*, he sees *āiāpiu*; I see him *nitāinoau, nitsinoāu*, he sees him *āinoyiu, nānoyiu, -inoyiu*; I see it *nitāinixp, nitsinixp*, he sees it *āinim, -inim*; I see for him *nitāisapiau, nitāisatomau*; he sees for him *āisapiiu, āisatomoyiu*; when he saw persons *matāpiks ninoósaiks*; I shall go, I shall see her *nitākitapo, nitākitsinautsimau*; that they saw the people of another tribe *otsinótsimāxpi noxkétsim*; (the people at war with each other) only used to see one another *āikaksinotsiu*; the same day they saw each other *nitūyi ksistsikūyi itsinótsiiau*. — Cf. **look (to)**.

**see (to allow one to) v. see (to make one)**.

**see (to be happy to)**: I am happy to see him *nitāiksimmatsinoau*, he is happy to see him *āiksimmatsinoyiu*.

**see (to make one)**: I make him see *nitāiāpiatsau, nitsāpiatsau*.

**see about (to)**: they are seen about by those that are sick *áisksítauts-ikitsinòaiâu áioχtoχkoχsòpiks*.

**see clearly (to)**: then he will see clearly that one that has done something to him *áksokàpaisapiu áнно otánistotòkaie*; before they can see clearly *sauumáisokàpsapsisâu*. — Cf. **see plainly (to)**.

**see the last of (to)**: and that was the last he saw of him *ki ánnimaie ixksinóyiu*; and that was the last he saw of them when they got out of sight *ki ánnimaie otáistanipisaiks ixksinóyiuais*.

**see plainly (to)**: he saw them plainly, that they were mashed down *nítumiainoyiuais*, *saáupisaysaiks*. — Cf. **see clearly (to)**.

**see through a lodge (to)**: he could see through lodges *itáisuiàpiu moyists*; he will see him through the lodge *ákitsisuiinoyiuais*.

**seeds** *ixtáinsimáupists* in. pl.

**seek (to)** v. look about (to).

**seen (to be)** v. visible.

**seize (to)**: I seize *nitáiinàki*, *nitsinaki*, he seizes *áinakiu*, *iinakiu*; I seize him *nitáiinau*, *nitsinau*, he seizes him *áiniu*, *iiniu*; I seize it *nitáiinixp*, *nitsinixp*, he seizes it *áinim*, *iinim* (very often with *nn*, e.g. *áinnakiu*, *iinnakiu*). — Cf. **catch (to)**.

**seizing ini- (inni-)**: then she got a hold of her (seized and took her) *itsisiniautogyia*; then he reached (seized) and caught him *itsisiniàutoyiu*; they could not catch it (seize and take it) *mátaisiniotogyiuaisau*.

**self auat- (auats-)**: eat them yourselves *auátapáuatok*; that the earth herself was shaking *ksaykúm auátopyatskoχs*.

**sell (to)**: I sell *nitápaixkaytaki*, he sells *ápaixkaytakiu*; I sell him *nitápaixkaytau*, he sells him *ápaixkaytsiu*; I sell it *nitápaixkaytòχp*, he sells it *ápaixkaytóm*.

**send (to)**: I send *nitatoχkát*, he sends *atoχkátau*; I send him *nitatoχkátau*; he sends him *atoχkátsiu*; the Old Man sent all the birds *omá Nápiua kanáipiksiks itótoχkatsiuais*; then their chief sent one goose *tokskúmi otsinaimoáuai itótoχkatsinai saiái*; that one (4 p.) he had sent *omi otsitoχkatai*; I send to him *nitatoχkátoau*, he sends to him *atoχkátoyiu*. — then we were sent to the corner (as a punishment of school-boys) *nitsitsitapiskotspinan koki*.

**send a wife (to)**: a certain person had a wife sent to him *áiaua áχkisk-umoau*.

**send with a bride (to)** (as her marriage-portion): he would send all good horses with her *ponokámitaiks áχsiks ákoχpoχkanauaykiskoyiuais*.

**senseless**: he was knocked down senseless while standing *nápuioχsiniau*.

**separate (to)**: I separate *nitánitò* (*nitánitò*), he separates *ánitò* (*ánitò*); they separate *ánetóiau* (*ánitóiau*). — Cf. **part (to)**, **scatter (to)**.

**separate (to)** (fighting persons): he then took a hold of us and separated us *nitsitaiàkitaykiotòkinan*.

**separately anit- (anits-)**: then they went home separately to (their lodges) *itauánitsitapaykañau*. — *sikχks-*: they ate by themselves (separa-



tely) *ásikyksaugiau*. — Cf. different directions (in.), one by one, pieces (to).

**September** *anâuitâipoxkiâkiopi* (in.) (when-we-cut-hay).

**sepulchre** v. **tomb**.

**serpent** v. **snake**.

**set** (to) (of the sun): he sets *istaykâpiu*, *âistaykâpiu*. — Cf. **crawl** in (to).

**set on a journey** (to) v. **start** (to).

**set a trap** (to) v. **trap** (to).

**seven** *ixkitsîka*, *kitsîka* (simple form); *ixkitsîkami* an., *ixkitsîkaii* in.; *ixkitsiki-* (*ixkitsik-*), *-oxkitsiki-* (*-oxkitsik-*); there are seven *ixkitsîkamiau* an., *ixkitsîkaiiau* in.; seven persons *ixkitsîketapiau*; it is seven days *âuxkitsikiuniu*; he is seven years old *âukitsikistuyimiu*; seven times *ixkitsîkai*; I did it seven times *nitôxkitsikyânistsi*; it costs seven dollars *ixkitsîkixtsau*, *ixkitsîkesopoksixtsau* an., *ixkitsîkyoxtox*, *ixkitsîkesopoksôxtox* in.; seven to each *manistoxkitsikapi* an., *manistoxkitsikaxpi* in.; *kanâuxkitsikami* an., *kanâuxkitsikai* in.; seven lodges to each *kanâuxkitsikâitoyis*.

**seven hundred** *ixkitsîkekêpippo* (simple form); *ixkitsîkekêpippi* an., *ixkitsîkekêpippoyi* in.

**seventeen** *ixkitsîkekoputo* (simple form); *ixkitsîkekoputsi* an., *ixkitsîkekoputoyi* in.; it is seventeen days *âuxkitsîkekoputoni*; he is seventeen years old *âukitsîkekoputostuyimiu*.

**seventeenth** *ômoxtaukitsîkekoputoxpi*.

**seventh** *ômoxtaukitsîkoxpi*.

**seventieth** *ômoxtaukitsîkipxpi*.

**seventy** *ixkitsîkippo* (simple form); *ixkitsîkippi* an., *ixkitsîkippoyi* in.; seventy persons *ixkitsîkippetapiau*; it is seventy days *ixkitsîkipponiu*; he is seventy years old *âuxkitsîkippostuyimiu*; it costs seventy dollars *ixkitsîkippoixtsau*, *ixkitsîkippoisopoksixtsau* an., *ixkitsîkippoxtox*, *ixkitsîkippoisopoksôxtox* in.

**sew** (to): I sew *nitaykâniaki*, he sews *aykâniakiu*; I sew him *nitaykânau*, he sews him *aykâni*; I sew it *nitaykânixp*, he sews it *aykânim* (by the side of *-kan-* we find also *-kann-*). — I sew *nitâuaitsinaki*, *nitâitsinaki*, he sews *âuaitsinakiu*, *âitsinakiu*; I sew it *nitâitsinixp*, he sews it *âitsinin*; I sew it for him *nitâitsinomoau*, he sews it for him *âitsinomyiu*.

**sew together** (to): they would have done sewing them (their lodges) together *âkitsiksistokatômaists*; then they sewed them (the hides) together *itâukatômiauaists*.

**sewing** *âitsinaksini* in.

**shackles** *ixtâiiskisipistakiopiks* an. pl.

**shade** *âyikâitsii* in.; I was camping on Maria's River in a shady place *Kyâiesisaytâi nitsitâukunaii âuyikâitsii*.

**shade** (to make a) v. **shelter** (to make a).

**shade** (to sit in the): there he sat in the shade *itsitûikopiu*.

**shadow** *motâki* in.; my shadow *notâkau*, his shadow *otâki*.

**shady place** v. *shade*.

**shaggy-faced dog** *iststsiskiomita (ua) an., pl. iststsiskiomitaiks*.

**shake (to)** (to tremble): that the earth was shaking *ksaykum audotox-patskoys*.

**shake (to)**: I shake *nitáipaxpapiksistaki*, he shakes *áipaxpapiksistakiu*; I shake him *nitáipaxpápiksistau*, he shakes him *áipaxpápiksistsiu*; I shake it *nitáipaxpápiksixp*, he shakes it *áipaxpápiksim*; I shake for him *nitáipaxpápiksistomoau*, he shakes for him *áipaxpápiksistomoyiu*. — I shake *nitáuauatapiksistaki*, he shakes *áuauatapiksistakiu*; I shake him *nitáuauatapiksistau*, he shakes him *áuauatapiksistsiu*; then he began to shake them (that means: to rattle with the hoofs) *itomátapauátapiksistsiu*; he just shook (that cottonwood-tree) *nitauatatapiksistsiuai*; he did not shake (the pine-tree) anyway *mátsikakauatapiksistsiuatsiksaie*; I shake it *nitáuauatapiksixp*, he shakes it *áuauatapiksim*; then he (4 p.) shook his ears *oxtókistsaii itauátapiksiminai*; I shake for him *nitáuauatapiksistomoau*, he shakes for him *áuauatapiksistomoyiu*.

**shake about (to)**: I shake about *nitápauapiksistaki*, he shakes about *ápauapiksistakiu*; I shake him about *nitápauapiksistau*, he shakes him about *ápauapiksistsiu*; I shake it about *nitápauapiksixp*, he shakes it about *ápauapiksim*.

**shake hands with (to)** v. *greet (to)*.

**shake the head (to)**: I shake the head *nitáuauaykiâpiksi*, he shakes the head *áuauaykiâpiksiu*. — I shake the head *nitauaykiâuani*, he shakes the head *auaykiâuanu*; then he was shaking his head a little *skátamipistsikau-âuatoxyauaniu*; at first the Old Man shook his head hard *omá Nápiua iststsâikauatoxykyôysiu*; just put your head in and shake it *namóxkoxtsipstauauatoxykyâuanit*; just put your head in and shake it *kakóxkoxtsipstâuauatoxykyâuanit*; just from where you lie shake your heads *namóxkoxtsipâpauykioxs*. — I shake the head *nitáuaykisi*, he shakes the head *áuaykisiu*. — Cf. *dance (to)*.

**shake one's legs (to)**: they just shook their legs *nâmapikauaniâiks*.

**shake one's self (to)**: when he shook himself *otsipaxpôis*.

**shame** *istúyisini in*.

**shaped (to be)**: they were shaped (prop.: grown) like buffaloes *eini ánni nitsistáuâsii*.

**sharp (to become)**: it (the elk-horn) got to be very sharp *âiiksiksisak-oaie*.

**sharpen (to)**: I sharpen *nitâiksisiststaki*, he sharpens *âiksisiststakiu*; I sharpen him *nitâiksisistsimmau*, he sharpens him *âiksisistsimmiu*; I sharpen it *nitâiksisiksixp*, *nitâiksisiksixp*, he sharpens it *âiksisiksüim*, *âiksisiksim*. — I sharpen him *nitâskimatau*, he sharpens him *âskimatsiu*.

**shave (to)**: I shave him *nitáipoxkistoiau*, he shaves him *áipoxkistóiiu*; I shave myself *nitsipoxkistoioysi*, *nitáipoxkistoioysi*, he shaves himself *áipoxkistoioysi*. — then he (4 p.) was shaving his arrow-sticks and his



bow *osáixkimānists ki onāmaiai itsaisatsimāinai*; they began to shave (their arrow-sticks) *itomátapsātsimiau*. — Cf. *raze* (to).

**shavings** (to make) v. *plane* (to).

**she** v. *he*.

**shear** (to): I shear *nitāiāminitaki*, he shears *āiāminitakiu*; I shear him *nitāiāminitau*, he shears him *āiāminitsiu*.

**sheath** v. *knife-scabbard*.

**shed one's hair** (to): then they had done shedding their hair *itāiksi-stsipoxksiaiks*; that they had shed their hair *māxksiksistsipoxksaiks*.

**sheep** *imaykixkina* (*ōmaykixkina*) an., pl. *imaykixkinaiks* (*ōmaykixkinaiks*) (big-horns).

**shelter** (noun) *apimani* in., pl. *apimanists*.

**shelter** (to make a): I make a shelter *nitāuapim*, he makes a shelter *āuapimau*; I make a shelter for him *nitauāpiomoau*, he makes a shelter for him *auāpiomoyiu*; and next morning we began to make a shelter for him *ki apinākuyi nitsitāpaiakapiopomōanan*.

**shelter** (to): I shelter him *nitāuapiinau*, he shelters him *āuapiiniu*.

**shelter** (to) (by covering): I shelter him *nitāisekinau*, he shelters him *āisekinuu*.

**shield** *āuotāni* in., pl. *āuotānists*.

**shield** (to use as a): he used his robe as a shield *omi maiāi āuauotaxkatsiu*.

**shin** v. *forepart of the nether leg*.

**shine** (to): he shines *ikānnam*. — Cf. *light* (not dark).

**ship** *ōmaykākioxsātsis* in., pl. *ōmaykākioxsātsists*.

**shirt** v. *coat*.

**shiver** (to) v. *tremble* (to).

**shoe** *istsikitsikin* in., pl. *istsikitsikists*.

**shoes** (to make): he makes shoes *ātsikitsikixkau*.

**shoot** (to): I shoot *nitskunaki*, he shoots *skūnakiu*; I shoot him *nitskunakatau*, he shoots him *skūnakatsiu*; I shoot it *nitskunakatsixp*, he shoots it *skūnakatsim*. — I shoot *nitāiikskim*, he shoots *āiikskimau*; I shoot him *nitāiikskimatau*, he shoots him *āiikskimatsiu*. — I shoot *nitaxkumi*, he shoots *āxkumiū*; I shoot at him *nitaxkumatau*, he shoots at him *āxkumatsiu*; I shoot at it *nitaxkumatoxp*, he shoots at it *āxkumatom*. — I shoot him *nitoau*, *nitauau*, he shoots him *mōyiu*, *āuyiu*, *-oyiu*; let us shoot at this log *amōi mistsisai axkunāuau*; that one boy shot at his father *omā tōkskami saxkūmapi itāuyiuaie ūnni*; one of the white men was shot in his leg *tōkskama omiksi nāpikoaiks itōau oxkātsi*. — I shoot him *nitsipōtau*, he shoots him *-potsiu*; we shall all go and shoot him *ākotuipotau*; these Peigans then commenced to shoot him *itsipōtsiuaie amō Pekāniua*. — I shot him myself *nistōa nitāksin*. — he was shot by (the bird) *otsisisitokaie*; he was suddenly shot by him in the thigh, so that there was a gap in it *ōsotamomaykakaitapisak-sitōkaie*.

**shoot** (to) (used of ghost-shots): then he will be known that he is shot

by him *ākstamisksinoāu otsipikokaie*; they shoot at us *nitāipikokinānau*. — Cf. hit (to) and wound (to).

**shoot (to go to)**: I went shooting with my wife *omā nitožkēman nitožpo-kotoiskunakimau*.

**shoot about (to)**: I also go shooting about prairie-chickens *kētōkiks nimātapaiskimataiau*; other times I do not go shooting about *stsikists sauāpikskimāin*. — they shot about at the dogs *imitāiks āpāuyiau*.

**shoot ahead (to)**: I shall just shoot ahead *nitākipisaykūmi*; he (4 p.) was shooting his arrows ahead *ōžpsistsāi ixtāiisaykumina*.

**shoot at (to)**: he was shot at by one (4 p.) of them *ōtsitsipōtokaie*.

**shoot back (to)**: even if they were shooting back at him *imakōžksipotāu-otsinikaiks*.

**shoot by accident (to)**: I might shoot you (pl.) by accident *kāžkipay-tožpuau*.

**shoot down (to)**: I shoot him down *nitsinožpatsistoau*, he shoots him down *-inožpatsistoyiu*; where I shot him down *nikāitāžpatsistōažpi*. — from there (the people) shot down *itsitānnoyiu*. — Cf. wound (to).

**shoot hard (to)**: those that shot hard *iskunātažkumiks*.

**shoot in the back (to)**: he shot him then right in his back *ānnātsik okakini, tāmsapokakinitoyiuaie* (the idea "back" is expressed twice, once by the independent word for "his back", and once by the verbal affix).

**shoot into (to)**: I shoot into *nitāisapaykumi*, he shoots into *āisapaykumiu*; she shot (hit) exactly in the same wound *nitsitsiksikaisāpaykumiu omi maksini*.

**shoot into the fire (to)**: (the ribs) would shoot (their juice) into the fire *āitaisuiaykumiau*.

**shoot through the body (to)**: I shoot him through *nitāistokitoau*, he shoots him through *āistokitoyiu*.

**shoot up (to)**: I shoot up *nitspāžkumi*, he shoots up *spāžkumiu*.

**shoot westward (to)**: that we should not shoot westward *ažkstāmitažkumiosi*; he shot westward all the same *misksitāmitažkumiu*.

**shoot what one wants (to)**: you will shoot what you want *kitāksiksim*.

**shore (on the)** *isoōžtsi*. — *apitsisóōžtsi*. — Cf. water (close by the).

**short**: is short (of animals) (an.) *saykimi*; is short (of trees and wooden things) (an.) *sayksiksim*; is short (of trees and wooden things) (in.) *sāžksiksiu*; is short (of animate things in general) *sāžksiu*; it is short (in.) *saykiu*. — *sayk-* (*sayks-*). — *mak-*.

**short arms (to have)**: I have short arms *nitsayksikinists*, he has short arms *sayksikinistsiu*; he has short arms *saykōžtsiminani*.

**short face (to have a)**: they have a short face *āisaykskiaiks*.

**short feet (to have)**: I have short feet *nitsayksik*, he has short feet *sāžksikāu*.

**short gut**: this is the short gut (that means: the end of the story) *ānni nitsaykūtsisakō*.



**short legs** (to have) : I have short legs *nitsayksikinaki*, he has short legs *sâyksikinakim*.

**short rib** *makäutskinaikin* in. (?). — his short-ribs *ôtsiskâp* (*ôtsiskâpox-pi*) in. (?).

**short-backed butte** : they looked like a short-backed butte *nitanistsinatsiau anni âskâkxkuyi*.

**shorten** (to) : I shorten it *nitsâyksistôtsixp*, he shortens it *sâyksistôtsim*.

**short-furred** : he (4 p.) was then short-furred *nitsâikiminai*; that is why (the kit-foxes) are short-furred *kâtaisâikimii*.

**Shoshone** v. Snake Indian.

**shoulder** *motsikis* in., pl. *motsikists*; -*istsika*- : where her shoulders came together *otsitsipotsistsikaxpiäie*; I raise my shoulders *nitâispistsikâki*.

**shoulder-blade** v. shoulder and shoulder-bone.

**shoulder-bone** *moxkatsikinan* in. (also *otsikékin*- in *otsikékinaysoâts* shoulder-bone-tail-feathers = snow-bird). — we tied their shoulder-bones inside of the lodges *moyists pistôxtsi itâiûksipixp otsikyôauai*. — Also = shoulder.

**shout** (to) = yell (to).

**shout at** (to) : these buffalo shouted at him *amôî einiua itsisimiskoxtoyiu*.

**shovel** *inokâtsis* an., pl. *inokâtsiks*.

**show** (to) : I show *nitanistsinaki*, he shows *anistsinakiu*; I show it *nitanistsinixp*, he shows it *anistsinim*; I show to him *nitanistsinomoau*, he shows to him *anistsinomoyiu*. — I show to him *nitâistamatsau*, he shows to him *âistamatsiu*; I show it *nitâistamatstoxkatôxp*, he shows it *âistamatstoxkatôm*; and he is the one who showed (the people) how the beavers should dance *ki ânnaykaie âuaistamatstoxkiu, mâxkanistaipuskâxpi ksiskstakiksi*. — the paint on his face showed on the post *otoxpûiskisini itsitaxtâu omim mistsisim*.

**show fight** (to) : I show fight *nitsinikixkâsi*, he shows fight *inikixkâsiu*.

**show to be a warrior** (to) : he had shown (the people) that he was a warrior *âipiksistsiu*; I shall show (the people) that I am a warrior *nitâkitsipiksistsi*.

**shower** *sôtaii* in., pl. *sôtaists*.

**shriek** (to) : I shriek *nitâskaiskinausi*, he shrieks *âskaiskinausiu*.

**shrink** (to) : it shrinks (of cloth) *inakâuatsiu*, it shrinks (of wood) *ikoxtsiksistsiu*.

**shrivel up** (to) : it shrivels up *âmotsiu*.

**shrivel up** (to make) : I make it shrivel up *nitâmôtstsisixp*, he makes it shrivel up *âmôtstsisim*.

**shut** (to) : I shut *nitâiokiaki*, he shuts *âiokiakiu*; I shut him *nitôkiau*, he shuts him *ôkiu*; I shut it *nitôkixp*, he shuts it *ôkim*.

**shut a knife** (to) : I shut it *nitâkânnau*, he shuts it *akânniu*.

**shut one's eyes** (to) v. close one's eyes (to).

**shut up** (to keep) : he kept the buffalo shut up *âiokiua eini*. — Cf. shut (to).

**shy** (to be): and there are lots of fish, and they are very shy *ki áuak-aĩmi mamiks ki ikáukakiau*. — Cf. **wise** (to be).

**sick** v. **ill**.

**sick person** *áioχtoχkoχsi* (ua) an., pl. *áioχtoχkoχsiks*. — *áioχtoχkoχ-sòpi* (ua) an., pl. *áioχtoχkoχsòpiks*.

**sickness** v. **illness**.

**side** (on each) *itsist-*: she would not go straight (lit.: she would run on each side) *itsistsapomāχkau*; they (gram. a singular) (4 p.) fell down on each side of him (lit.: they fell down by him on each side) *áitsistotanisiinai*. — *sap-*: let (buffalo) fall down on each side of me *nistói sapānisi*. — *naist-*: they sat on each side of him *naistotopatsiixkiauaie*; takes-gun-on-each-side (=anus) *naistoxtapināmaχka*.

**side** (on one) *pitsikóχtsi*; *pitsik-*. — *otsipsksistoxtsi*. — *ksiksksixtsi*, *ksiksksixt*. — *ksiksks-*, *kaiiksk-*: then he ran to the side (where those were that sat at the end) *itsiksikskomāχkau*.

**side** (to go on one): he went on one side of them *kaiikskātsiuaie*.

**side** (on the other) v. **other side** (on the).

**side of body** *anáuksistum* in., pl. *anáuksistumists*.

**side-husband**: my side-husband *nimaχpatōma*, her side-husband *ómaχpatōmi*; she has a side-husband *āχpatōmiu*. — Cf. **lover**.

**sides** (on both) v. **side** (on each).

**sieve** *ixtáisuistāpiksistakiopi* an., pl. *ixtáisuistāpiksistakiopiks*.

**sift** (to): I sift *nitáisuistāpiksistaki*, he sifts *áisuistāpiksistakiu*.

**sigh** (to): I sigh *nitásiksaitami*, he sighs *ásiksaitamiu*.

**signal** (to give a): then (the returning war-party) gave a signal to the circle-camp *itāutaminapistotsim akókatsists*. — Cf. **beckon** (to).

**signs** (to make) v. **beckon** (to).

**sight** *ápsini* in.; my sight (a thing I have seen) *nitsápsini*, pl. *nitsápsists*; his sight (a thing he has seen) *otsápsini*, pl. *otsápsists*.

**sight** (in) v. **sight on a hill** (in).

**sight on a hill** (in) *otami-*: he is sitting in sight on a hill *itótamiaupiu*; he sat in sight on a hill *páuaykūyi tótamiāupiu*. — Cf. **high** (on) and **hill** (over the).

**sight** (out of) v. **out of sight**.

**silence** (no-speaking) *saiēpuayšini* in.

**silent** (to be): I am silent *nitáisaiēpuyi*, he is silent *áisaiēpuyiu*.

**sin** v. **evil-doing**.

**since that time** *póχsapoxtsi*; *poxsap-*: and then we lived together all right since that time *ki ánni nisótamipoxsapaiayšaupixpinan*; a few days later (since that time) *mátsipoxsapakauó ksistsikuists*. — Cf. **hither**, **later**.

**sinew** *asipis* in., pl. *asipists*.

**sing** (to): I sing *nitsinixki*, *nitáinixki*, he sings *ninixkiu*, *áinixkiu*; I sing it *nitsinixkitsixp*, *nitáinixkitsixp*, he sings it *ninixkitsim*, *áinixkitsim*; I sing for him *nitsinixkoχtoau*, *nitáinixkoχtoau*, he sings for him *áinixkoχtoyiu*; I



sing for him *nitsinixkotomoau*, *nitáinixkotomoau*, he sings for him *áinixkotomoyiu* (probably by the side of *nitsinixkotomoau* etc. occur also forms with *x* as *nitsinixkoxtomoau*).

**sing and pray (to)**: I sing and pray *nitátoiinai*, *nitáuatoiinai*, he sings and prays *áuatoiinaiiu*.

**sing old man's songs (to)** v. **old man's songs (to sing)**.

**sing praise-songs (to)** v. **praise-songs (to sing)**.

**sing to one's self (to)**: I sing to myself *nitáinixkoxtoxsi*, he sings to himself *áinixkoxtoxsiu*, *inixkoxtoxsiu*.

**sing while running (to)**: they sang while they were running *áinixkiayiau*.

**singe (to)**: I singe him *nitsitsinsau*, he sings him *itsinsiu*.

**singing (to go about)**: in the night some young men were going about singing *kokúyi omiksi manikâpiî sépiapainixkiuôiau*.

**single man** v. **young man (unmarried)**.

**single woman** *námâke (ua)* an., pl. *námâkeks*.

**sink (to)**: I sink *nitsistâtsi*, he sinks *istâtsiu*. — he did not sink in the water *âzkéyi mátsinixkimmats*.

**sink into (to)**: he sinks with his feet into the ground *áitsitastâkâsiu ksâxkûmi*; then he just sunk with his feet into the ground *nitsitâstakasiua ksâxkûm*.

**sinner** v. **evil-doer**.

**Sioux** *-pinapisina-*, — *-sina-*. — Cf. **Cree**.

**Sioux (to speak)**: I speak Sioux *nitáipinâpisinâipuyi*, *nitáisinaipuyi*, he speaks Sioux *âipinâpisinâipuyiu*, *âisinaipuyiu*. — Cf. **Cree (to speak)**.

**Sioux Indian** *Pinâpisinakoân* an., pl. *Pinâpisinakoiks* (down-stream-people-man). — *Asináikoân* an., pl. *Asináikoiks*. — Cf. **Cree Indian**.

**Sioux tribe** *Pinâpisisina (ua)* an. (down-stream-people). — *Asiná (ua)* an. — Cf. **Cree tribe**.

**Sioux woman** *Pinâpisinâke (ua)* an., pl. *Pinâpisinâkeks* (down-stream-people-woman). — *Asináke (ua)* an., pl. *Asinákeks*. — Cf. **Cree woman**.

**Sioux women (to play at)**: let us play at Sioux women *âxkitsisinâkeiop*, **sirloin-dried-meat**: her sirloin-dried-meat *omi osâxkoxkâiis in*.

**sirloins** *osâuxkoists in*, pl.

**sister (a man's)** an.: my sister *nitâkem*, his sister *ôtâkem*. — Cf. **woman**.

**sister (elder)** an.: my elder sister *nin(i)sta*, pl. *nin(i)staiks*, his (her) elder sister *ûn(i)tsi*, pl. *ûn(i)tsiks*. — Cf. **brother**.

**sister-in-law (a man's)** an.: my sister-in-law *nitótoxkêman*, pl. *nitót-oxkêmaiks*, his sister-in-law *otótoxkêman*, pl. *otótoxkêmaiks*.

**sit (to)**: I sit *nitâupi*, he sits *âupi*, *-opiu*. — Cf. **stay (to)**.

**sit around (to)**: I sit around *nitótakâupi*, he sits around *âutakâupi*, *-otakâupi*; I sit around it *nitatsótopatoxp*, he sits around it *atsótopatôm*; in the night (the people) sat around this buffalo-corral *kokúyi itatsótopatôm annóm piskaním*.

**sit at the end (to)**: those that sat at the end *omiksi nátsâupiks*.

**sit before (to)** : she then sat before him *itsitôtstogyuaie*. — he sat before (it) *itsóẏkopiũ* ; sit before (the door) *istsóẏkopit*.

**sit behind (to)** : I sit behind *nitapatãupi*, he sits behind *apatãupiũ*.

**sit by (to)** : I sit by *nitãitotôpi*, *nitsitotôpi*, he sits by *ãitotôpiũ*, *itotôpiũ* ; she then came and sat by (him) *aitotôpiuaie* ; we came and sat by a rock that there was *omãm óẏkotok nitsitôtôpĩxpĩnan*. — he (4 p.) was sitting by the camp-fire *itsãupiĩnai potãni* ; let us sit by (the river) *ãkonitsaupauop*. — Cf. **sit near by (to)** and **sit outside (to)**.

**sit by one's self (to)** : she (4 p.) sat there by herself away from the others *nitsitsikopitaupiĩn*.

**sit crying (to)** v. **crying (to sit)**.

**sit down (to)** : there I sit down *nitsitãupi*, there he sits down *itãupiũ* ; sit down there *stãupit*. — Cf. **sit (to)**.

**sit down (to go to)** : I go to sit down *nitãutopi*, he goes to sit down *ãutopiũ*.

**sit down instead (to)** : then they were going to sit down instead *sotãmis-kitãkaupiĩau*.

**sit down on (to)** : let us sit down on it with our vulvae *ãẏkũnitastãtsisop* ; then they sat down on it with their vulvae *itsitãstãtsisiauaie*.

**sit for (to)** : they sat for the things they put a bet on *omistsim otãpsk-anoãuaists ãupãtsimĩau*.

**sit happy (to)** : they sat all happy *nitsinokãupiũ*.

**sit the highest up (to)** : he sat there the highest up *nitsitsaispôpiũ*.

**sit in a circle (to)** : they sit in a circle *aitakôpiĩau*.

**sit in front (to)** v. **sit before (to)**.

**sit in the middle (to)** : then he (4 p.) sat in the middle (of the camp) *itsitsitokopiĩn*.

**sit in sight (to)** : I sit in sight *nitôtamiãupi* (*nitôtamiôpi*), he sits in sight *ôtamiãupiũ* (*ôtamiôpiũ*) ; I sit in sight of him *nitôtamiôpatau*, he sits in sight of him *ôtamiôpatsiũ*.

**sit inside (to)** : I sit inside *nitsipstãupi*, he sits inside *ĩpstãupiũ* ; I sit inside *nitsãpãupi*, he sits inside *sãpãupiũ*.

**sit last (to)** : he sits last *nãtsãupiũ*.

**sit the lowest down (to)** : he (4 p.) sat the lowest down *nitsainiaupiĩn*.

**sit near by (to)** : he (4 p.) then went and sat near by her *ãitotopiĩnai* ; (the war-party) sat near by (the enemy) *itãutãupiuaie* ; then (the war-party) would sit near by (the camp) *ãkstãmitotãupiuaie* ; he would shoot at the birds that sat near by *piksĩks itãutôpĩks ãskũnakatsiuaĩks*.

**sit on each side (to)** : they sat on each side of him *nãĩstotopatsiũxkiauaie*.

**sit on top (to)** : I sit on top *nitóẏkitopi*, he sits on top *ixkitôpiũ* ; I sit on top of him *nitóẏkitopatau*, he sits on top of him *ixkitôpatsiũ* ; I sit on top of it *nitóẏkitopatoẏp*, he sits on top of it *ixkitôpatom*. — then he sat on top *itsikêtsopiũ* ; he sits on top *kãietsopiũ*. — I sit on top *nitãmiaupi*, he sits on top *ãmiaupiũ* ; I sit on top of him *nitãmiaupatau*, he sits on top of him



*âmiaupatsiu* : I sit on top of it *nitâmiaupatoxp*, he sits on top of it *âmiaupatom*. — Cf. *ride* (to).

*sit outside* (to) : I sit outside *nitsâupi*, he sits outside *sâupiu*.

*sit up* (to) : then he (4 p.) suddenly sat up *itâmisauksipaupinai*.

*sit up* (to) (on horseback) : I sit up *nitâmiâupi*, he sits up *âmiaupiu*. — Cf. *mount* (to).

*sit up and look* (to) : he sat up and looked for a while *pâxtsikisamipusa-piixk*.

*sit up late* (to) : they are sitting up late in the night (prop. : they are sitting up a very long time) *mâumaisumipöpiiks*.

*sit with* (to) : I sat with him *nitoxpâupatau*, he sits with him *ixpâupatsiu* ; I sit with it *nitoxpâupatoxp*, he sits with it *ixpâupatom*. — I sit with him *nitâutôpatau*, he sits with him *âutôpatsiu* ; he has persons sitting with him (in his lodge) *âutôpatau*.

*sit with one's feet hanging over* (to) v. *hang one's feet over the bank* (to).

*sitting -opi- (-aupi-)* : (the bird) is singing while sitting on a tree *itoxkitaienixkiopiu mistsis* ; they were all happy while sitting (they sat all happy) *nitsinokâupiau* ; then she (4 p.) could move only sitting *sotamika-kitâpauaupinai* ; then it moved faster while sitting *itsikamaupiu*. — Cf. *staying*.

*sitting with him* (the chief that has persons) *âutôpatau (a) an*.

*six nâu* (simple form) : *nâii an.*, *nâuyi in.* ; *nai- (-ai-)*, *nau- (-au-)* : I did it six times *nitâuânistsi*. — there are six *nâiiiau an.*, *nâuiiau in.* ; six persons *nâitapiiau* ; it is six days *âuniu* ; he is six years old *âuaistuyimiu* ; six times *nâuyi* ; I did it six times *nitâuânistsi* ; it costs six dollars *nâixtsau*, *nâisopoksixtsau an.*, *nâuxtoxp*, *nâisopoksôxtoxp in.* ; six to each *manistâiixpi an.*, *manistâuoxpi in.*, *kanauâi an.*, *kanauâi in.* ; six lodges to each *kanauâitoyis*.

*six hundred nâikepippo* (simple form) : *nâikepippi an.*, *nâikepippoyi in.*

*sixteen nâikoputo* (simple form) : *nâikoputsi an.*, *nâikoputoyi in.* ; it is sixteen days *âikoputoniui* ; he is sixteen years old *âiaikoputostuyimiu*.

*sixteenth ômoxtaikoputoxpi*.

*sixth ômoxtauoxpi*.

*sixtieth ômoxtâiippoxtpi*.

*sixty nâiippo* (simple form), *nâiippi an.*, *nâiippoyi in.* ; sixty persons *nâiippetapiiau* ; it is sixty days *nâiipponiu* ; he is sixty years old *âiippo-stuyimiu* ; it costs sixty dollars *nâiippoixtsau*, *nâiippoisopoksixtsau an.*, *nâiippoxtoxp*, *nâiippoisopoksôxtoxp in.*

*size manik-, -anik-* (refers to size and age) : (they were known) what size they were *manikoẏkimixpiiau* ; it was of that size *ânni anikoẏkô* ; according to the size they were *manistâpanikoẏkimixpiiau* ; the same size (as she had peeled) she would tear in two *anikoẏksim âkitominiotoyiuaie* ; then he was again of the size he had been before *otsikanikoẏksipi stâmatškânikoẏksim* ; they were sticks of that size *ânni anikoẏksiksiau*. — Cf. *age*.

**skate** (noun) *immokekâtsis* an., pl. *immokekâtsiks*.

**skate** (to) : I skate *nitsimmokek*, he skates *immokékau*.

**skim** (to) : I skim *nitsimsik*, *nitâmsik*, he skims *imsikau*, *âmsikau* ; I skim it *nitsimsikatoxp*, *nitâmsikatoxp*, he skims it *imsikatôm*, *âmsikatôm* (by the side of *-imsik-* still the older form *-imisik-* occurs). — then she had done skimming (the grease) *aiksistsinikinau*.

**skimmed grease** *imisikâni* (*imsikani*) in., pl. *imisikânists* (*imsikanists*).

**skimmings** *immistsi* in.

**skin** (noun) v. hide and skins for robes.

**skin** (to) : I skin *nitâiitaki*, *nitsiitaki*, he skins *âiitakiu*, *iitakiu* ; I skin him *nitâiitau*, *nitsiitau*, he skins him *âiitsiu*, *iitsiu* ; (the tribe) began to skin *âumatapiitsimâu* ; he then would skin (the hides) he would build his lodge with *âkitaiitsimâu ômoxtâkokôyixpi* ; there we shall skin (for lodges) *âkitsiitsimâup* ; I skin for him *nitâiitômoau*, he skins for him *âiitômoyiu*. — I skin *nitsinot*, *nitânnot*, he skins *inôtau*, *ânnôtau* ; I skin him *nitsinôtatau*, *nitânnôtatau*, he skins him *inôtatsiu*, *ânnôtatsiu* (also used for "to butcher").

**skin** (to find something to) : where did you find something to skin *tsimâ kitsitoxkonôtaxp*.

**skin-disease** v. eruption.

**skinning** *innotâni* in.

**skinnings** an. : my skinnings *nitsiitsimâniks*, his skinnings *otsiitsimâniks* (used of animate things as raw hides, robes, etc.).

**skinnings** in. : my skinnings *nitsiitsimânists*, his skinnings *otsiitsimânists* (used of inanimate things).

**skins for robes** (to get) : get us skins for robes *noyksikokinan*, *noyksix-kokiinan* ; did you get us skins for robes *kikûtaiikokixpa* ; they had not got them skins for robes *mâtsixkoyiuaiks* ; they had not got them skins for robes *mâtsikokoâuaiksauaiks* ; we did not get you skins for robes *kimâtsikoxpinana* ; the skins for robes you were going to get for us *kitâiaksikokixpinaniksk* ; that they did not get us skins for robes *otsaïixkoks* ; that they should get them skins for robes *mâyksikôyisauaiks* ; that we should get you skins for robes *kâyksikoxsinani* ; because there were no skins for robes got for them *sauxkôyikoaxsau*.

**skull** *môtokep* in., pl. *môtokepists* ; *-spi* : he has a crushed skull (smashed head) *iksipiâu* ; each of them was bitten through the skull by her *ôtaxtaiks-pipokoaiauaie*. — Cf. hair of the head, head.

**skull** (of a dead person) *nânautokâni*, pl. *nânautokânists* (ghost-head) ; it is a skull *âuainautokâni*.

**skunk** *âpêkaii* (*ua*) an., pl. *âpêkaiiks* (white-striped-back).

**slack** (to) : I slack it *nitsaiâtsipinixp*, he slacks it *saiâtsipinim*.

**slate** *ôxkotoksisinaksin* in., pl. *ôxkotoksisinaksists*.

**slate-pencil** *ôxkotoksoxtâisinakiopi* in., pl. *ôxkotoksoxtâisinakiopists*.

**slaughter** (to) : I slaughter him *nitâumotsau*, he slaughters him *âumotsiu* ; I slaughter them *nitâumotsaiiau*, he slaughters them *âumotsiuaiks*, they were slaughtered *âumôtsaiiau* ; (the people) did not slaughter them (would not



kill them all) *mátaumotsiuatsaie*; she has slaughtered the whole camp *imótsiua annóm ikúnaiim*. This verb expresses the idea of "killing a great many" (when the logical object is a collective, the singular of the verb is used).

**slay** (to) v. **kill** (to).

**sleep** (noun) *ókāni* in., pl. *ókānists*; how many times did he sleep (prop.: how many were his sleeps) *tsānitsōa otsókānists*.

**sleep** (to go to): then I went to sleep *nitsitsapaxtsiok*.

**sleep** (to): I sleep *nitāiōk*, *nitsók*, he sleeps *āiokau*; they would sleep as if they were sleeping with fire *istsü ākometsisotxpaiokaiau*.

**sleep** (to allow one to) v. **sleep** (to make one).

**sleep** (to make one): I make him sleep *nitāiokatsau*.

**sleep about** (to): I sleep about *nitāpaiōk*, he sleeps about *āpaiōkau*.

**sleep together** (to): if we sleep together *poksókauki*; let us sleep together *axkúnoxpoksaukaupi*.

**sleep with** (to): I sleep with him *nitoxpōksokamau*, he sleeps with him *ixpōksokamiu*.

**sleepy** (to be): I am sleepy *nitāistsiks*, he is sleepy *āistsiksiu*; I am very sleepy *nitsiksiks*, he is very sleepy *iktsiksiu*; because he was so sleepy *otstsiksi*.

**sleigh** (noun) *istsikúnistsi* in., pl. *istsikúnistsists*.

**sleigh** (to): I sleigh *nitsistsikunistsi*, he sleighs *istsikúnistsiu*.

**sleigh-bell** *saāitsikoxkini* an., pl. *saāitsikoxkiniks*.

**slender**: is slender *iktsiu*.

**slender person**: he is a slender person *ikstāpiu*.

**slice of meat** *itsitsimāni* in., pl. *itsitsimānists*.

**slice** (to): I slice it *nitsistoxksistsinixp*, he slices it *istoxksistsinim*. — Cf. cut to slices (to).

**slick behind** (to be): he is slick behind *āistsiksisiu*.

**slide** (to): I slide *nitāisotsik*, he slides *āisotsikāu*.

**slider** *āisotsika* (ua) an.

**slip in** (to): then it (a snow-shoe) slipped in *stāmitotsipstāzpiu*.

**slip-cut** (to make a): I make a slip-cut *nitsistsiks*, he makes a slip-cut *istsiksikāu*; I really made a slip-cut *nitāitapistsiks*; then he acted as if he made a slip-cut on it *itsikipaistsikinimaie*.

**sloping ground** *inistsekaxko*, *inistsekaxkui*, *inistekaxkuyi* in., pl. *inistsekaxkuists*.

**slow**: he is slow (of men and animals) *itsiksistapsiu*.

**slow** (of flowing water): it is slow *itsiksistsikuyiu*.

**slow**: he is slow (takes his time) *saukuikitaoutsimiu* (of men and animals).

**slowly** *ikin-* (*kin-*): talk slowly *ikinépuyit*; then we walked slowly *nisótamikinauaxkaxpinan*; then he (4 p.) went slowly in *itāmsokitsikinai-piminai*; he went slowly up *kināutamisō*. — Cf. easy, gently, soft.

**sly** (to be) : I am sly *nitsimisi*, he is sly *simisiu*.

**sly** (on the) v. *secretly*.

**small** : is small (of persons) (an.) *inākstsim* ; is small (of animals) (an.) *inākimiu* ; is small (of animate trees) *inaksiksim* ; is small (of inanimate trees) *inaksiksiu* ; is small (of inanimate things) *inakoxtsiu* ; *inak-* (in personal names *kinak-*). — is small (of animals) (an.) *pókimiu* ; is small (of animate things) *pókisiu* ; *pok-* : he cried himself small back again *iskoypókauanisiu*. — *as-*. — Cf. *child*, *young*.

**small axe** *inakoḡkāksākin* an., pl. *inakoḡkāksākiks*. — *pokoḡkāksākin* an., pl. *pokoḡkāksākiks*.

**small bird** *sistsi* (*ua*) an., pl. *sistsiks* ; turns into a small bird *sistsiuāsiu*.

**small bucket** *asōḡk* an., pl. *asōḡkiks*.

**small pig** *inakāiksini* (*ua*) an., pl. *inakāiksiniks*.

**small pine-tree** *āsaḡtōki* an., pl. *āsaḡtōkiks*.

**small rabbit** *inakāatsista* (*ua*) an., pl. *inakāatsistaiks*.

**small round bread** *kumixkétan* in., pl. *kumixkétanists*.

**small size** (stones of) *ōḡkotoki inākskuyi* in.

**small stove** *inaksipotātsis* an., pl. *inaksipotātsiks*.

**small trunk** *pokasókaiis*.

**small pox** v. *eruption*.

**smash** (to) : I smash it *nitsisiksinixp*, he smashes it *sisiksinim*. — I smash it *nitsipónixp*, he smashes it *ipónim*. — Cf. *break* (to).

**smash one's head** (to) : he then smashed her head *soṭámikspiuaie*.

**smell** (to) : I smell *nitáuāmi*, he smells *áuāmiu* ; I smell him *nitáuamatau*, he smells him *áuamatsiu* ; I smell it *nitáuamatōxp*, he smells it *áuamatôm* (akin to *imó*, *imúi* "it smells": vocalic intermutation) ; I smell for him *nit-áuamatomoau*, he smells for him *áuamatomoyiu*. — I smell *nitāisimi*, he smells *āisimiu* ; I smell him *nitāisimatau*, he smells him *āisimatsiu* ; I smell it *nitāisimatōxp*, he smells it *āisimatôm*. — it smells *imó*, *imúi* ; it smells human *mómaitapimui*, *māumaitapimui* ; it smells like *nitoaimo*.

**smell** (to make) : I make him smell *nitāisimiatsau*.

**smell bad** (to) : he smells bad *paḡksimiu*, it smells bad *paḡksimó* ; hair that smells bad when it is burned *okūḡists paḡksimisikiāists*. — Cf. *stink* (to).

**smell bad** (things that) *paḡksimóists* in. pl.

**smell of perfume** (to) : she (4 p.) was all smelling of perfume *nitsitséimiminai*.

**smell sweet** (to) : she (4 p.) smelt sweet *nitsitsimiminai*.

**smithy** *itāiaksisākiākiōpi* in., pl. *itāiaksisākiākiōpists*.

**smoke** (noun) *setsii*, *sitsii* in. — *āḡkitsii* in.

**smoke** (noun) (of tobacco) *ōtsisinini* in., pl. *ōtsisisists* ; my smoke *nito-tsisisinini*.

**smoke** goes out (the) *āisaisetoāsiu*.

**smoke** (to) : it smokes (it lets smoke go out) *āisetsiu*. — it smokes



*aiaykitsiu*. — and we also would smoke them (that means: their nostrils) with big turnips *ki ómaykásiks nimátoxtaisijsoisanàniau*.

**smoke** (to) (tobacco): I smoke *nitótsisi*, *nitáutsisi*, he smokes *ótsisiu*, *áutsisiu*; I smoke it *nitótsisatóxp*, *nitáutsisatóxp*, he smokes it *ótsisatom*, *áutsisatom*; I smoke with him *nitoxpokotsisimau*, he smokes with him *ixpókotsisimiu*.

**smoke together** (to): only one time we shall smoke together *tókskau ákipoxpokótsisop*.

**smoking** (tobacco) *ótsisisini* in., pl. *ótsisisists*.

**smooth**: it is smooth *minstáitsiu*, *minstáiiu*. — where the ice is smooth *otsitsamotoksii xp kokutoists*.

**smoothe** (to): then they smoothed the earth *ksaykúmi itsitsikànniauaie*. — Cf. **knock smooth** (to).

**smother** (to): I smother them with smoke *nitáipoxsaii*; he then smothered them with smoke *sotámipoxsiuaiks* (*itsipoxsiuaiks*); I did not smother you (pl.) with smoke *ksistóaua kimátsipoxsoxpuaú*; that we may not be smothered from smoke *áxkstautsipoxsoiopi*; we are nearly smothered from smoke *nitáutamáksipoxsóixpinan*; they were almost smothered from smoke *áutamáksipoxsóyiau*. — when they had smothered her *okoxpúnisauaie*. — then they will breathe as if they were going to be smothered *ákstamapotsekinisaitamiâu*.

**snake** *pitséksina* (*pikséksina*), *-istseksina* an., pl. *pitséksinaiks* (*pikséksinaiks*), *-istseksinaiks*: that more snakes will come from *tsistapáists-eksinasokoxs*.

**Snake Indian** *Pitséksinaitapikoän* an., pl. *Pitséksinaitapikoais*; *-istseksinaitapi-*.

**Snake Indian** (to speak): I speak Snake Indian *nitástseksinaitapepuyi*, he speaks Snake Indian *ástseksinaitapepuyiu*.

**Snake Indian tribe** *Pitséksinaitapi* (ua) an.

**Snake Indian woman** *Pitséksinaitapiäke* (ua) an., pl. *Pitséksinaitapiäkeks*.

**snake-lodge** *pitséksinaikokäup* in.; the owners of the snake-lodge *istséksinaikokäiks*.

**snakes** (collective) *opitséksinasina* (*opikséksinasina*) an.

**snap** (to) (to break with sharp crack): I snap it *nitsipiksinixp*, he snaps it *paiiksinim*.

**snare** (noun) *akátsis* in., pl. *akátsists*; my snare *nitokátsis*. — V. also **snaring**.

**snare** (to): I snare *nitók*, he snares *ekáu*; I snare him *nitáukatau*, he snares him *áukatsiu*. — Cf. **rope** (to).

**snaring** *akáni* in., pl. *akánists*; my snaring *nitokáni*.

**snatch up** (to): he snatches up *mákasiu*; I snatch it up *nitókasatóxp*, he snatches it up *ókasatom*. — Cf. **pick up** (to).

**sneeze** (to): I sneeze *nitáuàsii*, he sneezes *áuàsiiu*.

**snore** (to): I snore *nitsipákskaisaitamixtsii*, he snores *pákskaisaitamixtsiiu*.

**snort** (to) : then they snorted *itsótomakiau*.

**snow** (noun) *kóni* an., pl. *kóniks* ; -ko, -koni- : the snow was very deep *üksimiko* ; he was knocking the snow off himself *áisuistsikonĩāysiu*.

**snow** lying on ground *kónisko*, *kóniskui*, *kóniskuyi* in., pl. *kóniskuists* (heaps of snow).

**snow** (to) : it snows *āxputau* (*āxpotau*) ; then it snowed *itoxpótau* ; when it snowed first in the fall *atotómokoxpotási* ; when the first snow comes (when it snows first) *istsistsáutoxpotási* ; when there is the last big snow *nistsáuomaxxoptaii*.

**snow-bird** *apinákuisistsi* (ua) an., pl. *apinákuisistsiks* (morning-bird). — *otsikékinaysoāts* an. (lit. : shoulder-bone-tail-feathers).

**snow-blind** : I am snow-blind (lit. : the germs of the snow eat me) *paχ-tôxpiks nĩtsoaki*.

**snow-shoe** *auāmi* in., pl. *auāmists*.

**soak** (to) : then they soaked them (the hides) *itāupiksatómiau*. — when they (an.) were soaked (with water) *auāistsisaiks*.

**soak with grease** (to) : when they (an.) were soaked with grease *áistap-uyisuyisaiks*.

**so-and-so** *áiāu* (a) an.

**soap** *isiskioxsātsis* in., pl. *isiskioxsātsists*.

**sock** *saxkotóaysim* an., pl. *saxkotóaysimiks*.

**soft** : it is soft *ikinisiu* ; *ikin-*.

**soft earth** : over there, where I jumped, the earth is very soft *omíma nĩtsitoxpaiĩxp üksikinaχkò*.

**soft meat** *ikināuksisakò* in., pl. *ikināuksisakuists*.

**soil** v. **earth**.

**soil** (to) : I soil it *nĩtòtsipistotsixp*, *nĩtáiòtsipistotsixp*, he soils it *áiòtsipistotsim* (not sufficiently verified).

**soiled** : it is soiled *áiòtsipinatsiu*.

**soldier** *ĩnaki* (ua) an., pl. *ĩnakiks* (catcher).

**sole** *mitsiksikaypi* in. (?) ; then they began to put the soles on them (in.) *itomātapaytũlxpiaists*.

**solid** : then they were solid *itskáĩxtsiāu*.

**solitary person** *nĩtsitapi* (ua) an., pl. *nĩtsitapiks*. — Cf. *alone*.

**some** *stsíkiks* pl. an., *stsíkists* pl. in.

**some time** (to be) : then it was some time in the fall *támapäisiu áukò*.

**somehow** *noxkoi-*, *-oxkoi-* : (the bird) (4 p.) then went up higher somehow *itoχkóyistapspixtsinai*. — Cf. *sure* (to be).

**son** an. : my son *noxkóa*, voc. *noxkoiĩ*, *noxkoié* ; pl. *noxkóaiks* : his (her) son *oxkói*, pl. *oxkóiks*.

**son** (to find for a) : this one I found for a son *amóiaie nitoχkóχkoiiskana*.

**son** (to have a) : I have a son *nitoχkoyi*, he has a son *oxkóyiu*.

**son** (to have as a) : I have him as a son (for a son) *nitàuxkoyimau*, he has him as a son (for a son) *áuxkoyĩmiu*.



**son-in-law** an.: my son-in-law *nīs* (a), pl. *nīsaiks*; his (her) son-in-law *ūsi*, pl. *ūsiks*.

**son-in-law** (to have for a): I have him for a son-in-law *nitāiūsimmāu*, he has him for a son-in-law *āiūsimmū*; the man that had him for son-in-law *omā nināu āiūsūa*.

**song** *ninixksini* in., pl. *ninixksists*; my song *nitsinixksini*; the songs belonging to them (i.e. to the things you gave me) *istsinixksists*; that he must give you the songs belonging to them (i.e. to the things he gave you) *kākoḡkitsinixkoḡtoyisaistsi*; and there was a song for it, when she was going in *ki nānixkiasiu ōmī otsipisini*; and there was another song for it, when she was going to sit down *ki itākaupisi, matsinixkiasiu*; seven songs that are sung when the people are going to the medicine-lodge *ixkitsikāi toinixksi*.

**soon** *kip-*: go soon hunting again *kipātsāmit*; that I may see him soon *nāḡsikipinōaḡs*. — Cf. quickly and just for a moment.

**soon** as (as) *pitsoḡk-* (*pitsoḡks-*): as soon as it is there *pitsōḡkitstsisi*; as soon as she saw him *pitsōḡksinoyiuaie*. — Cf. first.

**sore** *itsisiu* in.

**sore** deep in the flesh *atānixkau* in.

**sore eyes** (to have): he has sore eyes *ākspāpiniu*; he (4 p.) had very sore eyes *oāpsspiks ikokspapininaī*.

**sore paw**: his (4 p.'s) sore paw *osānāniai*; he (4 p.) had a sore paw *saīānāinaī*.

**sorrel horse** *otsimi* (ua) an., pl. *otsimiks*.

**sorry** (to be): the elk-bull was very sorry that the crow had not done it *omā ponokāistamika āikskaikoksiua, otsauanistsisi omī maistōi*.

**sound** (loud or roaring) *āxtakō, ixtakō* in.; the sound that is coming this way *amōḡk āistāxtakūixk*; when the water sounds *āḡkēyi auxtakūsi*. — *iskāutako* in. — Cf. roaring noise.

**sound** (to utter a): I utter a sound *nitāḡkumi, nitāuḡkumi*, he utters a sound *āḡkumiu, āuḡkumiu*. — Cf. yell (to).

**sound** (to): he sounds *ixtām*, he will sound *ākoḡtam*; (they heard) that the guns sounded *nāmaiks āxtās*.

**sound like a gun** (to): it sounded like a gun, when (the belly) burst *nitsināmauḡtakoāie, pakixkisaī*.

**soup** *akōpis* in., pl. *akōpists*. — *auāusini* in., pl. *auāusists*.

**soup** (to make): I make soup *nitāukōpsk*, he makes soup *āukōpskau*; they began to make soup with (the guts and tripe) *āumatapoḡtoḡkōpskauaists*; that she might make soup with them *āḡkoḡtsitokopskai*. — they would make soup with them (the berries) *ākoḡtauāusīauaists*; the women have already made the soup of berries *āikaitoḡkanaitōsiu mi ni ōtakēsina*.

**soup of the leg-bones**: my soup of the leg-bones *nitsinikināni* in.

**soup of the leg-bones** (to make): she would make the soup with one of the leg-bones *tōkskāie oḡkitsikinani āukoḡtokoaikināmau*.

**sour**: it is sour *apisūyiu*, it tastes sour *apisūyipōkō*.

south *amiskápoxtsi*; *amiskap-*.

south (to go): he goes south *amiskápo*; I shall go south *nitákamskápo*.

south-east *amiskápipotoxtsi*.

southward v. south.

sow *áiksini* (ua) *skim* an., pl. *áiksiniks skimiks*.

spade v. shovel.

Spaniard *Spayékoān* an., pl. *Spayékoaiks*.

Spanish -*spayi-*.

Spanish (to speak): I speak Spanish *nitáispayèpuyi*, he speaks Spanish *áispayèpuyiu*.

spare (to) v. let go (to) and save (to).

spark (to): he was striking them (an.) together that they might spark *áipaststsimiksiuáiks*.

sparrow-hawk *pispsksi* (ua) an., pl. *pispsksiks*.

speak (to): I speak *nitáipuyi*, he speaks *áipuyiu*; she (4 p.) then did not speak any more *támsoksauatsipuyinai*. — I speak *nitáisitsipsi*, *nitáisitsipsaki*, he speaks *áisitsipsiu*, *áisitsipsakiu*; I speak to him *nitáisitsipsátsimau*, he speaks to him *áisitsipsátsimiu*; I speak to him *nitáisitsipsatau*, he speaks to him *áisitsipsatsiu*; I speak to it *nitáisitsipsatoxp*, he speaks to it *áisitsipsatôm*; I shall speak from myself to a woman over there at home *omám axkyápoxtám ákéuam nitáksitsipsatsimatau*; I speak for him *nitáisitsipsatomoau*, he speaks for him *áisitsipsatomoyiu*.

speak (to allow one to) v. speak (to make one).

speak (to make one): I make him speak *nitáipuyatsau*.

speak from far down (to): she (4 p.) spoke from far down her breast *otámotsipuyinai okini*.

speak from within (to): do not speak from within *minisáipuyit*.

speak solemnly (to): I speak solemnly *nitáisaisto*, he speaks solemnly *áisaisto*.

speak the truth (to): I speak truth *nitáumani*, he speaks truth *áumani*; I speak truth to him *nitáumanistau*, he speaks truth to him *áumanistsiu*.

spear *sapápištátsis* an., pl. *sapápištátsiks*.

spectacles *oápsspinátsis* an., pl. *oápsspinátsiks*.

speech v. word.

speechless v. dumb.

spider *ksiuáukási* (ua) an., pl. *ksiuáukásiks* (earth-trotter).

spill (to) v. pour (to) and pour away (to).

spin (to) (a top): I spin him *nitáuanistotoau*, he spins him *áuanistotoyiu*.

spirit v. ghost.

spit (to): I spit *nitáisokot*, he spits *áisokotau*; I spit at him *nitáisokotatau*, he spits at him *áisokotatsiu*; I spit at it *nitáisokotatoxp*, he spits at it *áisokotatom*; I spit for him *nitáisokotatomoau*, he spits for him *áisokotatomoyiu*.

spit down (to): nevertheless she spat down (on him) *miskitsininisokotáixk*; (his buffalo-calf) spat down on him *otsitsininisokotakaie*.



**spit out (to)** : then they are going to spit it out in their hands *otsists ákitapitstsimiäuaie*.

**spite (in)** *misk-* (*misks-*), *-isk-* (*isks-*) : he kept saying back in spite *miskskäuanüa*. — Cf. all the same, instead, notwithstanding.

**spittle** *sokótani* in., pl. *sokótanists* ; he (4 p.) was just frozen with spittle on his mouth *nátsakoiikokitsiminai*.

**splash (to)** : I splash *nitäutsaki*, he splashes *äutsakü* ; I splash him *nitäutsau*, he splashes him *äutsü*.

**splinter** *emíkskau* in., pl. *emíkskaists*.

**split (to)** : I split *nitáistatoksäki*, he splits *áistatoksäkiü* ; I split it *nitáistatoksíxp*, he splits it *áistatoksím*.

**split with hands (to)** : I split it with hands *nitáistatoksôtsíxp*, he splits it with hands *áistatoksôtsím*.

**split hoofs (to have)** : he (4 p.) had split hoofs *saiátapikoxistsininai*.

**split in two (to)** : they used to split them (beaver-teeth) in two *äuaiakèt-sistatunimiau*.

**split one's mouth (to)** : then he began to split their mouths wider *itápa-skoyiniuaiks* ; then he began to split their mouths wider *itáisatsiskoyiniuaiks* ; he split our mouths wider *nitáisatsiskoyinokinàn* ; that is why he split our mouths wider *nimoxtaisatsiskoyinokinàn*.

**split the ribs (to)** : then they split the ribs *itánnitspikamäiau*.

**spoil (to)** : I spoil it *nitsipáxtsistôtsíxp*, he spoils it *páxtsistôtsím* ; I spoil for him *nitsipáxtsistotomoau*, he spoils for him *páxtsistotomoyü*. — I spoil it *nitsíksistôtsíxp*, *nitáíksistôtsíxp*, he spoils it *áíksistôtsím* ; I spoil for him *nitsíksistotomoau*, *nitáíksistotomoau*, he spoils for him *áíksistotomoyü*.

**spoil of war** *námaykänists* in. pl. (bows or guns taken from the enemy). — Cf. bow and gun.

**spoil of war (to win)** : I win spoil of war *nitsinámayk*, he wins spoil of war *námaykau* ; I win spoil of war from him *nitsinámaykatau*, he wins spoil of war from him *námaykatsü*.

**sponge** *áíksipuyiníxpi* in., pl. *áíksipuyiníxpists*.

**spoon** *ināxsoyi* an., pl. *ināxsoyíks* (long-tail).

**spotted** : he is spotted *kíxtsipimü*.

**spotted cow** *sísáksinam* an.

**spotted horse** v. **pinto horse**.

**spread and tie (to)** : then they would spread and tie them (the hides) *itákanníksipimiauáists*.

**spread out (to)** : I spread him out *nitáisaitsitsau*, he spreads him out *áisaitsitsü* ; then she spread (the robe) out *itsikaníksitsüaie*.

**spread out one's fingers (to)** : I spread my fingers out *nitáisaitsekitsäki*, he spreads his fingers out *áisaitsekitsakü*.

**spring (season)** *motó* in., pl. *motoists* ; *moto-*, *-oto-* ; it is spring *áuto*, *-oto* ; it began to be spring *áumatapotó*.

**spring (in the)** *motüsi*, *autüsi*.

**spring (of water)** *maksiskum* an., pl. *maksiskumíks* ; his spring *otoksís-*

kum; and we got over there to Fish's springs *ki omim nisótamitotaipixpinan Mamiua otoksiskomimiks*.

**spring-bird** *népumaki* (ua) an., pl. *népumakiks*; back in, spring-bird *matsksápèpumaki*.

**sprinkle** (to) v. **splash** (to).

**sprout** (to) : it sprouts *áisaskiu*.

**spur** (noun) *auakâpiksâtsis* an., pl. *auakâpiksâtsiks*.

**spur** (to) : I spur *nitâuakâpiksi*, he spurs *áuakâpiksiu* ; I spur him *nitâuakâpiksatau*, he spurs him *áuakâpiksatsiu*.

**squeal** (to) : he squeals *ăġkumisoyiu*, *ăġkumsoyiu* ; we squeal *ăġkumiskaup*. — Cf. **sound** (to utter a).

**squeeze** (to) (as a sponge) : I squeeze it *nitâiksipuyinixp*, he squeezes it *âiksipuyinim*. — V. also **wring** (to).

**squint** (to) : I squint *nitsistsipsapi*, he squints *itsipsapiu*.

**squirrel** v. **ground-squirrel**, **mountain-squirrel**.

**stab** (to) : I stab *nitâisimaki*, he stabs *âisimakiu* ; I stab him *nitâisimau*, he stabs him *âisimiu* ; I stab myself *nitâisimoġsi*, he stabs himself *âisimoġsiu*. — they then must stab each other in the neck *istsipôtsapaukâiautsiis* ; they then stabbed each other in the neck *itsipôtsapaukâiautsiiau*. — Cf. **cut** (to).

**stable** *ponokâmitauyis* in., pl. *ponokâmitauyists* (horse-lodge).

**stack** *spitâksin* in., pl. *spitâksists*.

**staff** v. **walking-stick**.

**stag** *âuatuyistâmik* (a) an., pl. *âuatuyistâmikiks*.

**stair** *itâuâmisauôpi* in., pl. *itâuâmisauôpists*.

**stake** (noun) v. **picket**.

**stake** (to) : then I stake them (viz. the traps) *nitsitastâiau*. — Cf. **picket** (to).

**stake up** (to) : the ribs of one side were staked up (near the fire) *tókskaists pekists âitsastâixpiau*.

**stake-game** *istâmaikaxtsisini* in. : they play a stake-game *âstamaikaxtsiau* ; they played a stake-game with them (in.) *ixtâstamaikaxtsiauaists*.

**stallion** *âiomôkau* (a) an., pl. *âiomôkaiks*. — *ômaġksinokâmita* (ua) an., pl. *ômaġksinokâmitaiks*.

**stampede** (to) : these buffalo where they are many there they stampede *âmom einiua otsitakaiêpi ânnimaie itauâuaksisâu* ; where (the buffalo) stampede *otsitauauaksisâxp*. — Cf. **run** (to) and **run off** (to).

**stand** (to come to a) v. **stop running** (to) and **stop walking** (to).

**stand** (to) : I stand *nitâipuyipuyi*, *nitsipâipuyi*, he stands *âipuyipuyiu* ; I stand there *nitsitâipuyi*, he stands there *itâipuyiu* ; then they all stood (about) *sotamôtèpuyiu*.

**stand across** (to) : I then was suddenly standing across (i.e. on the other side of the river) *nitsitamsokitopamaipuyi*.

**stand ahead** (to) : that girl was standing far ahead *kanistsippiotômipuyiu omâk akêkoânak*.

**stand alone** (to) : it stands alone *nitsitâixtsiu*.



**stand apart (to)** : the fat-breasted ones stood all apart *auápoʒsokèkìni ánniksaie kanáutsipuyii*.

**stand around (to)** : I stand around him *nitáksipuyimau*, he stands around him *áksipuyimiu* ; then they were all standing around (the people) *itauák-sipuyimiau*. — Cf. **stand in a circle (to)**.

**stand ashore (to)** : when he looked, he was already standing out (of the water) ashore *manistsapsi, ákaitopitsaipuyiu*.

**stand back alone (to)** : that chief then stood back alone *omá ninau itsikitaipuyiu*.

**stand before somebody or something (to)** : I stand before *nitsitótsisai-puyi*, he stands before *itsitótsisaiipuyiu*.

**stand by (to)** : I stand by *nitsitótsipuyi*, *nitáitotsipuyi*, he stands by *itótsipuyiu, áitotsipuyiu*.

**stand first (to)** : he stands first (the first runner in base-ball) *itômipūyiu*.

**stand in a circle (to)** : when the women danced, they stood in a circle *aipáskosi ákèks, áuaksipuyiau* ; when they all stood in a circle *aukanáiks-istsipuyisi*. — Cf. **stand around (to)**.

**stand in front (to)** : I stand in front *nitsitsóʒkipuyi*, he stands in front *itsóʒkipuyiu* ; I was standing in front (of the door) *nitsitsoʒkâpuí*. — then he (4 p.) would stand in front of him *otsitaisipuyimokaie*.

**stand in great number (to)** : where the buffalo were standing about in great number *eini ómoʒtapakaipuyixp*.

**stand in sight (to)** : I stand in sight *nitótamiaipuyi*, he stands in sight *ótamiaipuyiu*.

**stand in the water (to)** : then he stood in the water *sotámitsüieipuyiu*.

**stand inside (to)** : I stand inside *nitsápipuyi*, he stands inside *sápipuyiu*.

**stand making signs (to)** : he then stood making signs *itápaistuipuyiu*.

**stand on top (to)** : I stand on top *nitáiketsipuyi*, he stands on top *áiket-sipuyiu*. — he stands on top *itóʒkitsipuyiu, itóʒkitaipuyiu*.

**stand outside (to)** : he was standing outside of the water (near the water) *itsáipuyiu amóia áʒké* ; there were no more buffalo standing outside *mátatsitsipa, áʒkitsaipuyiu einiu*.

**stand ready (to)** : and then they all stand ready *ki itáʒkanaiksistsepū-yiau*.

**stand separately (to)** : they stood separately *noʒkétsipuyiau*.

**stand up (to)** : then he stood up *itsipópuyiu*.

**stand up (to) (with an object) v. put up (to)**.

**stand up against (to)** : there was a post (4 p.), he (4 p.) stood up against it *omi nepústautaksininai, itótapitsipuyinai*.

**stand up alone (to)** : and there that Wolf-robe was standing up alone *ki ánnauk omá Api' siyiu áitsipáipuyiu*.

**standing nap-** (-ap-), **napui-** (-apui-) : he talks while standing *nápai-puyiu* ; he drinks while standing *nápopuyisimiu*. — **nip-** (-ip-), **nipu-** (-ipu-), **nipui-** (-ipui-) : I am standing *nitsipáipuyi* ; I write while standing *nitsipáisinaki*. — Cf. **up**.

**star** *kakatōsi* (ua), *kakatō'si* (ua) an., pl. *kakatōsiks*, *kakatō'siks* (just a holy one, just a sun).

**starch** (noun) *ixtāiiksksistsikaykiakiopi* in., pl. *ixtāiiksksistsikaykiapiops*.

**starch** (to): I starch *nitāiiksksistsikaykiaki*, he starches *āiiksksistsikaykiakiu*.

**stare** (to): I stare *nitāumaisāpi*, he stares *āumaisapiu*; I stare at him *nitāumaisammau*, he stares at him *āumaisummiu*; I stare at it *nitāumaisatsixp*, he stares at it *āumaisatsim*.

**start** (to): I start *nitāumatō*, he starts *āumatō*; *aumat-* (*aumats-*), *omat-* (*omats-*): he starts to travel *āumatapō*; then he started to run *itāumatomaykau*; then we started to run *nisōtamaumataumaykazpinan*; then they started to hunt *stāmomatsāmiaiks*; then he started to fly *stāmomatauanu*. — *imat-* (*imats-*): they had started on their escape *imatsipiksiau*. — I start *nitāumatapo*, he starts *āumatapo*; *aumatap-* (*omatap-*), *aumatapi-* (*omatapi-*): he started to swim *āumatapōtsim*; then they all started to go home *itāykanāumatapaykāiiu*; (the buffalo-herd) had started again to run *mātsitomatapiksisāu*. — Cf. *begin* (to), *nearly*.

**start** (to make): I make him start *nitāumatsipiau*, he makes him start *āumatsipiiu*. — I make him start *nitāumatapipiau*, he makes him start *āumatapipiiu*.

**start away** (to): he again started away *ātsistapomatō*.

**start down** (to): I start down *nitsinomatapo*, he starts down *-inomatapo*.

**start from** (to): where Belly-fat started from (how Belly-fat originated) *Okoāisaua omoysistapitsip*; and this is it that the medicine-lodge started from *ki āmoyskaie ixtsistapitsiu okāni*. — Cf. *originate* (to).

**start out with one's head** (to): he starts out with his head *sāixkinisō*.

**start to run** (to): I start to run *nitāumatomayk*, he starts to run *āumatomaykau*.

**start to travel** (to): I start to travel *nitāumatapō*, he starts to travel *āumatapō*.

**starve** (to): I starve him *nitāiotsimistatau*, he starves him *āiotsimistatsiu*.

**stationary** (to be): then we became stationary *nisōtamomaupixpinan*.

**stay** (to): I stay *nitāupi*, he stays *āupiu*. — Cf. *sit* (to).

**stay about** (to): I stay about *nitāpāupi*, he stays about *āpāupiu*.

**stay about with** (to): I stay about with him *nitōxpokāpāupimau*, he stays about with him *ixpokāpāupimiu*.

**stay around** (to) v. *stay about* (to).

**stay at home** (to): I stay at home *nitaykiāupi*, *nitaykiōpi*, he stays at home *āykiāupiu*, *āykiōpiu*.

**stay away** (to): then the smoke stayed away *setsii stāmoysstsiiu*.

**stay away from** (to): I stay away from him *nitāipioykoau*, he stays away from him *āipioykoaiu*.

**stay inside** (to) v. *sit inside* (to).

**stay a long time** (to): I stay a long time *nitāisamōpi*, he stays a long time *āisamōpiu*; and when I had stayed there as long as three days *ki niuókskai*



*ksistsikūi nanistsitsisamopi*; and when we had stayed there two days, then it snowed *ki nátokai ksistsikūyi nanistsitsisamópixpinan, itoxpótau*.

**stay under the water (to)**: I stay under the water *nitáistaxtaupi*, he stays under the water *áistáxtaupiu*.

**stay with (to)**: I stay with him *nitoxpokáupimau*, he stays with him *ixpokáupimiu*; I stay with him *nitoxpoksimau*, he stays with him *ixpoksimiu*.

**staying -opi- (-aupi-)**: those that are sick (staying sick) *áioxtoxkoxtsòpiks*; then they lie down (then they are staying lying down) *itástoxkopiau*. — Cf. sitting.

**steal (to)**: I steal *nitáikamösi*, he steals *áikamösiu*; I steal him *nitáikamosatau*, he steals him *áikamosatsiu*; I steal it *nitáikamosatóxp*, he steals it *áikamosatóm*; they stole 39 horses (prop.: their stealings were 39 horses) *okámosoaiks ponokámitaiks nüppi pixsékopütsi*: the people he stole from *otsikamáim*.

**steal always (to)**: he steals always *kamósiepitsiu*.

**steamer** *istsiáxkioxsätsis in.*, pl. *istsiáxkioxsätsists*.

**steel** *askimān an.*, pl. *askimāniks*. — *ixtáskimaupi an.*, pl. *ixtáskimaupiks*.

**steep v. deep**.

**steer (noun)** *stámik (a) an.*, pl. *stámikiks*. — Cf. bull.

**steer (to)**: I steer it *nitákokinixp*, he steers it *áiakokinim*. — I steer it *nitókámotaxkixp*, he steers it *mokámotaxkim*.

**steer the ears of the lodge (to)**: I steer the ears of the lodge *nitáiakstsim*, he steers the ears of the lodge *áiakstsimau*; go out and steer the ears of the lodge *saiákstsimāt*; how did you steer the ears of the lodge about *tsá kanistápapaiákstsimaxpa*. — With the lodge as in. object: I steer the ears of the lodge *nitáiakstsixp*, he steers the ears of the lodge *áiakstsim*; go out and steer the ears of the lodge *matsáiakstsit*; I kept trying to steer the ears of the lodge about *ninóxkomotapaiákstsip*; then she began again to steer the ears of the lodge *mátsitaiákstsimaic*.

**steersman** *áukamotaxkioxsi (ua) an.*

**stem** *oki (ua) in.*, pl. *okists*.

**step (noun)** *ksikaisini in.*, pl. *ksikaisists*; look at one of my steps *tókskaie nitsikaisists isätsit*.

**step (to)**: I step *nitáiksikai*, he steps *áiksikaiiu*. — Cf. walk (to).

**step in a track (to)**: I step in a track *nitáisapiksikài*, he steps in a track *áisapiksikaiiu*.

**step into (to)**: and that horse stepped into the rope *ki omá ponokámita itsitsapikápiksiu omi apʼs*.

**step-daughter an.**: my step-daughter *nitóxkotanna*, his step-daughter *otóxkotanni*.

**step-father an.**: my step-father *nitóxkunna*, his step-father *otóxkúnni*.

**step-mother an.**: my step-mother *nitóxkoksista*, his step-mother *otóxko-ksistsi*.

**step-son an.**: my step-son *nitóxkoxtkoa*, his step-son *otóxkoxtkoi*.

**stick (noun)** *mistsis in.*, pl. *mistsists*; my stick *nitsistsim*, his stick

*otsistsim*; turns into a stick *mistsisàsiu*. — *-ksi-*: they were sticks of that size *ànni anikoḡksikšiau*; a long stick *mistsisi inokšiuai*; he beat on that stick with another stick *omi mistsisi itsistoksikšimau*. — Cf. fire-wood and tree.

stick cut by beavers v. beaver-stick.

stick (tied bent) *aksipistan in. (?)*.

stick (to) (to fix by adhesion): I stick it *nitàukspanixp*, he sticks it *àukspanim*.

stick (to) (to adhere): to those they stick *ànnistsiaie itàutsiskšisau*.

stick (to) (to fix pointed things by insertion): I stick him *nitàistautoau*, he sticks him *àistautoyiu*; I stick it *nitàistautsxp*, he sticks it *àistautsim*.

stick (to) (with a knife, etc.): he (4 p.) stuck himself, he (4 p.) stuck himself with arrows *kaištoḡsinai*, *àpssists ixtsikšistoḡsinai*; then he stuck him with it *ixtsitsiksiskāḡkoiuaie*.

stick one's feet in (to): stick your feet in them *istsistakākitau*.

stick in (to): when he tried to pull his head out, it was stuck in the elk-head *manistāksāuḡkyāks*, *itsitōpotsakàsiu omi ponokāutokāni*.

stick in out of sight (to) v. put out of sight (to).

stick out (to): sticks out *sāixtsiu*; (that living thing) is sticking out of the ice *ixtsāixtsiu amōi kokotūyi*; he lay with only his mouth sticking out a little *kākoḡtanatsāuḡixtsiu*; there he stuck it out (of the ground) high *ixtsitšpisauḡtom*.

stick out (to make): only his (another persons) head he made stick out *kākoḡtsāḡtōmaie otokāniaie*.

stick up (to): that there were arrows sticking up all in a row *omistsisk àpssistsk otōtoixtsisi*.

stick up one's head (to): he (4 p.) stuck his head high up *nitsip-aiksikyoykiakinai*.

stick upon (to): he would stick it all upon the stick *mistsisi ixtāḡ-kanaiksistuiimaie*.

sticks spread out on high (to have): inside of her lodge she had sticks spread out on high *okōaii pistōḡtsi itsikāpoksinaḡiu*.

sticky: it is sticky *ikspikau*.

stiff *misk-*; I am stiff *nitsikšisi*, he is stiff *miskšisiu*.

stiffen (to): I stiffen myself *nitsikšikāḡsi*, he stiffens himself *miskikāḡsiu*.

still *imai-*, *im-*, *-omai-* (*-umai-*), *-om-* (*-um-*): they still sing to (the moon) *imāinixkāḡtogiauaie*; they still own those (things) *imāinanaitšiau-aiks*; they are still seen there *imitainoaiāua*; he is still fighting him *imāitskamiu*; we have still to chase *imānistainokoḡkauākimaup*; and now the half of the ancient Peigans is still living about across *ki ānoḡk anāu-koḡt āḡkumitopumapaitapiu ākai-Pekāni*. — *saki-*, *sak-*: be still asleep *sakyaāiokat*; do you still sit there *kitsakiaupixpuau*. — *-kanist-* (*-kanists-*): he was still far ahead of the others *kānistāpiāutomō*; she was still standing far ahead *kanistsippiotōmipuyiu*; as they still invite each other *okānistaua-*



*motsüxpi*; while he was walking still *okánistauauaxkáxpi*; while they are still sleeping *okánistaiokazpiau*. — Cf. yet.

**sting** (to): I sting *nitáikstsinitaki*, he stings *áikstsinitakiu*; I sting him *nitáikstsiniipau*, he stings him *áikstsiniipiu*.

**stingy** (to be): he is stingy *sikimsiu*; I am stingy with something *nitsikimetaki*, he is stingy with something *sikimetakiu*; I am stingy with him *nitsikimimáu* (*nitsikimmimau*); he is stingy with him *sikimimiu* (*sikimimiu*); I am stingy with it *nitsikimetsixp*, he is stingy with it *sikimetsim*.

**stingy people**: they are stingy people *sikimoietapiau*.

**stink** (to): I stink *nitáütsimi*, he stinks *áütsimiu*, it stinks *itsimō*. — Cf. smell bad (to).

**stir** (to): you must not stir him *omiksksáuaauatskōs*.

**stir** (to) (of the boiling, the fire, or the like): I stir *nitapaiāxkiāki*, *nitapāxkiāki*, he stirs *apaiāxkiākiu*, *apāxkiākiu*; I stir it *nitapaiāxkixp*, *nitapāxkixp*, he stirs it *apaiāxkim*, *apāxkim*.

**stirrup** *sapikakiātsis* in., pl. *sapikakiātsists*.

**stirrups** (to make): from the same it was they made stirrups *nitūgiaukāie* *ixtsápikakiatsiauaie*.

**stock** of gun *otoxtúikin* in., pl. *otoxtúikists*.

**stocking** *atóaxsim* an., pl. *atóaxsimiks*.

**stomach** v. belly.

**stone** (large) v. rock.

**stone** (small) *ōxkotōki* in., pl. *ōxkotōkists*. — Cf. rock.

**stone** to hammer the bones on: her stone to hammer the bones on *otsis-takini* in.

**stone-hammer** *páksātsis* an., pl. *páksātsiks*.

**stone-pile** v. pile of stones.

**stones** (collective) *ōxkotōkskui* in.

**Stoney Indian** *Saxsisokitakikoān* an., pl. *Saxsisokitakikoāiks*.

**Stoney Indian tribe** *Saxsisokitaki* (ua) an.

**Stoney Indian woman** *Saxsisokitakiāke* (ua) an., pl. *Saxsisokitakiākeks*.

**stop** (to): he stops *áisikō*, -siko; *sik*:- then the wind stopped blowing *káisiksōpu*; that it would stop rolling *māxksikoxpisai*. — I stop *nitáiksiuo*, he stops *áiksiuo*; I stop (being occupied) with him *nitáiksiuatau*, he stops (being occupied) with him *áiksiuatsiu*; he would not stop with him (that means: pursuing him) *mátaiksoatsiuaie* (*mátaiksiuatsiuaie*); he (4 p.) had stopped (looking) for him *otáiksoākaie* (*otáiksiuākaie*); I stop it *nitáiksiuatoxp*, he stops it *áiksiuatom*. — they continually wanted to stop (the gambling-wheel) *sekunákstatsiauaie*. — Cf. completed, done, past.

**stop** (to) (a horse): I stop him *nitáumaipuyimau*, he stops him *áumai-puyimiu*.

**stop going** (to) v. stop running (to) and stop walking (to).

**stop running** (to): I stop running *nitáisokaipii*, he stops running *áisokaipiiu*. — he stopped running *áisikō*. — Cf. stop walking (to).

**stop running** (to) (of matter) : then it stopped *itsikaɣtsiu*.

**stop walking** (to) : I stop walking *nitsikaitsipuyi*, he stops walking *ikaitsipuyiu*; and there they were, there they stopped *ki ánniksimàukiau*, *áitsipüyiau*. — I stop walking *nitáisokaipii*, he stops walking *áisokaipiü*. — Cf. **stop running** (to).

**store** *itáxpumäupi* in., pl. *itáxpumäupists* (where-we-buy).

**story** *itsiniksini* in., pl. *itsiniksists*.

**story** (to tell a) v. **news** (to tell the).

**stout** : he is stout (of men) *spiksistauäsiu*, he is stout (of animals) *mispikimiu*.

**stove** *potätsis* an., pl. *potätsiks*.

**stove-pipe** *saisétuiätsis* an., pl. *saisétuiätsiks*.

**stove-pot** *itáisapototäupi* in., pl. *itáisapototäupists* (where-we-make-fire-in).

**straight** *mokámotoɣtsi*. — *ikam-* : the bird is flying straight away *sistsiu ikámotsistapauaniu*; the river is flowing straight on *niétaytai ikámot-sikimskau*. — *mokam-*, *-okam-*, *okam-* : it is straight *mokámotstsiu*; straight in the middle *mokámixtatsikaɣtsik*; he just jumped straight up *stámaukamôt-spoɣpàipiixk*; they were put straight up *áukamipàpiksistaiau*; the war-bonnets standing straight up *okámipuyisaämists*. — *sok-* (*soks-*), *sauk-* (*sauks-*), *soɣk-* (*soɣks-*) : then she ran straight on *itsáukokskäsiu*; I then went straight on up the river *nisótamsaukamito*. — Cf. **aloud**, **quick**, **suddenly**.

**straight** (to be) : it is straight *ikámótstsiu*, *mokámotstsiu*; it is straight (of sticks, arrows, and the like) *ikámotsiksü*.

**straight** (to flow) : it flows straight (of a river) *ikámotsikimskau*.

**straight** (to go) : he goes straight *mokámoto*; where she went straight *otsitapokamoɣpi*.

**straighten** (to) : I straighten it *nitáukamotskapatoɣp*, he straightens it *áukamotskapatom*.

**stranger** *piitápi* (ua) an., pl. *piitápiks*.

**straw** *suistsipikiaksin* in., pl. *suistsipikiaksists*.

**strawberry** *otsistsini* in., pl. *otsistsinists*.

**stray** (to) (of a man) : I stray *nitsamitapauáuaɣk*, he strays *námitapau-áuaɣkau*.

**stray** (to) (of a beast) : he strays *namitapáuyiu*.

**stray buffalo-bull** *ómomistamik* (a) an., pl. *ómomistamikiks*.

**street** *itauáuaɣkaupi* in., pl. *itauáuaɣkaupists* (where-we-walk).

**strength** *mísini* in.

**strength** (muscular) *miskapisini* in.

**strengthen** v. **strong** (to make).

**stretch** (to) : I stretch him *nitáisaipskapatau*, he stretches him *áisaipskapatsiu*; I stretch it *nitáisaipskapatoɣp*, he stretches it *áisaipskapatom*. — I stretch it *nitáikoɣkinixp*, he stretches it *áikoɣkinim*. — then they would stretch their lodges with them *ákoɣtsitakokêiau okóauaists*.



**stretch one's arm (to)** : I stretch my arm *nitáisausikinistsâki*, he stretches his arm *âisausikinistsakiu*.

**stretch back one's hands (to)** : there were three that stretched their hands back (to bring in the meat) *niuókskaitapiiks ánniksaie iskaykósii*.

**stretch by stepping on (to)** : then (the people) also stretched (the hide) by stepping on it *mátsitaisapaykixkoyiuaie*.

**stretch one's leg (to)** : I stretch my leg *nitáisaipikaki*, he stretches his leg *âisaipikakiu*.

**stretch one's mouth (to)** v. **split one's mouth (to)**.

**stretch one's self (to)** : I stretch myself *nitáisaipii*, he stretches himself *âisaipiiu*.

**stretch out (to)** (of ropes, etc.) : I stretch it out *nitápaisaukapinixp* ; he stretches it out *âpaisaukapinim*.

**stretch out one's hands (to)** : he stretched his hand out (that means : gave the meat to his parents-in-law) *aykóskau* ; all the choicest parts of the meat he stretched his hands out to give to his parents-in-law *manistápiksistápixp iksisakuists ánnistskaie áuaykoskatóm*. — V. also bring in the meat (to).

**stretch out to dry (to)** : then they would stretch them (the hides) out to dry *itáikoykotonatsiâiks*.

**strike (to)** v. **hit (to)**.

**strike (to)** (in base-ball) : I strike *nitáipiksi*, he strikes *áipiksiu* ; he strikes three times *niuókskaipiksiu* ; then again another one will strike *omá matstsik áistamatsipiksiu* ; and the next one strikes *ki istsiki mátsitaipiksiu*. — Cf. throw (to).

**strike first (to)** (in base-ball) : he strikes first *itomaipiksiu*.

**striker** (in base-ball) *áipiksi (ua)* an., pl. *áipiksiks*.

**string** *ixtápoko* in., pl. *ixtápokuists*. — *atsitsipi* in. (?)

**strip** : the robes of the old women were made of strips (sewed together) *kipitákeks áumikamâiiu* ; they had strips of robes for caps *ámikamástsam-mókiau*.

**strip (to)** : I strip myself (of my clothes) *nitáisómini*, he strips himself (of his clothes) *âisóminiu*. — Cf. undress (to).

**strip off big pieces (to)** : he then stripped off big pieces of (the tree) *âistamòmaykaupitsiksotoyiu*.

**stripe** (of colour) *satstáksin* in., pl. *satstáksists*.

**striped horse** v. **pinto horse**.

**stripes on each side (to have)** : if (the Sun) had stripes on each side, if he had often stripes on each side *aikskisaie, saipúnikskisaie*.

**strong** (powerful) : I am strong *nitskunatâps*, he is strong *iskunátâpsiu*, *iskunatâpsiu* ; I am strong at it *nitskunatâpsatoxp*, he is strong at it *iskunátâpsatóm*, *iskunatâpsatóm* : he was strong, whenever he went out to get something to eat *skunatâpsatóm otápioyekânists*. — *iskunat-* : those that shot hard (strong) *iskunátaykumiks*. — he is strong (can endure, hold out) (of men) *mistuyisiu*, he is strong (can endure, hold out) (of animals) *misiu*

(-isiu) ; he is strong (has great muscular strength) (of men as well as of animals) *miókasiu* (-okasiu), *miskapiu* (-iskapiu) ; which may be strongest, her puff of smoke, or the smoke (of the rotten log) *tsiä aḡkūmaiskāpiu*, *osāipokomistsimāni ki aḡkitsii* ; it is strong (of lifeless things) *miu* (-iiu), *miikó* (-iiko). — *mi-*, *-i-*.

**strong** (to make) : I make it strong (fast, hard) *nitsüstotsixp*, he makes it strong (fast, hard) *miüstotsim*, *mistótsim*. — Cf. **hard**.

**strong horse** *miómíta* (ua) an., pl. *miómítaiks* (hard-dog).

**strong man** *iskunátāpsi* (ua) an., pl. *iskunátāpsiks*.

**struggle about** (to) : I struggle about *nitāpāḡpauani*, he struggles about *āpāḡpauani*.

**stuck** (to be) : she then was stuck (in the snow) *itāunasiu* ; she (4 p.) was stuck (in the snow) *ināsinaí*.

**stud-horse** v. **stallion**.

**stuff** (to) : I stuff it in *nitāisapoxtoḡp*, he stuffs it in *āisapoxtom*.

**stump** : then he put him over a stump *omima káaukixkālin itsitsapspi-miuaie*.

**stupid** v. **crazy**.

**succour** (to) v. **help** (to).

**such** *anist-* (*anists-*) : there was no such fine-looking woman *katānistāiḡsp āké*. — *anistap-* (*anistap-*) : such kind of woman *ānni-anistāpakeu* ; such people they were *anistāpitapiau*. — Cf. **according to**.

**such** (to be) : he is such *anistāpsiu* an., it is such *anistāpiu* in. — Cf. **according to** (to be).

**suck** (to) : I suck *nitást*, he sucks *ástau* ; I suck him *nitástatau*, he sucks him *ástatsiu* ; I suck it *nitástatoḡp*, he sucks it *ástatom* ; I suck for him *nitástatomoau*, he sucks for him *ástatomoyiu* ; then they are going to suck it *āksitspinatōmiau*.

**suck in** (to) : I suck in *nitāisinokōpi*, he sucks in *āisinokōpiu* ; I suck him in *nitāisinokopatau*, he sucks him in *āisinokopatsiu*.

**sucker** (fish) *kétoḡkōmi* (ua) an., pl. *kétoḡkōmiks*.

**suckle** (to) *istayk-*.

**suddenly** *sok-* (*soks-*), *sauk-* (*sauks-*), *soḡk-* (*soḡks-*) : then they suddenly sat among the buffalo *eini itāmsokitspiāupiāu* ; then I will suddenly have trapped (a mink) too *nitāistamsokatsikyāki* ; I then suddenly saw you *kisótamsókitsino*. — Cf. **straight and aloud**.

**suet** *isis* in.

**suffer** (to) : he suffers *-pui(i)nam* ; he suffers very much *āiiksipiūinam* ; they suffered very much for something that they might eat *iksipuīnāmiau māḡksoatōḡpi*. — pity me, I have suffered *kimmokit*, *nitsikimmatoḡkoi* ; he suffered for something to buy with *āikimatoḡkoyim moḡtāḡpūmmazpi* ; (his companions) all suffered in the same way *nitāyi ixkanānistāikimatoḡkoyimi* ; all his relations would suffer from it *óksōkoaiks āḡkanāikimmatoḡkoyimiaiks* ; that he might suffer more *manistākimatoḡkoyipi*. — and that was the one that suffered most *ki ānniaie itsitokomāukoḡkoyim*.



**suffering with** *-puin-* (*-puin-*): then he cried in a hurry (prop.: so that he was suffering with it) *itsipuinaskināusiu*; they told her in a hurry (prop.: so that they were suffering with it) *ikāpuinanistsiauaie*; he (4 p.) then was neighing very hard (prop.: so that he was suffering with it) *itskaipuināḡkumina*; it has chased me very hard (prop.: so that I was suffering with it) *nitāiiksipuiinaskok*.

**suffice** (to) v. enough.

**sugar** *nāpiniuan* in., pl. *nāpiniuanists*.

**suicide** v. drown (to), stab (to).

**sulky** v. angry.

**summer** *nepū* in., pl. *nepuists*; *nepu-*, *-epu-*; it is summer *āipu*.

**summer** (in the) *nēpūsi*, *āipūsi*; after a little while in summer *āipstsi-ksisamēpus*.

**summer** (to pass the): I pass the summer *nitsepumi*, *nitāiepumi*, *nitāipumi*, he passes the summer *āiepumiu*, *āipumiu*; then he also passed the summer *tāmatsēpomiu*.

**summer-weasel** *óta* (ua) an., pl. [*ótaiks*] (yellow-one).

**sun** *natōsi* (ua), *natō'si* (ua) an., pl. *natósiks*, *natō'siks*. — *kēsūm* an. — Cf. holy and moon.

**sun-dancer** *āitapiskatsimāu* (a) an.

**sun-dancer** (to be the): he will be the sun-dancer *ākitapiskatsimāu*.

**sunday** *natoīeksistsikūi* in. (holy day). — Cf. week.

**sun-dial** v. clock.

**sun-flower**: three sun-flowers were growing there *ksamātsisam itsāksiau niuókskaiaists*.

**sunrise** v. rise (to).

**sunset** v. set (to).

**supernatural power** v. medicine-power, and also holy, magic, power.

**supply** (to have a): the women had a big supply of lodge-pins *āik-aisaiēsoḡkim ótakēsina ótstaukatskànists*.

**suppurate** (to): it suppurates *-itsisiu*; then it suppurated *itsitsisiu*. — Cf. matter (pus).

**sure** (it is) *émaniu*. — Cf. right (to be).

**sure** (to be) *noḡk-* (*noḡks-*), *-oḡk-* (*-oḡks-*): that you can boil, to be sure *kāḡkakoxkosixpixk*; that I want to marry her, to be sure *nākoḡkoḡ-kēmatau*; I have them as partners (to be sure) *ninóḡkakaii*; whom she dressed like (to be sure) *onóḡkitotuisapināus*; the way I heard about them (to be sure) *ninóḡkanistāḡtsimātaḡpi*; what I know about them (to be sure) *ninóḡkanistksinoau*. — *noḡkoi-*, *-oḡkoi-* (*noḡkui-*, *-oḡkui-*): (the dollars) I had got, to be sure *nitoḡkóināniks*; there is no denying, to be sure, that it is Breast-chief *mátoḡkoisauamiua Okinau*; I had, to be sure, no means to rein him *nimátoḡkoiākoḡkināuats*; there was no chance any more, to be sure, that I should let them escape *nimátatoḡkoikamotsiauaiks*; then they had, to be sure, another game *sotámatoḡkoikaxtsiau*; this is, to be sure,

what I know to be the first wonderful thing I have seen in my life-time *ámoxkaie nitsistsitoxkoisksinixp pisátapiu nitsápsin nitsitapisin*; and that is the way that that old woman died (to be sure) *ki ánniaie itoxküiniu omá kipitákeu*. — Cf. least (at), however, please, somehow, though.

**surpass** (to): I surpass him *nitskitsimmau*, he surpasses him *skitsimmiu*; they surpassed these big horses of nowadays, because they were hard (strong) *iskitsimíiau annóyk ámoksk ómayksinokámitaiks, otáíisau*; I surpass it *nitskitstoxp*, he surpasses it *skitstòm*. — Cf. defeat (to).

**surprise** (to): now you suddenly surprise me *annóyk kisotámoxtsistotòki*.

**surround** (to): they surround him *otáksipuyimiau*.

**suspect** (to): I suspect *nitáipistsitaki*, he suspects *áipistsitakiu*; I suspect him *nitáipistsimoau*, he suspects him *áipistsimoyiu*; I suspect him *nitáuksi-pistsimoau*, he suspects him *áuksipistsimoyiu*; he was suspected by a companion of his *amói otoxpóksimiai otáipstsikimòkinai*; I suspect it *nitáipistsitsixp*, he suspects it *áipistsitsim*.

**swallow** (to): I swallow *nitsstistam*, he swallows *itsistamau*; I swallow *nitsstistaki*, he swallows *itsistakiu*; I swallow him *nitsstistamau*, he swallows him *itsistamiu*; I swallow it *nitsstistaxp*, he swallows it *itsistam*; I swallow for him *nitsstistamoau*, he swallows for him *itsistamoyiu*. — V. also pick up and swallow (to).

**swan** *ksikómaykaii (ua)* an., pl. *ksikómaykaiiks*.

**swear** (to): I swear *nitáukapèpuyi*, he swears *áukapèpuyiu* (to speak badly).

**sweat** (to): I sweat *nitáisaikinsi*, he sweats *áisaikinsiu*.

**sweat** (to have a): then he had a sweat *sotámixtsiiu*; you have got a sweat (that means: you have a sweat-lodge made for you) *kikáixtsi*; I shall use it to have a sweat *nitákixtsiuatoxp*.

**sweat-lodge** *tsiskáni, ixtsiskáni* (n., pl. *tsiskánists, ixtsiskánists*; that they all go and get (the willows for) the sweat-lodges *máxkotuixtsiskatskániau*.

**sweat-lodge** (to be in the): he sits in the sweat-lodge *áixtsiu*, he goes into the sweat-lodge *itúixtsiu*.

**sweat-lodge** (to come out of the): I come out of the sweat-lodge *nitáisaixts*, he comes out of the sweat-lodge *áisaixtsiu*.

**sweat-lodge** (to make a): those that made the sweat-lodges *ómiksi ixtsiskaiks*; I make a sweat-lodge for him *nitsstiskoau*, he makes a sweat-lodge for him *-tsiskoyiu*; they then made sweat-lodges for them *itáixtsiskoyiau*.

**sweep** (to): I sweep *nitáiamaxkiáki*, he sweeps *áiamaxkiákiu*; I sweep it *nitáiamaxkixp*, he sweeps it *áiamaxkim*.

**sweet** *mátsipòkò (-itsipòkò)*; *mátsiepòkò (-itsiepòkò)*; *matsi-*, *-itsi-*: then they had sweet livers *áitsitsipokoxkinakiniau*; (the bark) (4 p.) was very sweet *ikitsipúminai*.

**sweeten** (to): I sweeten it *nitáitsipokoistotsixp*, he sweetens it *áitsipokoistotsim*.



sweet-grass *sipátsimoi* in. (?).

sweetheart v. lover.

sweet-root *payśi* an. and in. (?), pl. *payśiiks*, *payśiists* (?).

swell (to) : he (it) swells *kāχpiu*.

swelling (to have a) : I have a swelling *nitsikaypsk*, he has a swelling *kāχpskau*.

swift : it is swift *istsikiu*. — Cf. quick.

swim (to) : I swim *nitāuts*, he swims *āutsim*.

swim about (to) : I swim about *nitapāuts*, he swims about *apāutsim*.

swim along (to) : I swim along *nimoxtāuts*, he swims along *moxtāutsim* ; that he was swimming along the water *āχkéyi omoxtāutsisaie*.

swim back (to) : they swam back again *mātskotsimiau*.

swim down (to) : then he swam down the river *itsinapāutsim*.

swim in the water (to) (at the surface) : and then he swam in the water with (him) *ki ixpitsūiotsimaie*.

swim to (to) v. swimming (to come).

swim to the middle (to) : he swam to the middle with him *āupixtatsikiotsimaie*.

swim toward (to) : I swim toward *nitsitapāuts*, he swims toward *itapāutsim*.

swim under the water (to) : he swims under the water *itsitstāxtapautsim*.

swimming (to come) : then he (4 p.) came swimming to the middle (of the water) *tātsikaytsim aitototsiminai*.

swimming (to go) : when he was camped near, he went swimming early in the morning *tótokēkasaie*, *ksiskaniāutunisi itāutotsim*.

swine v. pig.

swing (noun) *auapistān* in., pl. *auapistānists*.

swing (to be in the) : he is in the swing *āuapistau*.

swing (to) : I swing him *nitauāuāpiksistau*, he swings him *auāuapiksistsiu* ; I swing it *nitauāuāpiksixp*, he swings it *auāuāpiksim*. — then her hand swung against his nose *oxksisisi itāpoχpiuaie otsisaii* ; then she feigned her hand to be swinging hard *otsisaii itsikipaiaiekauatoχpiuāie*.

swing the eyes (to) : mice, swing the eyes *kāināiskināiāi*, *āuāpiniāχsi*.

swollen eyes (to have) : she (4 p.) had swollen eyes with crying *nitsikay-poapinisinaie*.

swollen foot (to have a) : I have a swollen foot *nitsikaypekayk* (= *kāχpiu noχkātsi*), he has a swollen foot *kāχpekaykau* (= *kāχpiu oxkātsi*).

swollen head (to have a) : he was hit on the head and swollen *kaypskiniau*.

swoon (to) v. faint (to).

sword *inōistoān* an., pl. *inōistoaiks* (long knife).

syphilis (to have) : he has syphilis *ikāpsiu* (prop. : he is bad). — *iuātau* (prop. : he is eaten, sc. by bugs).

syrup v. treacle.

## T.

**table** *itáisoyôpi* in., pl. *itáisoyôpists* (where-we-feed).

**tail** *moɣsoyis* in., pl. *moɣsoyists*. — *-oɣs-*, *-oɣsoi-*: spoon (prop. long-tail) *ināɣsoyi*, weasel-tail-suits *ápāɣsoyisokāsists*. — *-atui-* (*-atoi-*), *-otui-* (*-otoi-*): fisher *pinotúyi (ua)*; black-tail deer *áisikotúyi (ua)*; when all your tails are out of sight *áukanaistatôikainoàiniki*; all their tails were out of sight *áukanaistatôikàiau*.

**tail-feather** *sóatsis* in., pl. *sóatsists*; my tail-feather *noɣsóatsis*; *-soats-*: they (his arrows) were all ornamented with (eagle-) tail-feathers *kanāɣ-soatsisanokoaists*; Carries-tail-feather-on-his-back (a man's name) *Sóatsiaistisi (ua)*.

**take (to)**: I take *nitáutaki*, *nitótaki*, he takes *mátakiu*, *-ótakiu*, *áutakiu*, *-áutakiu*; I take him *nitáutoau*, *nitótoau*, he takes him *mátoyiu*, *-ótoyi*, *áutoyi*, *-áutoyi*; I take it *nitáutsixp*, *nitótsixp*, he takes it *mátsim*, *-ótsim*, *áutsim*, *-áutsim*; I take for (from) him *nitótomoau*, *nitáutomaoau*, he takes for (from) him *mátomoyiu*, *-ótomoyiu*, *áutomoyiu*; (the enemy) took everything from their lodge *amói aukanáutsisiu okóauai*.

**take (to come in and)**: come in and take (the gambling-wheel) yourselves *auátstisipstotok*.

**take (to go and)**: I go and take *nitotótaki*, he goes and takes *otótakiu*.

**take (to go back and)**: I shall go back and take my robe *nitákskotótoau naiáiu*.

**take (to go home to)**: then they went home to take their things *itax-kyápautsimaiau*.

**take across (to)**: I take him across *nitopámipiau*, he takes him across *áupamipiu*.

**take all over (to)**: then (the horses) would be taken all over *áistamamotapípiái*; (the cooked ribs) that then were taken all over *áistamamotapipoxtoɣpi pikixkitanists*.

**take along (to)**: I take him along *nitapípiu*, he takes him along *-apípiu*; he then took him along *ítapípiu*, *áitapípiu*. — I take him along *nitoxpokoɣtoómau*, he takes him along *ixpókoɣtoómiu*; the other one whom he took along with him *omi stsiki otoɣpókoɣtoóm*. — he took his wife along with him *otoɣkéman áisauatsiu*; they then took them (an.) along *noɣkitáisauatsi-anaiks*; (the people) would take those (horses) along with them *ánniksaie áɣpátsiu*.

**take and fix up (to)**: he then would take the good tail-feathers and fix them up *áitapaipikotoɣtômaists sóatsists áɣsists*.

**take ashore (to)**: I take him ashore *nitaupitsipotoau*, he takes him ashore *áupitsipotoyi*; I take it ashore *nitaupitsipotoɣp*, he takes it ashore *áupitsi-*



*potom.* — I take him ashore *nitáupitsotoau*, he takes him ashore *áupitsotoyiu*; I take it ashore *nitáupitsótsixp*, he takes it ashore *áupitsótsim*.

**take away (to)**: I take him away *nitáistapotoau*, he takes him away *áistapotoyiu*; I take it away *nitáistapótsixp*, he takes it away *áistapótsim*. — I take it away *nitáistauotsixp*, he takes it away *áistauotsim*.

**take away another man's wife (to)**: I take away his wife *nitsistsipoxtoau*, he takes away his (another man's) wife *-istsipoxtoyiu*; then there was (another) chief, he took away that one's wife (that means: whose wife he took away) *omí ninaiinai itsistsipoxtoyuaie otoxkémániaii*; the one who has taken away his (another man's) wife *otsistsipoxtoka*; a man whose wife has been taken away *áistsipixtoau* (a) an., pl. *áistsipixtoauaiks*.

**take back (to)**: I take him back *nitáiskotoau*, he takes him back *áisko- toyiu*; I take it back *nitáiskótsixp*, he takes it back *áiskótsim*. — I take him back *nitsipáutoau*, *nitáipauotoau*, he takes him back *áipauotoyiu*; I take it back *nitsipáuotsixp*, *nitáipauotsixp*, he takes it back *áipauotsim*; I take back from him *nitsipáuotomoau*, *nitáipauotomoau*, he takes back from him *áipauotomoyiu*.

**take down (to)**: I take him down *nitsinipiau*, *nitáinipiau*, he takes him down *inípiu*, *áinipiu*; then they would take the others down *noxkétsimiks itániépiaks*. — I take him down *nitsinaipiksistau*, he takes him down *ináipiksistsiu*; I take it down *nitsinaipiksixp*, he takes it down *ináipiksim*; then he takes down the Blessed Sacrament *itánnaiipiksistsiu omí omoxtauátsimoixkaxpi*; I take down for him *nitsinaipiksistamau*, he takes down for him *ináipiksistamiu*. — Cf. **drop (to)**.

**take one's hand (to)**: then she took his hand *stámótsiniu*.

**take hold (to)**: they also took hold of the parfleches *kotokyánokoyi átsótsinimiau*.

**take home (to)**: I take him home *nitáxkápiau*, he takes him home *áxkápiau*; I take it home *nitáxkápoxtoxp*, he takes it home *áxkápoxtom*.

**take in (to)**: they took him in to my lodge *itsipstsiipiuaie nokóai*.

**take into the water (to)**: I take him into the water *nitáisuiépiau* (*nitáisuiipiau*), he takes him into the water *áisuiépiu* (*áisuüpiu*); then he (4 p.) began to take him into the water *otsitomatâpsuiipiokâie*.

**take off (to) (clothing), etc.)**: I take him off *nitsáutoau*, he takes him off *sáutoyiu*; I take it off *nitsáutsixp*, he takes it off *sáutsim*; I take off for him (that means: from him) *nitsáutomoau*, he takes off for him (that means: from him) *sáutomoyiu*. — Cf. **take out (to)**.

**take off one's clothes (to) v. strip (to)**.

**take off moccasins (to) v. moccasins (to take off)**.

**take on a raid (to) v. raid (to take on a)**.

**take out (to)**: I take him out *nitsáutoau*, he takes him out *sáutoyiu*; I take it out *nitsáutsixp*, he takes it out *sáutsim*; I take out for him *nitsáutomoau*, he takes off for him *sáutomoyiu*. — I take him out *nitsáipiau*, he takes him out *sáipiu*; the medicine-lodge-makers will be taken out *áksáipiaii ikáiks*; that you may take them (an.) out *kaxkitsáipiauaai*. — I take it

out *nitsaykixp*, he takes it out *sáxkim*. — he then took her down out (of his belt) *ináitsistapautoyiuaie* (the text has: *ináitsistsap-*).

**take out (to)** (from the water or the fire): I take him out *nitáupitsotoau*, he takes him out *áupitsotoyiu*; I take it out *nitáupitsotsixp*, he takes it out *áupitsotsim*.

**take out (to go to)**: then I went to take them (an.) out *nitsitotoisáipiai*.

**take things one needs (to)**: I prepare to take things with me *nitapáutsim*, he prepares to take things with him *apáutsimau*: now take (pl.) your things that you need *annápautsik kitsinánoauaists*.

**take to (to)**: then he took her to that butte *itsitápipiu omim nitúmmoyim*: I shall take you to my lodge *nokóai kitákitapipio*; take me to that river there *amóia niétaxtáii istápiokit*.

**take up (to)**: I take him up *nitamipiau*, he takes him up *amípiu*.

**take up to heaven (to)**: my partner is taken up to heaven *nitákáua áispumēpiu*.

**take a wife by force (to)**: I take a wife by force *nitáuaxso*, he takes a wife by force *áuaxso*; you will have taken a wife again *kitákatoxkaxso*; I take his wife by force *nitáuaxsooau*, he takes his (another person's) wife by force *áuaxsooyiu*.

**take with (to) v. take along (to)**.

**taking** *ótsimāni* in., pl. *ótsimānists*.

**talk (to)**: she was talking to her pups *áuanistsimiu okósiks*. — V. also **speak (to)**.

**talk about (to)**: they were talking about him *áitotostoiaiks*; what she talked about *manistsipúyixpi*. — Cf. **news (to tell the)**.

**talk always (to)**: he talks always *epúyepitsiu*.

**talk and cry (to)**: how she talked and cried about the one that was killed, her side-husband *otápauānatsimmayx omim imitáūm, ómaxpatómi*.

**talker (habitual)** (one who is always talking) *epúyepitsi (ua)* an., pl. *epúyepitsiks*.

**tall v. high**.

**tallow** *áisikotsiu* in., pl. *áisikotsists*.

**tallow (pieces of fresh)** *otsiksists (atsiksists)* in., pl.

**tame**: he is tame *ikināpsiu*.

**tan (to)**: they began to tan the skins for the lodges *okóauaists áumatapipanokáiau*; he tans a hide *áipanīm* (prop.: he tans it?); I tan him *nitáipaninatau*, he tans him *áipaninatsiu*. — Cf. **robe (to make a)**.

**tangle up (to)**: and then my rope got tangled up on my saddle *ki omáie nitópimai itsitsisinatapékau nitsisoxkiitani*.

**tanned hide** *pānisini (pānnisini)* in.

**tanning v. tanned hide**.

**taste (to give a)**: the child (4 p.) would give somebody outside a taste *omi pokáii áisauaxpatatstoxkinai*.

**taste (to)**: tastes (has a certain taste) *-poko, -oko*; (your lice) (4 p.) have a bad-death-dirty taste *máipaxkôxsinisikapokomipūminai*; (your lice)



taste good *káitsiukomipum*. — I taste it *nítáuatoytsixp*, he tastes it *áuatoytsim*. — taste me *isatópokit*; then he tasted him *ítsatopiuaie*; then he (4 p.) tasted him *otsitsatopokaie*; taste for yourself now *ansátotomóxsit* (imp.).

**tea** *áisuiópokskimi* in., (leaves-liquid).

**tea** (to make): I make tea *nítáisuiópöksikimsim*, he makes tea *áisuiópöksikimsimau*.

**teach** (to): I teach *nítáksšinimatstaki*, he teaches *úksšinimatstakiu*; I teach him *nítáksšinimatsau*, he teaches him *úksšinimatsiu*.

**teacher** *úksšinimatstaki* (ua) an., pl. *úksšinimatstakiks*.

**tea-kettle** *itáiksistokúmsakiöpi* in., pl. *itáiksistokúmsakiöpists* (where-we-make-hot-water-in).

**team** an. pl.: my team *nitsitoykepistaxpiks*, his team *otsitoykepistaxpiks*.

**teapot** *itáisuiópöksikimsimáupi* in., pl. *itáisuiópöksikimsimáupists* (where-we-make-tea-in).

**tear** (to): I tear him *nítáipanyotoau*, he tears him *áipanyotoyiu*; I tear it *nítáipanyótsixp*, he tears it *áipanyótsim*; then he was already tearing the ice ahead (of him) *stámikaústapoxtaupanyotsim amói kokotúyi*. — I tear *nitanitsiniótaki*, he tears *anitsiniótakiu*; I tear him *nitanitsiniotoau*, he tears him *anitsiniotoyiu*; I tear it *nitanitsiniótsixp*, he tears it *anitsiniótsim*; I tear it for him *nitanitsiniótomoau*, he tears it for him *anitsiniótomoyiu*. — the same size (as she had peeled) she would tear in two *anikoyksím ákitominiotoyuaie*. — there they would tear it (the corral) down *ánniaie ákitopaksinimiau*; we shall go to tear the corral somewhere about *ákoxkapaiaikopaksináup nistsépiskan*.

**tear down** (to): then their lodge was torn down *itsikapiksixpáie okóauai* (*itsikapiksixp okóauai*).

**tear out one's guts** (to): they will all have their guts torn out *ákokyaisautsisaiau*.

**tear up** (to): he finally tore his robe all up *nánauaitsinipinyautoyiu maiái*.

**tear up the roots** (to): I tear up the roots of it *nítáipoxkitsiksótsixp*, he tears up the roots of it *áipoxkitsiksótsim*.

**teasing** -istsap-: he teased him by eating that brisket *itástsàpiuátsuaie omi okékin*. — Cf. *ache* (to).

**tea-spoon** *inaksināxsoyi* an., pl. *inaksināxsoyiks*.

**teat** *únnikis* in., pl. *únnikists*.

**telescope** v. *looking-glass*.

**telegraph** *ixtáaitsinikiöpi* in., pl. *ixtáaitsinikiöpists* (where-we-tell-the-news-with).

**telephone** *ixtáipuyöpi* in., pl. *ixtáipuyöpists* (where-we-talk-with).

**tell** (to) v. *say* (to).

**tell** (to go to) v. *go to tell* (to).

**tell the news** (to) v. *news* (to tell the).

**tell as an old story** (to): I tell it to you as an old story (a story of the ancient people) *kitsikaitapitsinik*.

**tell what one has done** (to): then he told what he had done *itásksksisiu*.

**tell one what to do (to)**: he would tell him what to do *âikaksksimiuaie*.  
**ten** *képo* (simple form). *képi* an., *kepóyi* in.; *kepi-* (-ippi-), *kepo-* (-ippo-), *kep-* (-ipp-); there are ten *kepiau* an., *kepóiau* in.; ten persons *képitapiau*; it is ten days *âiponiú*; he is ten years old *âiïppostuyimiu*; it costs ten dollars *kepóixtsau*, *kepóisopoksixtsau* an., *kepóχtoχp*, *kepóisopoksóχtoχp* in.; ten times *kepóyi*; I did it ten times *nitsippanistsi*; ten to each *manistsippixpi* an., *manistsippoχpi* in., *kanáipi* an., *kanáipoyi* in.; ten lodges to each *kanáipitoyis*.

**tender** (not tough): it is tender *ikinisiu*.

**tent** *apixkan-okôa* in., pl. *apixkan-okôaists*; my tent *nitopixkan-okôa* (not used of the Indian lodges).

**tent-pole** *apixkan-okoâi-istsistsis* in. (not of an Indian lodge). — Cf. *lodge-pole*.

**tenth** *ómoχtsippoχpi*.

**terrible** (to look): she (4 p.) looked very terrible *ikstúnnatsinâminai*; because he looked so terrible *ótstúnnatsinâs*.

**terrible-looking man** *nanâna* an.

**terrify** (to) v. **scare** (to).

**that right there**: sing. an. *ânnâ*, *ânnâi*, *ânnâm* (a), *ânnák* (a), sing. an. in. *ânni*, *ânnim* (a), *ânnik*; pl. an. *ânniksi*, *ânniksim*, *ânniksik*; pl. in. *ânnistsi*, *ânnistsim*, *ânnistsik*; verbalized forms: sing. an. *ânnauk*, *ânnâie*, *ânnâiauk*, *ânnâmauk*, *ânnâmaie*, *ânnâkauk*, *ânnâkaie*; sing. an. in. *ânniauk*, *ânniaie*, *ânnimauk*, *ânnimaie*, *ânnimaiâki*, *ânnikauk*; pl. an. *ânniksauki*, *ânniksaie*, *ânniksimaui*, *ânniksimaie*, *ânniksikauki*; pl. in. *ânnistsâki*, *ânnistsikaie*. — Cf. *there* (right).

**that there**: sing. an. *ómâ*, *ómâi* (a), *ómâm* (a), *ómák* (a); sing. an. obv. *ómi*, *ómim* (a), *ómik* (a); sing. in. *ómi*, *ómim* (a), *ómik* (a); pl. an. *ómiksi*, *ómiksim* (a), *ómiksik*; pl. in. *ómistsi*, *ómistsim* (a), *ómistsik*; verbalized forms: sing. an. *ómauk*, *ómâkauk*, *ómâie*, *ómâiaie*, *ómâmauk*, *ómâmaie*; sing. in. *ómiauk*, *ómiaie*, *ómimauk*, *ómimaie*; pl. an. *ómikskauki*, pl. in. *ómistsimaie*. — sing. an. *amistâ*, sing. in. obv. *omistsi*; pl. an. *omistsiksi* (m), pl. in. *omistsistsi* (m).

**that who, that which** (rel.): sing. an. *ómâχk*; sing. in. *ómixk*, *ómi(i)sk*; pl. an. *ómiksisk*; pl. in. *ómistsisk*; sing. an. *ómâaχks*, *ómâiaχks*, *ómâmaχks*; sing. an. obv. *ómiaχks*. — sing. an. *ânnâχk* (a); sing. in. *ânnixk* (a); pl. an. *ânniksisk*; pl. in. *ânnistsisk*; sing. an. in. *ânni(i)sk*; *ânniaχks*; verbalized forms: sing. an. *ânnâχkauk*, *ânnâχkaie*, *ânnâχkaiâki*, *ânniskaie*; sing. in. *ânnixkaie*, *ânniskaie*; pl. an. *ânniksiskaie*; pl. in. *ânnistsiskaie*. — sing. an. *âiâχk*; sing. in. *âiixk*.

**that certain one** v. **so-and-so**.

**that is why** v. **therefore**.

**thaw** (to): (the calf) (4 p.) was thawing now *âitstsoyínai*; he was thawed all over *âukanaistsoyiu*.

**theft** *kamósini* in., pl. *kamósists*.

**their** *o-*, *ot-*, *ots-* (in combination with a suffix added to the noun).



**theirs** *otsinānoaiu*.

**theirs** (all) : all the things that belonged to them *otāḡkanāinanoauaists*.

**then** *it-* (*its-*) (in certain modes of the verb we find *ist-*, *ists-*) : and then it was cold *ki itstuyiu* ; then he saw a spring-bird *itsinōyiu nēpumaki* ; when she came back, then he would say to her *āutōsaie*, *ākitanistsiuaiē* ; then lay one pointing to it *istāpōḡkistōt* ; then say *istanit* ; then tell us *istanikinān*. — *tam-* (sometimes ending in *-mi-* instead of *-m-*) : then they started home *tamōtapaykaiiau* ; then he stayed there *tāmītaupiu*. — *sotam-* (*stam-*) (sometimes ending in *-mi-* instead of *-m-*) : then he could see *sotāmīapiu* ; then he came home with the meat *sotāmōtapōtsiu* ; I then was looking for the horses *nisōtamapāsamau ponokāmitaiks* ; then I turned back home *nisōtamskōtaykaii* ; then he was left *stāmītskitau* ; then she got off (her horse) *stāmīnisau*. — *itam-* (sometimes ending in *-mi-* instead of *-m-*) : then they suddenly jumped up *itāmsokitsipuistāpikisiau* ; then suddenly he (4 p.) was gently coming in *itāmsokitsikinaipiminai* ; (the rock) was then breathing aloud *itāmsokaisaitamīu* ; then suddenly he was coming *āitāmīsokitōtō*. — *autam-* (*atam-*), *otam-* (sometimes ending in *-mi-* instead of *-m-*) : then he was known *āutamītsksinoau* ; he then traveled *atāmauāuaykau* ; then they slept *otāmīokāiau* ; bite then the end of my ear *atāmīkstsiniḡtsit noḡtōkisi*. — *skatam-* (sometimes ending in *-mi-* instead of *-m-*) : then they would fly *skātamaipotāiaiks* ; then he cried himself small again *skātamiskatoḡpokāuanisiu*. — Cf. after a while, just, just now, later on, now, there.

**then in the olden times** *omik apatōḡtsik*. — Cf. long time ago (a).

**there** *omim*. — *it-* (*its-*) (in certain modes of the verb we find *ist-*, *ists-*) : I was camping there on Maria's River *Kyāiesisaytai nitsitāukunaii* ; there was an old man sleeping, near a river he was sleeping, in the night *nāpiu itāiokau*, *niētaytai itāiokau*, *kokūyi* ; then he came there *itsitōtō* ; stand it up there *istsipōpuyis* ; sit there *ānistauḡpit* ; (you will know) if she is there or if she is not there *istāupisi*, *saūtāupisi*. — Cf. then and v. also that right there, and that there.

**there** (right) *anno-* : he put her in his belt, he put her right there *annautsipsan annautsitsōkai*. — Cf. here (right), that right there, there.

**therefore** *kat-* : therefore they were afraid of them *kātaistūnnoyiuaiks* ; therefore we say *nikātauanixpinan*.

**thermometer** *ixtāistuyimiopi* an., pl. *ixtāistuyimiopiks* (where-we-have-the-cold-with).

**they** *ostōauai*.

**thick** : is thick (an.) *spiksiu* ; is thick (in.) *spikiu* ; *spik-* (*spiks-*) : then they made a thick mat *itāspiksisomāiau*.

**thick blanket** *spikāipistsi* an., pl. *spikāipistsiks*.

**thick bunch of hair** *akāispiu* in.

**thick forest** *amāitsoāsko*, *amāitsoāskui*, *amāitsoāskuyi* in., pl. *amāitsoāskuists*.



**thicken** (to) : I thicken it *nitáuksipistotsixp*, he thickens it *áuksipistotsim*.  
**thief** *kamósi* (ua) an., pl. *kamósiks*.

**thief** (habitual) *kamósiepitsi* (ua) an., pl. *kamósiepitsiks*.

**thigh** *moâpisâk* in., pl. *moâpisâkists*; -*pisâk*-: he then was suddenly shot by him (4 p.) in the thigh, so that there was a gap in it *ósotamomax-kakaiitapisaksitôkaie*. — Cf. hind-quarters, upper leg.

**thimble** *ixtauâitsinakiopi* an., pl. *ixtauâitsinakiopiks* (where-we-sew-with).

**thin** : is thin *istôxksiu* an., *istoxkiu* in.; *istoxk*-.

**thin sticks** : they would use thin willow-sticks for lodge-poles *ikstsiksists otsipiists ainistaxkatôm*.

**thine** v. yours.

**thing** *piââpi* (u), *piâpi* in., pl. *piââpists*, *piâpists*; all things got from the whites *kanâiapapii*. — he will be given fine things *âxssii pekâni âkoxkôtau*. — my things *nitsinânists*, his things *otsinânists*; and their things were just as fine *ki otsinânôauaists nitûyi nitâxsi*; and those were the things they had *ki ânni nietsinâniau*. — one useful thing of theirs were their bows and arrows *nitôkskau koâpi otsitapisoai onâmauâists ki ôxpsoâists*.

**think** (to) : I think *nitâiksimist*, he thinks *âiksimistau*; I think of him *nitâiksimistatau*, he thinks of him *âiksimistatsiu*; I think it *nitâiksimistatoyp*, he thinks it *âiksimistatom*; I think for him *nitâiksimistatomoau*, he thinks for him *âiksimistatomoyiu*. — I think *nitâst*, he thinks *âstau*, *âistau*, -*stau*; then he thought *itstâu*; whenever we think (to do so), then we shoot with (the pine-tree) *itstâupists ixtsitâskunakiôp*; I think of him *nitâistatau*, *nitstatâu*, he thinks of him *âistatsiu*; take which you think (that means: which you like) *kitstatôpi*, *mâtsit*; take which you think (that means: which you like) *kinôxkstatôxpi*, *mâtsit*; he had been thought, that he was dead *âistatau*, *mâxksinisi*; then he was thought by (the rider), that he might dodge *otâstakâie*, *mâxkâksis*. — then she thought *stâmitsixtau*; then he thought *stâmitanistsixtau*, *itanistsixtau*; think (imp.) *mitsixtat*. — those times, when he could not think how to go *ômistsk aisauxkôtaitsis*, *mâxkitapoxs*.

**think** (to make) : now I made think your husband that he should camp here on St. Mary's lake *annôxk kôma nânistsiksimistatsâu*, *annôma Pax-tômayksikimii mâkitokekani*.

**think about** (to) : do not think about it *pinâpitsixtak* (pl.); then there was nothing to think about any more *mâtatoxkapitsixtâuats*. — then he began to think about (how to catch his boys) *aitâpaiskâtsimau*; he began to think about (what he should do to them) *âpaskskâtsimau*.

**think of** (to) : she did not think anything more of him outside *âisauatsitsipimiuâie*. — Cf. think (to).

**third** *ômoxtsokskaxpi*.

**thirst** (noun) *inâksini* in.

**thirsty** (to be) : I am thirsty *nitsinaki*, he is thirsty *inâkiu*.

**thirteen** *nikôputo* (simple form); *nikôputsi* an., *nikôputoyi* in.; it is thirteen days *âikoputoniu*; he is thirteen years old *âikoputostugimiu*.



**thirteenth** *ómoxtsikoputoxpi.*

**thirtieth** *ómoxtsiüppoxtpi.*

**thirty** *niippo* (simple form); *niippi* an., *niippoyi* in.; thirty persons *niippetapiau*; it is thirty days *áiipponiu*; he is thirteen years old *áiippo-stuyimiu*; it costs thirteen dollars *niippoixtsau*, *niippoisopoksixtsau* an., *niippoxtoxp*, *niippoisopoksôxtoxp* in.

**this** here: an. in. *ámó*, *ámói* (a), *ámóm* (a), *ámók* (a); obv. *ámói*; an. pl. *ámóksi*, *ámóksim* (a), *ámóksik*; in. pl. *ámóistsi*, *ámóistsim* (a), *ámóistsik*; verbalized forms: sing. an. in. *ámauk*, *ámáuauk*, *ámóiauk*, *ámóiaie*, *ámómauk*, *ámómaie*, *ámókaie*, *ámaie*, *ámaiaie*; pl. an. *ámóksiaukī*, *ámókskauki*; pl. in. *ámóistsiauki*, *ámóistsiaie*. — *ámistó* (in certain cases); verbalized form: *ámistomauk*.

**this** right here: sing. an. in. *ánnó*, *ánnóm* (a), *ánnók*; pl. an. *ánnóksi*, *ánnóksim* (a), *ánnóksik*; pl. in. *ánnóistsi*, *ánnóistsim* (a), *ánnóistsik*; verbalized forms: sing. an. in. *ánnóiaie*, *ánnómaie*. — Cf. *here* (right).

**this** who, this which (rel.): sing. an. in. *ámóyk*, *ámói(i)sk*; pl. an. *ámóksisk* (*ámóksk*); pl. in. *ámóistsisk* (*ámóistsk*). — sing. an. in. *ámóyks*; pl. an. *ámóksayks*.

**this** night *ánnóyk-káiokuixk*.

**this** side (on) *annótotoxtsi*. — *póxsapoxtsi*.

**this** way *póxsapoxtsi*; *póxs-*, *póxsap-*: then (the tribe) would move this way *áistamipóxsapistotsiu*; when I was going home this way *nitáipóxsapay-káisi*; they all came out this way (to me) *ixkanáipóxsápsaksiau*. — Cf. *come here* (to), *hither*, *side* (on this), *since that time*.

**this** way (in): in this way you will do in the future *ománniaie kitákauánists*.

**thorn** *ksisiis* an., pl. *ksisiiks*.

**thorn-bush** *ksisisko*, *ksisiskui*, *ksisiskuyi* in., pl. *ksisiskuists*.

**thou** v. **you**.

**though** *noyk-* (*noyks-*), *-oyk-* (*-oyks-*): be just telling lies (though you may be just telling lies) *namóykitaiaepitsit*; be just talking (though you may be just talking) *namóykitaipuyit*. — Cf. *least* (at), *however*, *please*, *sure* (to be).

**thought** *ksimistāni* in., pl. *ksimistānists*.

**thousand** *képuiképippo* (simple form); *képuiképippi* an., *képuiképipoyi* in. — *ómayksképippo* (simple form) (lit.: "a big hundred"); *ómayksképippi* an., *ómayksképipoyi* in.

**thrash** (to): I thrash *nitáisuistsipikiaki*, he thrashes *áisuistsipikiakiu*; then he thrashed them (an.) *itáisuistsipikiuaiks*. — Cf. *pick berries* (to).

**thrashing** (to give a): I give him a thrashing *nitáipistotoau*, he gives him a thrashing *áapistotoyiu*; then I began to give him a thrashing *nitsitom-atapistotoau*. — Cf. *make* (to).

**thrashing-flail** *ixtáisuistsipikiakiôpi* in., pl. *ixtáisuistsipikiakiôpists* (where-we-thrash-with).

**thrashing-floor** *otsitáisuistsipikiakixpi* in., pl. *otsitáisuistsipikiakixpists*.

**thread** v. **sinew**.

**three** *niuókska*, *niuóka* (simple forms); *niuókskami* an., *niuókskai* in.; *niuoksk-*, *-oksk-*: he strikes three times *niuókskaipiksiu*; I did it thrice *nitsókskânistsi*; then there the three went together *ómikskauki stámoxts-okskauógiau*. — there are three *niuókskamiau* an., *niuókskaiau* in.; three persons *niuókskaitapiau*; it is three days *áiokskauniu*; he is three years old *áiokskastugimiu*; it costs three dollars *niuókskaixtsau*, *niuókskaisopoksixtsau* an., *niuókskòxtòxp*, *niuókskaisopoksòxtòxp* in.; three to each *manistsokskapi* an., *manistsokskaxpi* in., *kanáiokskami* an., *kanáiokskai* in.; three lodges to each *kanáiokskâitoyis*.

**three hundred** *niuókskakèpippo* (simple form); *niuókskakèpippi* an., *niuókskakèpippoyi* in.

**three claws** (to have): he (4 p.) had three claws *niuókskaukitsinai*.

**thrice** *niuókskai*; I did it thrice *nitsókskânistsi*.

**thrice seven**: they sing thrice seven songs to the moon *niuókskâxkitsikâi áinixkoxtoyiau kókúmikèsùm*.

**throat** *moxsisstúna* an. or in. (?): *-ksistun-*: he then hit her on the throat *itsitsoxsisstúniuaie*. — Cf. *larynx*.

**throb** (to): it throbs *auxpiu*.

**through** *sisapok-* (*sisapoks-*): it rains through *sisapóksòtau*; then he crawled through (the hole) *stámsisapóksistaxkapiu*.

**through a lodge** *iso-*, *isui-*: he could see through lodges *itáisiuiàpiu moyists*; he will see him through the lodge there (outside) *ákitsisuiinoyiuaie*.

**through with** (to be): when you are through with them *autsiksistanistsênikiau*.

**throw** (to): I throw *nitápiks*, *nitsipiks*, he throws *ápiksiu*; I throw *nitápiksistaki*, he throws *ápiksisstakiu*; the first one that throws (so that it counts up) to eleven (when playing horse-shoes) *kepüi nitsikoputo itómanistsápiksisstakiua*; I throw him *nitápiksistau*, he throws him *ápiksisstsiu*; I throw it *nitápiksixp*, he throws it *ápiksim*; I throw for him *nitápiksistomoau*, he throws for him *ápiksisstomoyiu*. — he threw water on me *âxké nimoytotsók*. — Cf. *strike* (to) (in base-ball).

**throw** (to) (in wrestling): I throw him *nitstsimau*, *nitáistsimmau*, he throws him *istsimmiu*, *âistsimmiu*.

**throw among** (to): she then threw Crow-arrow's arrows among (the people) *Maistópan óypsists itápspyâpiksim*; throw them (in.) among the people *istápspyâpiksitau matápiua*.

**throw away** (to): I throw him away *nitáistapiksisstau*, *nitsistapiksisstau*, he throws him away *âistapiksisstsiu*; I throw it away *nitáistapiksixp*, *nitsistapiksixp*, he throws it away *âistapiksim*; I throw him away *nitáistapapiksisstau*, *nitsistapapiksisstau*, he throws him away *âistapapiksisstsiu*; I throw it away *nitáistapapiksixp*, *nitsistapapiksixp*, he throws it away *âistapapiksim*; then they began to throw away the sticks *itanistapauâpiksimiaiks omistsik mistsis*.

**throw away being angry** (to): and, being angry, he threw his bow away *ki omi onâmai ixtsitsiniksistapiksisuaie*.



**throw one's back sideways (to)**: I am going to throw my back sideways *istsipiikanà*.

**throw behind (to)**: I throw him behind *nitapátapiksistau*, he throws him behind *apátapiksistsiu*; I throw it behind *nitapátapiksixp*, he throws it behind *apátapiksim*.

**throw down (to)**: from there he threw the fire down *ixtsitsinepiksiu omi istsi*; then we threw her (the cow) down *nisótamistoχkatapiksistanan*; then he (4 p.) threw the pine-tree down *stámastoχkatapiksistsinai omim paytókim*. — Cf. drop (to).

**throw down the head (to)**: he then threw his head down *itsistaxkyâu-anuu*.

**throw down off one's horse (to)**: they (4 p.) threw him down off his horse *otsitsinátapiksikaiks*.

**throw down and spread out (to)**: they (an.) were thrown down and spread out *áistamsainisapàpiksistaii*.

**throw earth (to)**: then they threw loose earth in good shape (so that the ground was level) *áitsokàpsksotunnimiâuaists*.

**throw eastward (to)**: they would also throw the robes (of some people that were sleeping about) eastward *maiâuuauaiks mataiâmapiksistsiauaiks*.

**throw in (to)**: I throw him in *nitâisapapiksistau*, he throws him in *âisapapiksistsiu*; I throw it in *nitâisapapiksixp*, he throws it in *âisapapiksim*; if he throws the horse-shoe in (to the stake) *ikamitsapapiksistasi omi oxistsini*. — I throw him in *nitsipstapiksistau*, he throws him in *ipstapiksistsiu*; I throw it in *nitsipstâpiksixp*, he throws it in *ipstâpiksim*; I throw him in *nitsitsipstapiksistau*, he throws him in *itsipstapiksistsiu*; I throw it in *nitsitsipstâpiksixp*, he throws it in *itsipstâpiksim*.

**throw in front (to)**: he then threw the beaver-stick in front of him *itsitôtsisâpiksim omi kâkstâksini*.

**throw in to (to)**: then I shall throw in a kidney to you *kitâkotamits-ipstauaiakiô ôtoki*; her younger brother threw a kidney in to her *omi oxsis omi ôtók ômoχtsitsipstauaiâkiok*.

**throw into water or fire (to)**: I throw him in *nitâisuiapiksistau*, he throws him in *âisuiapiksistsiu*; I throw it in *nitâisuiapiksixp*, he throws it in *âisuiapiksim*; I throw him in *nitâisuiatapiksistau*, he throws him in *âisuiatapiksistsiu*; I throw it in *nitâisuiatapiksixp*, he throws it in *âisuiatapiksim*; she then threw her into the water *ixtsitsuiepiksiaue*.

**throw off (to)**: then he threw off one (of his snow-shoes) *tókskaii its-âtapiksim*. — Cf. throw out (to).

**throw on high (to)** cf. put on high (to).

**throw on one's back (to)**: he threw him on his back against it *itsitsimikskinimiuaie*.

**throw one's self (to)**: I throw myself *nitâxpauani*, he throws himself *âxpauani*. — Cf. jump off the cliff (to).

**throw one's self up (to)**: then she (4 p.) suddenly threw herself up *itâmisauksipûxpauaninai*.

**throw out (to)** : I throw him out *nitáisaipiksistau*, he throws him out *áisaipiksistsiu* ; I throw it out *nitáisaipiksixp*, he throws it out *áisaipiksim*. — I throw him out *nitáisatapiksistau*, he throws him out *áisatapiksistsiu* ; I throw it out *nitáisatapiksixp*, he throws it out *áisatapiksim*.

**throw out (to)** (from the water or fire) : I throw him out *nitáupitsatapiksistau*, he throws him out *áupitsatapiksistsiu* ; I throw it out *nitáupitsatapiksixp*, he throws it out *áupitsatapiksim* ; then they threw each other out (of the hot ashes) *itáupitsatapiksistsiiaiks*.

**throw out on the prairie (to)** : it then was thrown out on the prairie *stámitsitskoḡkitapiksixp*.

**throw out a leg (to)** : I shall throw out one leg in front *nitákauanaukitômikoḡs*, they all threw one leg out in front *áiāḡkanaukitomikoḡsiau* ; he (4 p.) then threw again one leg out in front *mátsitanaukitomikoḡsinai* ; that he threw out a leg in front *otsitomikoḡs*. — Cf. have up a leg (to) and lift up a leg (to).

**throw over (to)** : I threw him over *nitáiksistakapiksistau*, he throws him over *áiksistakapiksistsiu* ; I throw it over *nitáiksistakâpiksixp*, he throws it over *áiksistakâpiksim*.

**throw the robes from (to)** : when they threw the robes from them, only their heads rolled along *otsipâsokapiksistazsaiks*, *kâkixtsinakasii otokâno-aists*.

**throw one's rope into the water (to)** : then all men threw their ropes in at him *únnasina itsúiokatau*.

**throw to (to)** : I throw him to *nitáitapapiksistau*, *nitsitâpapiksistau*, he throws him to *áitapapiksistsiu* ; I throw it to *nitáitapapiksixp*, *nitsitâpapiksixp*, he throws it to *áitapapiksim*.

**throw towards the door (to)** : I throw him towards the door *nitsipotapiksistau*, he throws him towards the door *-ipotapiksistsiu*.

**throw up (to)** : I throw him up *nitáispâpiksistau*, he throws him up *áispâpiksistsiu* ; I throw it up *nitáispâpiksixp*, he throws it up *áispâpiksim*. — he then threw the stick up *omi mistsisi itsipâitapiksim*.

**throw up the head (to)** : he then threw his head up *itsipôḡkiâpiksiu* ; he (4 p.) threw up his head *áispoḡkiakiünai* ; he again very gently threw his head up over the hill *átsikikinautamiôḡkiâkiu*.

**throw up the head out of the water (to)** : then he suddenly threw up his head out of the water right in front *támanistsipitotsauḡkyapiksiaie* ; there close by he threw his head up out of the water with (him) *ánni ixpitótsauḡkyâpiksiaie*.

**throwing -apiksi-** : then he rattled with them (an.) (then he rung them throwing them) *itsaáitsikapiksistsiuaiks* ; he just howled (he was just howl-throwing) *kâkasainiâpiksiu* ; I am winking (eye-throwing) *nitáisekaḡkapiniâpiks*.

**thrown between hoofs** : it was thrown between buffalo-hoofs *ixpsitok-sistsinâpiksop*.

**thumb** *ómayḡkokitsis* an., pl. *ómayḡkokitsiks*.



**thunder** (noun) *ksistsikúma* an., pl. *ksistsikúmaiks*.

**thunder** (to) v. **sound** (to utter a).

**thursday** *naméksistsikui* in. (just-only-a-day).

**thy** v. **your**.

**tick** *kótsákisekân* in., pl. *kótsákisekânists* (stuffed bed).

**tickle** (to) : I tickle him *nitáikoanistotoau*, he tickles him *áikoanistotoyiu*.

**tidy** : it is tidy *minstáiiu*, *minstauápiu*.

**tidy** (to make) : I make tidy *nitáiinstitáitsixt*, he makes tidy *áiinstitáitsixtau*;  
I make it tidy *nitáiinstitauoxtoxp* (?), he makes it tidy *áiinstitauoxtom* (?).

**tie** (to) : I tie *nitáiiksipistaki*, he ties *áiiksipistakiiu* ; I tie him *nitáiiksipistau*, he ties him *áiiksipistsiu* ; there was it that he tied them (an.) *ánnimaie itsisksipistsiuaiks* ; I tie it *nitáiiksipixp*, he ties it *áiiksipim* : that was it he tied to that stick *ánnimaie tsisksipim omi mistsisi* ; I tie for him *nitáiiksipistomoau*, he ties for him *áiiksipistomoyiu* ; tie (a string) across to shorten it for me *payksistsisksipistomókit* ; then he tied (a string) across to shorten it for her *itsipayksistsisksipistomógiuaie* ; they would use (their hides) to tie (their travois) with *ákoxtoksipistáiauaiks* ; we use to tie (the central lodge-pole) with (the hides) *ákoxtatoksipstaup* ; now tie the lodge-poles for yourself *annáksistsipistsimàt mánistàmiks*. — he is tied *ekátau*, *-okátau* ; it is tied *ekátoxp*, *-okátoxp*. — Cf. **rope** (to) and **sew together** (to).

**tie back** (to) : those (children) that were tied back (to the tree) *anniksisk itsikistsipsistáiks*.

**tie stretched** (to) : then they tied them (an.) stretched *itákanniksipistsiuaiks*.

**tie to** (to) : and that young man had tied his quill-ornament to that stick *ki omi mistsisi omá manikápiu ánniaie itótsisksipistsiu opokáxkatsimân* ; tie them (an.) to your wooden pin *kúnnátsis istótsiisksipistsisau*.

**tie together** (to) : then they tied logs together *mistsiks stámakstóksipistsiau* ; on high where the lodge-poles were tied together *spóxtsim atóksipistân*. — then they began to tie the pieces of meat together *itápaia-koxpskaiau*.

**tie up** (to) : that they tie the mouths of all their dogs up *otómitamiks kanáipotoiepistays* ; they then tied them (in.) up in a piece of cloth *itomópistsiauaists náipistsi*. — then (the war-party) would tie up their scalps *itáiaksistsipim otótokánimists*.

**tie up the legs** (to) v. **hobble** (to).

**tied** (those that are) (of horses) *áiiksipistáiks* an. pl.

**tight** : is tight *mitsiu*, *apótsiu*. — Cf. **narrow**.

**timber** (collective) *mistsisko*, *mistsiskui*, *mistsiskuyi* in., pl. *mistsiskuists*. — *akáiiistsisko*, *akáiiistsiskui*, *akáiiistsiskuyi* in., pl. *akáiiistsiskuists*. — Cf. **big timber**.

**timber** (bunch of) : now here in this bunch of timber he is sitting *annóxk ámo akétui ánnamaie itsistsáupiu*.

**times** (at) v. **now and then**.

**tip** (at the) v. extreme.

**tipi** *nitóyis* in., pl. *nitóyists* (prop.: real lodge).

**tire** (to): I tire him *nitsistsikáatsau*, he tires him *sistsikáatsiu*; I tire myself *nitsistsikáatsoysi*, he tires himself *sistsikáatsoysiu*.

**tired**: I am tired *nitáistsisiko*, *nitsistsiko*, he is tired *áisistsiko*.

**to** v. over to, towards.

**toad** = frog.

**toast** (to): toast (pl.) there a piece of belly-fat *ókoaisai istsikonákik*.

**tobacco** *pistaykan* in., pl. *pistáykanists*.

**tobacco mixed with weeds** *piksistsimàn* in. (?).

**to-day** *ánnóyk-ksistsikúixk*.

**toe** = finger (but *-sistsin-* is the compositional substitute for "toe": I move my toes *nitápasistsiniápiks*).

**toe-nail** = finger-nail.

**together** *-omo-* (*-aumo-*). — *-omanist-*: in that way they (gram. a singular) came to be together *ánnyaie nitsitomanistò*; he would roll them (in.) all together *kanáitomanistomöpim*. — Cf. come together (to) and gather (to).

**told** (the way it is): and that was the way that it was told *ki ánniaie nitsitsinikásiu*.

**tomb** *akéniman* in., pl. *akénimanists*.

**to-morrow** *apinákus* (also *apinákuis* ?). — Cf. morning (in the).

**tongs** *ixtáutakiopi* an., pl. *ixtáutakiopiks* (where-we-take-with).

**tongue** *matsini* in., pl. *matsinists*; *matsini-*, *-itsini-*: Tongue-eater (a man's name) *Matsinyáuyi* (ua); this is a scarred tongue *amói ákitsiniu-áshiu*; finally they were all scarred tongues *nánauaitsiniakitsiniuasists*.

**tongue** (of a waggon) *stsistsini* in.

**to-night** *ánnóyk-kokúixk*. — *ánnóyk-káiokuixk*.

**too** *mat-* (*mats-*): he (4 p.) too went stretching *mátaisalpiin*; that is what I know about him too *ki ánnimaie nimátóyksksinoau*. — *at-* (*ats-*). — Cf. again, also, another, other.

**tool** *ixtápautakiopi* in., pl. *ixtápautakiopists* (where-we-work-with).

**tooth** *moxpékini* in., pl. *moxpékists*; *-ikin-*, *-oxpekin-*: I have tooth-ache *nitástsèkini*; he just clattered his teeth *áitapaypáksikinàn*; it was with elk-teeth *énnokáxpekinasiuaie*.

**tooth-ache** (to have): I have tooth-ache *nitástsèkini*.

**top** (toy of children) *anistsiátsis* an., pl. *anistsiátsiks*.

**top** (on) v. on top.

**top of the head**: on top of his head *óxtatsikápis*; the tops of our heads *kóxtatsikápinun* (*-nan* is misprint for *-nun-*).

**top-knot**: his top-knot *okimmàn* in.; their top-knots *okimmanoáuaists*; they all wore the top-knot *áxkanáxkinaiáiks*; hard-top-knots (a band-name) *Myáxkinaiaiks*.

**top-knot** (to tie in front as a): he had all his hair tied in front as a top-knot *otokáni ixkanáilsoxkinauatóm*.



**top-knot** (to use as) : I use him as top-knot *nitsikimanatau*, he uses him as top-knot *kimanatsiu* ; I use it as top-knot *nitsikimanatoxp*, he uses it as top-knot *kimanatôm*.

**top limb** of a tree *akökska an.* or *in.* ?

**touch** (to) : you might go and touch *kaykitâpaiksima* ; touch the earth *ksâykuma itsinit* ; even if an arrow touches you *âpssi imakoxtsiksôkuiniki* ; as soon as she (4 p.) touched the water *pitsoôxtsiksiskiminai âxkéyi* ; and she (4 p.) just touched the water with her feet *ki amôï âxkéyi pâxtsikâx-kakiskiminai*.

**touch near the kidneys** (to) : do (pl.) not touch me near the kidneys *pinsâpotoksînokik* ; she then touched her near the kidneys *sotâmsapotoksî-niuaie*.

**touch with the point** (to) : I touch him with the point *nitâiksiskaykoau*, he touches him with the point *âiksiskaykoyiu* ; I touched him with my ramrod *nitstâytsimâtsis nimoxtsitsiksiskaykoau*.

**tough** : it is tough *miuu*. — Cf. *strong*.

**towards** *itap-* (in certain modes of the verb we find *istap-*) : I shall go in (to the lake) towards (that mountain) *nitâkitapsôo* ; then she (4 p.) went out towards (him) *itsitâpsaksin* ; he then jumped into the water towards him *itsitâpsuiâxpâipiuaie* ; they (gram. a singular) would move towards (Maria's River) *âitapistotsiu* ; then, feigning, he ran very fast towards (him) *itâikipaitapâumomaykauaie* ; throw them (viz. the arrows) towards (them) among (them) *istâpspyâpiksitau*. — Cf. *over to* and *v.* also *direction of* (in the).

**towel** *ixtâisiskioxsopi*, *ixtâisiskioxsopi in.*, pl. *ixtâisiskioxsopists*, *ixtâisiskioxsopists* (where-we-wash-the-face-with).

**tower** *spiâpioyis in.*, pl. *spiâpioyists* (high house).

**town** *akâpioyis in.*, pl. *akâpioyists* (many-lodge? or many-white-man's-lodge?). — also = *crowd of people*.

**toy** *auâmatsis in.*, pl. *auâmatsists*.

**trace** (harness) *ixtâiûkskapiopi in.*, pl. *ixtâiûkskapiopists* (where-we-pull-with).

**track** (noun) *moxsokó*, *moxsokûi*, *moxsokûyi in.*, pl. *moxsokuists* ; her (4 p.) tracks then were up to him, her (4 p.) tracks went past him *tâmitotox-sokuyinai*, *tâmoxtsitskoxsokuyinai*. — Cf. *trail*.

**track** (to) : then he tracked him *itoxkôiskiuai* ; then he tracked him *tamapoxtkôiskiuai*.

**track up** (to) : he (4 p.) then tracked her up to (him) *tâmitapoxtkoiskyâ-yinai* ; and then I begin to track up jack-rabbits *ki omaykaâtsistaiks nitsitaumatâpapsapâtaiau*.

**tracks** (to make) : then he began to make tracks *itomâtapoxtsokûiskau* ; he made tracks as of a great many people *ânni akâitapii nitoxtsokuiskau*.

**tracks** (in the) *sap-* : he was still walking along in the tracks *sâkiâx-tsapauâuykau* ; then they flew along in his tracks (that means : after him)

*ixtsitsapauaniauaie*; he then followed running along (he then was running along in the tracks) *ixtsitsapomaykau*.

**trade (to)**: and they met some people who were trading *ki omi xipúmm-âiin âitotatsimiauaie*; we are trading whisky to the Sioux (lit.: the Sioux buy whisky from us) *Pinâpisinaua nitâxpummokinâna nâpiâžkêists*; they trade with one another *xipúmmotsêiau*. — Cf. **buy (to)**.

**trader** *âuxpummau* (a) an., pl. *âuxpummoaiks*.

**trail** *moxsokó, moxsokúi, moxsokúi in., pl. moxsokuists*. — *potótsko, potótskui, potótskuyi in., pl. potótskuists*. — the trail here *âmok kaiiksik*. — Cf. **track**.

**trail (on the) v. tracks (in the)**.

**tramp (to)**: he then tramped into the prairie-ground *itsitskožpatskoyiu*. — Cf. **rush (to)**.

**tramp down (to)**: then he was tramped down by the buffalo *otsitapokož-patskok eini*.

**tramp to death (to)**: he was tramped to death *âiožsinixkoau*.

**tramp to pieces (to)**: he was all tramped to pieces *itsinožpatskoau, âitsinožpatskoau*; then he was all tramped to small pieces *aukanâikinožpatskoau*.

**transform (to)**: I transform him *nitsauâiistotoau*, he transforms him *sauâiistotoyiu*; I transform it *nitsauâiistotsixp*, he transforms it *sauâiistotsim*. — I transform him *nitâiožketsistotoau*, he transforms him *âiožketsistotoyiu*; I transform it *nitâiožketsistotsixp*, he transforms it *âiožketsistotsim*. — let us transform ourselves *âžkunôžketsop*.

**transparent**: it is transparent *sisapóksinakô*.

**trap (noun)** *ikyâkyâtsis (ikiâkiâtsis) an., pl. ikyâkyâtsiks (ikiâkiâtsiks)*. — V. also **trapping**.

**trap (to make a)**: make a trap for me *nožksikiakiatskôkit*; you will quickly make a trap for me *anikipožksikiakôki* (or misheard for the imp. *anikipožksikiakôkit*).

**trap (to)**: I trap (set a trap) *nitâikiâki, nitâkiâki, nitsikiâki*, he traps (sets a trap) *âiikiakiu, âikiâki*; I trap him *nitâikiakataû*, he traps him *âiikiakatsiu*.

**trap (to go to)**: and over there he went to trap *ki ômaykauk autâikiakiu*.

**trap about (to)**: I trap about *nitapikiâki*, he traps about *apikiâkiu*.

**trap a bear (to)**: I trap a bear *nitožkyaiekiâki*.

**trap a beaver (to)**: I trap a beaver *nitsiksiskstakiâki*.

**trap an elk (to)**: I trap an elk *nitsinokakiâki*.

**trap a fox (to)**: I trap a fox *nitsinopakiâki*.

**trap a horse (to)**: I trap a horse *nitsinokâmitakiâki*.

**trap a musk-rat (to)**: I trap a musk-rat *nitsisožpskyekiâki*.

**trap a wolf (to)**: I trap a wolf *nitâpisekiâki*.

**trapping** *ikiâkisini in. and an., pl. ikiâkisists (ikiâkisiks)*; my trapping *nikiâkisini, nitsikiakisini, pl. nikiâkisists (nikiâkisiks), nitsikiakisists (nitsikiakisiks)*.



**trapping about** *apikiâkisini* in., pl. *apikiâkisists*.

**trash** *nimiâpi* in.

**travel (to)** : I travel *nitauatò*, he travels *âuatò*. — he travels -*apo* ; he traveled in the night *sépiapò* ; the way he had traveled *manistápoʒpi* ; when we travel about *istápuinâniki*. — Cf. walk (to), walk about (to), walk about far (to).

**travel fast (to)** : he travels fast *ikamó* ; come on, let us travel fast *oki, âʒksikamâuopi*.

**travel by foot (to)** : I travel by foot *nitauâuaʒk*, he travels by foot *auâuaʒkau* ; he then would just travel by foot *âistamiksiuauâuaʒkau*. — Cf. walk (to).

**traveling** *âpoʒsini* in.

**travoy** *manistsi* in., pl. *manistsists* (also used as pl. tantum) ; my travoy *nunistsi*, pl. *nunistsists* ; they would put the travoy on a horse *ponokâmitai itâiâkunistsiu*.

**treacle** *akspiâpiniuan* in.

**tread on (to)** : he then would tread on him *itauâpoʒpâtskoyiuaie*.

**treat (to)** v. do (to).

**treat badly (to)** : I treat him badly *nitâuksistotoau*, he treats him badly *âuksistotogiu* ; you have treated me badly a very long time *kitâiiksiamauksistotôki* ; you will be treated badly *kitâkoksistotôko* ; I treat it badly *nitâuksistotsixp*, he treats it badly *âuksistotsim* ; she then was treated badly (prop. : angrily) by her husband *omi ômi otsitainiksistotôk*. — Cf. act badly (to).

**treat poorly (to)** : you treated these my children very poorly *kitâiiksikimmatsistotoau ânnak nôkósak*. — Cf. poor (to make).

**treat well (to)** : now you have treated me well *annôʒk kitsiksinaistotôki*.

**tree** *mistsis* an., pl. *mistsiks* ; -*ksi*- ; -*ksim* an., -*ksiu* in. : over there was a big tree *omím ômayksiksimin* ; this tree was growing higher *amó mistsisa ikaistapaisisksiu*.

**tree** (piece of wood) : turns into a tree (a piece of wood) *mistsisâsiu*. — Cf. log and stick.

**tremble (to)** : I tremble *nitâipaxpuyii*, he trembles *âipaxpuyiu* ; then my body began to tremble *nostúmi itsippaxpuyiu*. — Cf. shake (to).

**tribe** an. : my tribe *nitsixkauau*, his tribe *otsixkauai* ; the men belonging to his tribe (his war-companions) *otsixkauaiks*.

**trip up (to)** : I trip him up *noʒkátsis nimoxtâistokaxkoau*.

**tripe** *ókoani* in., pl. *ókoaists*. — Cf. belly.

**trot (to)** : I trot *nitâuakâsi*, he trots *âuakâsiu*.

**trot (to)** (of a horse) : he trots *âisikânomaxkau*.

**trouble (to be in)** : I am in trouble *nitâisinatapsi*, he is in trouble *âisinatapsiu*.

**troubled in mind (to be)** : I am troubled in mind *nitâisinatapsixt*, he is troubled in mind *âisinatapsixtau*.

**troublesome**: she was troublesome to her children *otsinoxkatsimok okó-siks*.

**trousers** v. leggings.

**trout** *sasákomi* (ua) an., pl. *sasákomiks*.

**true**: it is true *émanu*.

**trunk** (box) *asókaiis* in., pl. *asókaiists*; *-isókaiis*.

**trunk** (Indian) v. *parfleche*.

**try** (to): I try *nitáisanistsii*, *nitáisanistsii*, he tries *áisanistsiu*, *áisanistsiu*; I try it *nitáisanistotsixp*, *nitáisanistotsixp*, he tries it *áisanistotsim*, *áisanistotsim*. — *amat-*, *-omat-*: try to come there *amátsitótót*; try to find (a piece) of it *ámatoxtoxkónimat*; I shall try to find them out *tákomatoxkosksinauaiaua*.

**try hard** (to): I try hard *nitáikákim*, he tries hard *ikákimau*, *iikákimau*, *áikákimau*.

**try to catch about** (to): then he will be trying to catch something about *ákitapàukasiu*.

**tub** *itáistsistakiopi* (*itáistsistakiopi*) in., pl. *itáistsistakiopists* (*itáistsistakiopists*) (where-we-wash-in).

**tuesday** *itáixtatsikyènikìopi* in. (when-we-kill-in-the-middle).

**turkey** *ómaxsiketòki* (ua) an., pl. *ómaxsiketòkiks* (big prairie-chicken).

**turn** (to): I turn it *nitautákàpiksixp*, he turns it *autákàpiksim*. — he turns with (the Blessed Sacrament) to the people *ixpitautakàuaie ótapisina*. — Cf. **go around** (to).

**turn about** (to): he turns about *áipotapàipiu*.

**turn around** (to) (when in a lying posture): I turn around lying *nitáutakaixts*, he turns around lying *áutakaixtsiu*.

**turn around** (to) (when running): and then he (4 p.) would quickly turn around *kì itákamskotakaipūnai*.

**turn around** (to) (while sitting): I turn around sitting *nitáutakaupi*, he turns around sitting *áutakaupi*.

**turn around** (to) (while standing): I turn around standing *nitotakaáu*, he turns around standing *otakaáu*.

**turn away** (to): then he (4 p.) turned away *itsístapotakàuyinai*.

**turn away the face** (to): then she (4 p.) turned her face away *itsístapotàkoxyakinai*.

**turn away the head** (to): one never turned his head away from the soups *mátsikakanistapoxkyakanapiua akópists*.

**turn the face** (to): I turn the face *nitáutakskiaki*, he turns the face *áutakskiakiu*, *autákskiakiu*.

**turn the head** (to): I turn the head *nitáutakokiaki*, he turns the head *áutakokiakiu*, *autákokiakiu*.

**turn inside out** (to): I turn it inside out *nitápokiotsixp*, he turns it inside out *ápokiotsim*.

**turn loose** (to) v. **loose** (to turn).



**turn over (to)** (of gambling-bones): if they turned over *kanáumox-piisaists*; if they turned over twice *nistókiômoxpiisaists*.

**turn over (to)**: I turn him over *nitáumaipiksistau*, he turns him over *áumaipiksistsiu*; I turn it over *nitáumaipiksixp*, he turns it over *áumaipiksim*; then they turned them (the hides) over on the mat *itsitáutatsomaniksimi-auaiks*.

**turn over and over (to)** v. roll (to).

**turn upside down (to)**: then they turned them (the hides) upside down *itáumaniksimiauaiks*.

**turnip** v. root (eatable).

**twelfth** *ómoxstsitsikoputoxpi*.

**twelve** *natsikóputo* (simple form): *natsikóputsi* an., *natsikóputogi* in.; they are twelve *natsikóputsiau* an., *natsikóputoiau* in.; it is twelve days *áistsikoputoniú*; he is twelve years old *áistsikoputostuyimiu*; it costs twelve dollars *natsikóputoixtsau*, *natsikóputsisopoksixtsau* an., *natsikóputoxtoxp*, *natsikóputoisopoksôxtoxp* in.

**twentieth** *ómoxstsitsippo*.

**twenty** *nátsippo* (simple form): *nátsippi* an., *nátsippoyi* in.; twenty-eight years ago *áistsippoyi nánisekoputo istuyists*; there are twenty *nátsippiau* an., *nátsippoiau* in.; twenty persons *nátsippetapiau*; it is twenty days *áistsipponiú*; it is twenty-one days *nátsippo-áitsikoputoniú*; it is twenty-two days *nátsippo-áistsikoputoniú*; he is twenty years old *áistsippostuyimiu*; he is twenty-one years old *áistsippostuyimiu áistsikoputoiau*; he is twenty-two years old *áistsippostuyimiu áistsikoputoiau*; it costs twenty dollars *nátsippoixtsau*, *nátsippoisopoksixtsau* an., *nátsippoxtoxp*, *nátsippoisopoksôxtoxp* in.; it costs twenty-five dollars *nátsippoixtsau nisitsékoputsi*, *nátsippoisopoksixtsau nisitsékoputsi* an., *nátsippoxtoxp nisitsékoputo*, *nátsippoisopoksôxtoxp nisitsékoputo* in.

**twice** *nátokai*; I did it twice *nitsistókyànistsi*.

**twice seven**: teach (pl.) me twice seven songs *nátokyoxkitsikai noxksksinimatsokik ninixksi*.

**twinkle (to)**: I twinkle the eye *nitáipaxpapiniâpiksi*, he twinkles the eye *âipaxpapiniâpiksiu*.

**twins**: she has twins *nátsimiokôsü*.

**twist (to)**: I twist him *nitáiamikskâpiksistau*, he twists him *áiamikskâpiksistsiu*; I twist it *nitáiamikskâpiksixp*, he twists it *áiamikskâpiksim*. — Cf. **wring (to)**.

**twisted face**: he (4 p.) was just frozen with his face twisted *nátâmis-kikokitsiminai*; he (4 p.) was already frozen with his face twisted *âkai-amiskikokitsiminai*.

**two** *nátoka* (simple form): *nátokami* an., *nátokai* in. — *nat-* (nats-), *natok-*, *natoki-*: who had two wives *nátokkemiks*; they costed two *natokianasiau*; he gave him two warnings *natokiskskomoyiuaie*. — *nist-* (nists-), *-ist-* (-ists-), *nistok-* (-istok-), *nistoki-* (-istoki-): if they costed two *nistókiânâsisau*; if they turned over twice *nistókiômoxpiisaists*; takes-

gun-on-both-sides (i.e. anus) *naïstoxtapināmaḡkai*; only two *namistokiau*. — there are two *nátokamiau* an., *nátokaiau* in.; two persons *natsitapiau*; it is two days *áistokiauniu*; he is two years old *áistokistuyimiu*; it costs two *natokianasiu* (*nistókianasiu*); it costs two dollars *nátokixtsau*, *nátokisopoksixtsau* an., *nátokioxtopp*, *nátokisopoksoxtopp* in.; two to each *manistsistokapi* an., *manistsistókaxpi* in., *kanáistokami* an., *kanáistokai*, *kanáistokye* in.; two lodges to each *kanáistokyêtoyis*.

two (about): I catch about two (fishes) *āḡkaistokàmi nitomíxkàniks*.

two (only): and I kill only two of them *ki namistokami nimóxtanistsénikiau*.

two (to turn into): then his body turned into two *stámistókau ostúmi*.

two hundred *nátokekèpippo* (simple form); *nátokekèpippi* an., *nátokekèpippoyi* in.



## U.

**ugly** v. bad.

**ugly face**: he has an ugly face *makskiu*.

**unborn calves** *ókósiks* an. pl. — Cf. child.

**unburden one's mind by telling** (to) v. confess (to).

**unconscious** (to be): I am unconscious *nikáiksistapitapii*, he is unconscious *ákaiksistapitapii*.

**uncover** (to): then he uncovered her *itsipáisokiniuaie*.

**under the water** *stáxtsi* (*istáxtsi*); *stáxt-* (*istáxt-*), *st-*: he stays under the water *áxké itastáxtaupiu*; he is swimming about under the water *itsitstáxtapautsim*; then she pulled her (the crow's) head under the water *itástapiniuaie*.

**understand** (to): that is the way I understand the medicine-lodge *ánni nanistótsistapitsixp ókani*. — V. also hear (to).

**undress** (to): I undress *nitáiamitsioysi*, he undresses *áiàmitsioysiu*. — I undress *nitáisòmitsioysi*, he undresses *áisòmitsioysiu*; I undress him *nitáisòmitsiau*, he undresses him *áisòmitsiu*. — Cf. strip (to).

**unhappy** v. poor.

**unknown place** (to go to an): I shall go to an unknown place *nitákstamiksistapanistapo*; we shall go somewhere to an unknown place *áksiksistapanistapauop*.

**unload** (to): he then unloaded her (from his back) *itsipúnistamiuaie*; when he had unloaded her *otáipunistamáysaie*.

**unmarried man** *katáukemi* (ua) an., pl. *katáukemiks*. — Cf. young man.

**unraveled** (to be): her hair was all unraveled *otokāni áitsimixkiniakiu*.

**unreal people** v. unreal person.

**unreal person** *ksistápitapi* (ua) an., pl. *ksistápitapiks*. — Cf. person of no account.

**untie** (to): I untie him *nitápotoau*, he unties him *ápotoyiu*; I untie it *nitápótsixp*, he unties it *ápótsim*. — then he (4 p.) untied them (an.) *itauápapiksistsinaiks*; then he untied it *itauápapiksím*.

**untruth** (to speak): he speaks untruth *mátomaniuats*. — Cf. right (to be).

**up** *ami-*: run (pl.) up *amiómaykâk*; then he was chased up (the hill) by him *otsitamixtsokitsôokaie*; they (gram. a singular) would go up from it (that river) to hunt *ixtauámisâmiu*. — *sp-*: then he shot up again *matsitspaxkumi*; then they all shot up at it *itáukispskûnakatâin*. — *nip-* (-ip-); *nipu-* (-ipu-), *nipui-* (-ipui-): sit up *nipáupit*; jump up *nipóxpaiiit*; then he

jumped up *itsipóχpaipiu*; when he held his head up *otsipóχkyáks*; then he threw it up *itsipáitapiksim*; he was standing up alone *áitsipàipuyiu*; I then looked up at them (an.) again *nimátsitsipusamaiau*; then he looked up *itsipúsapiu*; then they suddenly jumped up *itámsokitsipuistâpikisiau*. — *nap-* (-*ap-*), *napui-* (-*apui-*): then he would put his lodge up *itâpuiakokiū*; they then put their heads up *itâpâχkiakiau*. — Cf. high, standing.

**up against** -*apits-*: I put it up against that rock *nitsitapitsau omi ôχkotoki*; he (4 p.) stood up against it *itôtapitsipuyinai*.

**up the river** *amitoχtsi*; *amit-*: I then ran higher up the river *nisótamamitomâχk*; we shall camp about up along the river *âkoχtamtapaukêkaup*. — Cf. westward.

**up the river** (to go): he goes up the river -*amito*; then I went along up the river *nisótamoχtamito*; I just went up the river to it *nisótamitapamito*; then we went along higher up the river *nisótamoχtsistapamitoχpinan*.

**up the river** (to take): I take him up the river *nitamitsipiau*, he takes him up the river *amitsipiu*.

**upper end** (at the) *akimóχtsi*; *akim-*, -(i)*kim-*: at the upper end he sat down *akimóχts stâmitakaupiu*; those at the upper end *ómiksi akimóχtsiks*; (their gambling-wheel) was lying at the upper end of the lodge *itsikim-aixtsinai*.

**upper end** (to go to the): he goes to the upper end (of a lodge or any other place) -*kimo* (-*kimau*); then he went to the upper end of the lodge *itsikimau*, *tâmikimò*; he (4 p.) finally went to the upper end of the lodge *nânauaikimâuoyinai*.

**upper end** (to set at the): set him then at the upper end of the lodge *sotâmitsikimôpais*.

**upper leg** *motoksinan* in., pl. *motoksinaists*. — Cf. hind-side.

**upside down** *apókseiiu*. — Cf. turn upside down (to).

**upwards** v. up.

**urinate** (to): I urinate *nitsaiksi*, *nitsasksi*, he urinates *âisaisksiu*, *âisasksiu*, *âiisksiu*.

**urine** *isksini* in.

**use of** (to have) v. profit from (to have).

**use of** (to make): in that way we made use of the hide *ânniaie ixtan-istsisitapiop omi otokis*.

**use as a plate** (to) v. put one's food on (to).

**used to** (to be): I am used to him *nitâikitaïimau*, he is used to him *âikitaïimiu*.

**used up**: it is used up *âiitsinixkau*. — it is used up *sâpanistsau*; when they are used up *aisapânnistsosâu*. — Cf. complete.

\* **useful**: it is useful *pûmapiu*. — Cf. good.

**useful thing** *koâpi* in.

**useful thing** (to have as a): those the men had as useful things *ânniaie nitâiâχkoâpsâtsiau ninaiks*. — Cf. profit from (to have).

**useless**: it is useless *matsipûmapiu*, *matsipûmapiuatsiks*.



usually *ai-, au-*: he used to hunt every day *anistsiksistsikuists äisamiixk*; then we used to chase the bulls *otsistamiksisinà itauáuakoàu*. — *ak- (aks-)*: then he would say to her *ákitanistsiuaie*; he would burst it by chewing it *ákitaipakstsimaie*; then it would be broken for him *ákstamasikomoauaie*. — Cf. act of (in the), and also about to, going to, nearly, repeatedly.

## V.

**valley** *istsikûm in.*, pl. *istsikûmists*.

**valuable**: and I thought that these things which I gave you would be very valuable to you *ki ámoistsi kitoꝝkotoꝝpistsi kitômaïixkêtsô*.

**value (to)**: I value him *nitâisakakimmau*, he values him *âisakakimmiu*; I value it *nitâisakakitsixp*, he values it *âisakakitsim*. — Cf. *esteem (to)*.

**vein** *mâtsiu an.*, pl. *mâtsiks*; my veins *nôtsiks*.

**very** *ik-* (*iks-*), *iik-* (*iiks-*): there are very many berries *ikakauoiau mî'nists*; there are very many foods *ikakauogi auáuaxsists*; it is very funny *iikitamâpiu*; the earth is very soft *iiksikinaykô*. — *kai-* (*-k-*): she is very fine *kâiikitsoâpisiu*; they must be very hungry *aykskáunotsiau*. — *ikskai-* (*iksk-*): who was very poor *ikskaikimmatâpsüxk*; there is very much rain *ikskâumaitau*. — *amai-* (*mai-*), *-omai-* (*-aumai-*, *-umai-*): it is very cold *amâistuyü*; you (pl.) have pitied me very much *kitômaikimmokixpuau*; why were you seen about during such a long time *kimâumaisamitapînakuyiks*; they are sitting up very late *mâumaisamipôpiiks*; because I am very much ashamed *nitûmaistuyis*; he pitied him very much *mâikimmiuaie*.

**very much** *-istots-* (?): we eat very much *nitsikastotsoyixpinan*. — V. also *very*.

**victory** (to have the) v. *win (to)*.

**village** v. *town*.

**violin** *ninixkiâtsis in.*, pl. *ninixkiâtsists*.

**visible**: is visible *inako*, *âinako*.

**visit (to)**: I visit *nitâipisiü*, he visits *âipisiü*; I visit him *nitâipisiiskotoau*, he visits him *âipisiiskotoyü*. — I shall visit him *nitâkoksisoâtau*. — you will get something for your visit *kitâkâꝝkâꝝkuipisiüxpau*.

**visit about (to)**: I visit about *nitâpaipisiü*, he visits about *âpaipisiü*.

**vomit (to)**: I vomit *nitâukitsk*, he vomits *âukitskau*; I vomit him up *nitâukitskatau*, he vomits him up *âukitskatsiu*; I vomit it up *nitâukitskatoyx*, he vomits it up *âukitskatom*.

**vomiting** *akitskani in*.

**vulva** (her) *ôpistanâni in.* (?); *-ats-*: let us sit down on it with our vulvae *aykânitastâtsisopa*; then they sat down on it with their vulvae *itsitâstâtsisiauaie*.



## W.

**wag the head (to)** v. shake the head (to).

**wag the tail (to)**: I wag the tail *nitáuauatuiâpiksi*, he wags the tail *âuauatuiâpiksiu*.

**waggon** *âinakâsi* an., pl. *âinakâsiks* (also as pl. tantum).

**waggon (to go with the)**: then I went with the waggon higher up *nisôtamoxtsinakâs mistapamitoxts*; then I went along with the waggon and across (the creek) *nisôtamoxtsinakâsimi ki apâmoxts*.

**waist (his)** *opâixpiu* in.

**waist (to wear round the waist)**: he then wore some round his waist *ixtaitsipsiu*.

**wait (interjection)** *kika, kéka*. — Used by warriors on a raid: *âkékâiâi*.

**wait (to)**: I wait *nitâioχkim*, he waits *âioχkimau*; I wait him *nitâioχkoau*, he waits him *âioχkoyiu*; I wait it *nitâioχkixp*, he waits it *âioχkim*; then (the people) waited for one another *itâioχkotsiu*.

**wake (to)**: I wake *nitâipokaki*, he wakes *âipokakiu*. — I wake him *nitâiksikinau*, he wakes him *âiksikiniu*.

**walk (to)**: I walk *nitâiksikai*, he walks *âiksikaiiu*. — I walk *nitauâuayk*, he walks *auâuaykau*. — I walk *nitâiksiuo*, *nitsiksiuô*, he walks *âiksieuô* (to go on foot). — I walk *nitâipi*, he walks *âipiu*. — Cf. go along (to), run (to), travel (to).

**walk about (to)**: I walk about *nitâpauâuayk*, he walks about *âpauauaykau*. — they there walked about already *ikaitsapâuâipiaiu*. — I then began to walk about *nitsitomatapâpo*. — Cf. go about (to), travel (to), walk around (to).

**walk about among (to)**: how did you come to walk about among the wolves *tsâ kanistâpitsinapauâuaykazpa apî'siks*.

**walk about far (to)**: do not walk about far (pl.) *minâpiapók*.

**walk about outside (to)**: and we walk there about outside about ten minutes *ki nâχkanistaisamitsapoxpinan kepûsksksinitaksi*.

**walk about with (to)**: I walk about with him *nitoχpokâpauauaykâmau*, he walks about with him *ixpokâpauauaykâmiu*.

**walk after (to)**: then he (4 p.) walked after him *ixpôkiuâuaykâiinaî*.

**walk ahead (to)**: I walk ahead of him *nitsitomatau*, he walks ahead of him *itomatsiu*; he walked ahead of me *nitsitomâak*. — Cf. go ahead (to), go first (to).

**walk along (to)**: he walks along *ixtsapô*.

**walk among (to)**: then he walked among (that means: went in deeper)

*támispíuáuaɣkau*; that a person walked among (them) *ótsitsinauáuaɣkàni anník matápiin*.

**walk around (to)**: I then walked around *nisótamítapauau*. — Cf. **walk about (to)**.

**walk around after (to)**: I walk around after him *nitoɣsókatatau*, he walks around after him *oɣsókatatsiu*.

**walk away from (to)**: she (4 p.) then walked away from him *sótamiksikskáakaie*; they (4 p.) would just walk away from him *otáistamiksikskáakaiks*.

**walk down the river (to)**: he walked along down the river *ixtsinapauauaɣkau*; I then walk along down the river *nítáistamoɣtsinapauauaɣk*.

**walk in a circle (to)**: and then (the people) walked in a circle around him *ki ákauakátau*.

**walk in the tracks (to)**: I walk in the tracks *nitoɣtsapauáuaɣk*, he walks in the tracks *ixtsápauáuaɣkau*; then he (4 p.) walked about following the tracks of the road, the way he had gone *oɣsokúyi támoɣtsapápuauaɣkáünai, manistápoɣpi*.

**walk near (to)** v. **come near (to)**.

**walk on top (to)**: he walked on top of the bed-sticks *apikiáɣsátsisik ánnistsikaie ixtáɣkitó*.

**walk over (to)**: then he again walked over (that ice) *stámatoɣtoɣkitóaie*.

**walk over to (to)**: that woman walked over to him *omá akéua itsitápaip-íuáie*.

**walk the prairie (to make to)**: then he made him (the one that lost) to walk the prairie (for things to put a bet on) *áitskaátsíuaie*.

**walk towards (to)**: I walk towards *nítáitapauauaɣk*, he walks towards *áitapauauaɣkau*. — and then she walked towards that Wolf-robe *ki itsitápoɣtoó omi Apísi*; then he walked towards (the bird) *itsitápoɣtoóaie*. — Cf. **go towards (to)**, **walk over to (to)**.

**walk up (to)**: I walk up *nítámíauauaɣk*, he walks up *ámíauauaɣkau*.

**walk with (to)**: I walk with him *nitoɣpókauauaɣkámau*, he walks with him *ixpókauauaɣkámiu*.

**walking** *auáuaɣkàni in*.

**walking-stick** *ótoátsis in*, pl. *ótoátsists*.

**wallow (to)**: I wallow *nítáuapisi*, he wallows *áuapisiu*.

**wander (to)**: I wander *nítáiksistapauáuaɣk*, he wanders *áiksistapauáuaɣkau*.

**want (to)**: what does he want *káíuatsiks*, what do we want *káíop*; what do you want *kitáikixpa, kitsikixpa*; I do not want anything *nimátsikixp*. — Cf. **matter (to be the)**.

**war (noun)** *auaɣkáutsíisini in*, pl. *auaɣkáutsíisists*. — *kaxtómisini in*.

**war (to be at)** v. **warrior (to be a)**.

**war (to go to)** v. **raid**.

**war (to go about unharmed in)**: I go about unharmed in war *nítáɣsapauauaɣk*, he goes about unharmed in war *áɣsapauauaɣkau*.



**war** (things belonging to): they are things that belong to war *itstsii auaykäutsianistapists*.

**war-bonnet** *säämi* in., pl. *säämists*.

**war-bonnet** (to wear the): that is why they wear the war-bonnet *kát-aisämiäua*.

**war-bonnet with a tail** *okämipuyisaämi* in., pl. *okämipuyisaämists* (lit.: war-bonnet standing straight up).

**war-chief** *kaytominau* (a) an., pl. *kaytominaiks*.

**war-companion** an.: my war-companions *nisóyepixtsäiks*, his war-companions *osóyepixtsäiks*. — my war-companions *nitoxpokómiks*, his war-companions *otoxpokómiks*. — my war-companions *nitoxpóksimiks*, his war-companions *otoxpóksimiks*. — Cf. companion and tribe.

**warm** (to be): he is warm (an.) *ksistósiu*, *ksistósím*; it is warm (of the weather, of some place, or thing) (in.) *ksistugiu*; it is warm (of the weather) (in.) *ksistotsisiu*; it is warm (of liquids) (in.) *ksistókúmiu* (*ksistókómiu*). — *ksisto-*, *ksistugi-*. — Cf. hot water.

**warm** (to set): the buffalo would not set warm their calves *einiua mátoxpaiaksikinopäiutsiks okósiks*.

**warm one's self** (to): I warm myself *nitäiksistoxsoyi*, he warms himself *äiksistoxsoyi*.

**warm weather**: when it was really warm weather *äitapsuiinisi*.

**warm wind**: there came a warm wind *itsitótstsiu ksistúyisopuyi*.

**warn** (to) (to tell wisely): I warn him *nitokákianistau*, he warns him *-okakianistsiu*. — (the people) warned each other *äisimotsiu*. — he warned him twice (prop.: he gave him two marks) *natokiskskomoyiuaie*.

**warning**: she forgot the warning given her (lit.: what she was told wisely) *aisauátsksinim, ikakyánistaxpi*.

**war-party** *soó* an. — Cf. raid (to go on a).

**war-party** (members of a) *sooiiks* an. pl.

**warrior** *äuauxkautsii* (ua) an., pl. *äuauxkautsiiks*. — *äikaytömi* (ua) an., pl. *äikaytómiks*. — their warriors owned those (dances) *ännistsii onóxksisotäpsimiks äinānatōmiau*. — Cf. enemy.

**warrior** (to be a): I am a warrior *nitāuauxkautsii*, he is a warrior *äuauxkautsiu*; they are at war *äuauxkautsiu*. — he is a warrior *äikaytōmiu*. — Cf. fight (to have a).

**war-song** (to sing a): and he sang his war-song *ki itomātaniu*.

**wash** (to): I wash *nitäiisiststaki*, *nitásiststaki*, he washes *äiisiststakiu*, *äisiststakiu*; I wash him *nitäiisistsimmau*, *nitásistsimmau*, he washes him *äiisistsimmiu*, *äisistsimmiu*; then she (4 p.) washed him all about *otsitāpasisistsimokaie*; I wash it *nitäiisiststoxp*, *nitásiststoxp*, he washes it *äiisiststom*, *äisiststom*.

**wash one's self** (to): I wash myself *nitäiisistsimmoysi*, *nitásistsimmoysi*; he washes himself *äiisistsimmoysi*, *äisistsimmoysi*.

**wash one's face** (to): I wash a face *nitäiisiskiiists*, *nitásiskiiists*; I wash his face *nitäiisiskiau*, *nitásiskiau*; then she washed his face *itásiskiuai*; I

wash my face *nitáisiskioysi*, *nitásiskioys*, he washes his (own) face *áisis-kioysiu*, *ásiskioysiu*.

wash feet (to) : I wash feet *nitáisekauatsi*, *nitásekauatsi*.

wash hair (to) : I wash hair *nitáisixkiniists*, *nitásixkiniists*.

wash hands (to) : I wash hands *nitáistsimi*, *nitástsimi* : I wash his hands *nitáistsimiatsau*, *nitástsimiatsau*.

washing-basin *ixtáisapsiskioysôpi* an., pl. *ixtáisapsiskioysôpiks* (where-we-wash-the-face-in-with).

wash-tub v. tub.

waste (to) : I waste it *nitáiksistuyetsixp*, he wastes it *áiksistuyetsim*.

watch (noun) v. clock.

watch (to keep) : that he should keep watch *mázkauakâtsis*.

watch (to) : I watch him *nitáiskskamau*, *nitáskskamau*, he watches him *áiiskskamiu*, *áskskamiu*, I shall watch our daughter *nitáskskamâu kitánninûna*. I shall watch them (an.) *nitáskskamaiau* ; I watch it *nitáiskskatsixp*. *nitáskskatsixp*, he watches it *áiiskskatsim*, *áskskatsim*. — I watch him *nitáukakyosatau*, he watches him *áukakyosatsiu*. — I watch him *nitokákixkoxtou*, he watches him *-okakixkoxtoyiu*, *áukakixkoxtoyiu*, that they should watch (the buffalo) *mázkokakixkotoaysau* ; I watch it *nitokákixkixtsixp*, he watches it *-okakixkixtsim*, *áukakixkixtsim*. — that they should watch all the people *mázkasksummoysâua kanáitapi*. — Cf. wise.

watch about (to) : they were watching about *itápaskamiâiks*. — Cf. look about (to).

water *âxké* in., pl. *âxkéists* ; turns into water *âxkéuâsiu*. — *-kimi*, *-komi* : because the water was cold *maniststokimixp* ; they (gram. a singular) had already warm water *ákaiksistokomisimâu*.

water (close by the) *isoóxtsi* : *sui-*, *soi-*, *so-* : there was a butte right close by the water *ánnimaie itsüitomo*. — Cf. fire (close by the) and water (in the).

water (in the) *sui-*, *soi-*, *so-* : then he stood up in the water *sotám-itsütepuyiu* ; when they ran into the water *otsúiaukskâsau* ; he then jumped into the water towards him *itsitápsuiâxpâipiuâie*. — Cf. fire (in the).

water (into the) v. water (in the).

water (over the) *sui-*, *soi-*, *so-* : he then moved on over the (frozen) water *sotámsügistótsiu*. — Cf. water (in the).

water (to the) *sui-*, *soi-*, *so-* : then (the people) used to move to the water *itáutsuistótsiuâie*. — Cf. water (in the).

water (to carry home the) : I carry home the water I have got *nitaxkyâ-psummôsi*, he carries home the water he has got *axkyâpsummôsiu*.

water (to get) : I get water *nitótaki*, he gets water *ótakiu* ; then get water for me *istótakôkit* ; quickly get water for me *kipotótakôkit* ; go and get water for him *matótakos*. — where she got her water *ómoxtauâkispim*, *ómoxtauâkis* ; where she was to get her water *otómoxtakakispimaie* ; where they got water *ómoxtauâkispuai*. — Cf. dip water (to).



**water** (to go early after) : that old woman went early after water *omá kipitákeu áikskanisomosiu*. — Cf. *dip water* (to).

**water** (to walk on the) : he (4 p.) walked on the water *ázhkéyi ixtsóyinai*.

**water** (to) (plants) : I water it *nitáutsiksistoxp*, he waters it *áutsik-sistom*.

**water** (to) (horses, etc.) : I water him *nitsimépiu*, *nitsimipiau*, he waters him *simépiu*, *simipiu* : I then feed the horses, I then take them to the water *nitsitaiisoai ponokámitaiks*, *nitsitáisimipiaiau* : from that we had good horses, that we watered the horses all the time *nimoxtaitsiuotaspinan*, *áskzsaismipiaxki ponokámitaiks* : then we watered (our horses) *nisótamaisimipixtaxpinan* : when we had done watering them *nitáiksistsimipixtanani*.

**water to put in the pot** (to get) : go and get me water to put it in the pot *matázhketatskòkit*.

**water-bag** *ksipámmàni* in., pl. *ksipámmànists*.

**water-bag** (owner of a) *kápmàni* an.

**water-bear** (a fabulous animal) *suiāzhkyaiò(a)* an., pl. *suiāzhkyaiòiks*.

**water-bull** (a fabulous animal) *suiéstamik(a)* an., pl. *suiéstamikiks*.

**watering-place** *ixtauákisòpi* in., pl. *ixtauákisòpists*.

**water-person** *suiétapi(ua)* an.

**way** v. trail.

**way up** *kitsisóoxtsi* : and then we camped way up near the old station over there *ki ómi kitsisóoxts ákaiponitasikaipiop nisótamatsitokekaxpinan*.

we *nistúnàn(a)*, obv. *nistúnàni* (excl.) : *ksistúnùn(a)*, obv. *ksistúnùni* (incl.). — *ni-*, *nit-*, *nits-*, *n-* in combination with certain suffixes, excl. (instead of *nit-*, *nits-* we often hear *t-*, *ts-*).

**weak** : he is weak (cannot endure very much) (of men, animals, animate things) *sáxpsiu* : it is weak (of inanimate things) *sáxpui* : he is weak (of men and animals with little muscular strength) *sáxpiokasiu* : he is weak (of health) (of men and animals) *saxpiniu*. — *saxp-*.

**weak** (of eyes) : my eyes become weak *noápsspiks mātatsisiau*.

**weakest part** : where it was the weakest part (of the corral) *ómoxtapiksistspàpixp*.

**wear** (to) : I then never wear them (an.) *nimátsitauauatàuaiksau*. — Cf. bracelets, clothes, ear-rings, hat, leggings, neck, waist.

**wear on the head** (to) : he wore it still on his head *itsipoxkyakui*.

**wear out one's claws** (to) : you might wear your claws out for nothing *kāyksamotapaitsinikitsixpuau*.

**wear round the neck** (to) v. neck (to wear round the).

**weasel** v. summer-weasel, winter-weasel.

**weasel-skin coat** *ápoxsóyisokàsimi* in., pl. *ápoxsóyisokàsists* (lit. : weasel-tail-coat).

**weasel-skin leggings** *ápoxsoiatseks* (*ápoxsoiatsiks*) an. pl. (lit. : weasel-tail-leggings).

**weasel-tails and human hair** *ápoxsoiotokāni* in.

**weather** : it was the leader himself that caused a change of the weather of the day *ostôj omá soyépixtsiu otúnnoksiksistsikùmistanài*.

**weather** (good) *itámiksistsikùi in.*

**wedding** (in reference to a man) *oxkémsini in.* — (in reference to a woman) *ómsini in.*

**wednesday** *itáixtatsikastsinàupi in.* (when-we-draw-rations-in-the-middle).

**weed** *ksistapsaskii in., pl. ksistapsaskiists.*

**weeds cut up with tobacco** *piksistsimàni in.*

**week** *natoiéksistsikùi in., pl. natoiéksistsikuists*; one week that I was trapping *nitókskatóiksisistikù, nitsitsikyàkixpi.* — Cf. **sunday**.

**weep** (to) : I weep *nitáuasaini*, he weeps *áuasainiu*; then he began to weep *itauásainikàu*; I weep for him *nitáuasainiskoytomou*, he weeps for him *áuasainiskoytomoyiu* ("for him" = "instead of him, in his place").

**weep** (to make) : we shall also make weep the enemy *ákožkožtasainiò-takiop kažtoma.*

**weep aloud** (to) : he then wept aloud *itsožkaúasainiu.*

**weep always** (to) : he weeps always *asáiniepitsiu.*

**weeper** (habitual) (of a child that always cries) *asáiniepitsi (ua) an., pl. asáiniepitsiks.*

**weigh** (to) : I weigh *nitáisokazkiaki*, he weighs *áisokazkiakiu*; I weigh him *nitáisokazkiau, nitsokázkiau*, he weighs him *áisokazkiu, sokázkiu*; I weigh it *nitáisokazkixp, nitsokázkixp*, he weighs it *áisokazkim, sokázkim.*

**weighing-scales** v. **scales.**

**weights** *ixtáisokazkimaupiks an. pl. (where-we-weigh-with).*

**welcome** (to be) : my children are very welcome *kaiksimmatsinoaii nókó-siks* (prop. : my children are very gladly seen).

**welcome** (to) : he was welcomed by him (4 p.) *otsikóksistsimmokaie.*

**well** (noun) v. **spring** (of water).

**well** (adverb) *sokap-* : he knows them (in.) *well sokápasksinim.* — *ays-* : and then we lived together all right (well) since that time *ki ánni nisótamipoxsapaiažsaupixpinan* : run *well ážsauàuaksisàt* : he was fixing them (in.) up *well áiažsàpistotsimàists.* — Cf. **good**.

**well** (to be) : and after a long while he was well again *ki áisamo itsétsiu* : then they would be well *áistametsii.*

**west** *nimists*; *nim-, -im-* : he looked west *itsimsapiu.* — also = up the river.

**westside** (on the) *nimists.*

**westward** *amit-* : that we should not shoot westward (up the river) *axkstāmitaxkumiosi* : he shot westward (up the river) all the same *misksi-tamitaxkūmiu.* — Cf. up the river and west.

**wet** (to be) : it is wet *itsiksistsiu.* — I am wet *nitáips, nitsíps*, he is wet *áipsiu, ipsiu*; I am wet *nitáipists*, he is wet *áipistsiu* : my leg was not wet *nožkátsis mātšipistsua.*

**wet** (to) : I wet him *nitáutsiksistsimmau*, he wets him *autsiksistsimmiu.*



— I wet him *nitáipioatau*, he wets him *ápiotogyiu*; I wet it *nitáipioatsixp*, he wets it *ápiotsim*.

wet feet (to have): my feet are wet *nitstsimmatsekauatsi*.

wet the head (to): I wet the head *nitáutsikiotsixp*, he wets the head *áutsikiotsim*.

what (interrogative) *áysa*; what is the matter *áysàts*; what does he think *áysstáua*. — *tsá (a)* (interrogative, sometimes relative): now, what did that woman say *áuke*, *tsániu annáyk ákéuayk*. — Cf. how and which.

what (in a dependent question) *tsáxtau*. — Cf. how (in a dependent question).

what kind of person is he *tsánistapsiu an.*, *tsánistápitapiu an.*

what kind of person (in a dependent question): I did not know, what kind of person he was *nimátsksinoáuats*, *manistápitapiüxp*.

what kind of thing is it *tsánistapiu in.*

wheat *napáininsimman in.*, pl. *napáininsimmanists*.

wheel *itsiuyxin an.* — *áinakási an.*, pl. *áinakásiks*. — Cf. wagon.

wheel-barrow *inakáinakási an.*, pl. *inakáinakásiks*.

when (in the future) (interrogative) *tsánistsis*.

when (in the past) (interrogative) *tsánistsí*.

where (interrogative) *anná*: where is he, I had bodily contact with *náxtau nitáiksiskòtsimaua*. — *tsimá (tsima)* (interrogative, sometimes relative).

where (in a dependent question) *tsimáxtau*.

where-being (interrogative sing. an. *nánnayk*, sing. in. *nánnixk*; pl. an. *nánniksisk*, pl. in. *nánnistsisk*. — sing. an. *námayk*.

whet (to) v. sharpen (to).

whetstone *ixtáiksisiststaupi an.*, pl. *ixtáiksisiststaupiks*.

which (interrogative and sometimes relative) sing. an. *táa*, *táatapoxta*, *taia* (of living beings when moving); *tamá*, *tamátapoxta* (of living beings when not moving, and of things belonging to the animate class); sing. in. *tsá (a)*; *tsiá*, *tsiátapoxtsi*; *tsimá*, *tsimátapoxtsi*; *tská*; pl. an. *tsiksiá*, *tsiksimá*, *tsiksiká*; pl. in. *tsistsiá*, *tsistsimá*. As animate relative plurals occur also *tsiksimáiks*, *tsiksikáiks*.

which (in a dependent question) sing. an. *tsáxtau*, *tsimáxtau*, *tsiáxtau*.

which (relative): which was (an old woman) *tsiskáie*; which is hair (used by the ghosts to shoot with) *tsiáie motokán*.

which color (of) *tsánistsinami an.*

which way (interrogative) *tská*, *náxtskáie*.

while (a) *auk-* (*auks-*), *ok-* (*oks-*): they (the war-party) slept a while *nitáuksokau*. — Cf. just.

while (just for a) v. just for a moment.

whine (to) v. howl (to).

whip (noun) *istsipísimátsis in.*, pl. *istsipísimátsists*; my whip *nitstsi-písimátsis*.

whip (to): I whip him *nitáistsipisau*, *nitátsipisau*, he whips him

*âistsipîsiu, âistsipîsiu* : he (4 p.) then whipped (his horse) *itstsipîsimâînai, itâistsipîsimâînai*.

**whirlpool** *âuatakoyiu* in.

**whiskers** : he (4 p.) then put them (in.) on for whiskers *ixtsîtsist-oyinaiaists*.

**whisky** v. **brandy**.

**whisper** (to) : I whisper *nitâiksimoixk*, he whispers *âiksimoixkau* ; I whisper to him *nitâiksimoixkamau*, he whispers to him *âiksimoixkamau*.

**whistle** (noun) *ikiâtsis* in., pl. *ikiâtsists*.

**whistle** (to) : I whistle (i.e. I blow on a whistle) *nitâiki*, *nitâiki*, he whistles (i.e. he blows on a whistle) *âitkiu*, *âikiu* ; he whistles *âikatsimau* ; then he whistled *itsikatsimau*. — I whistle *nitâiksiksimoixki*, he whistles *âiksiksimoixkiu*, *ksiksimoixkiu* ; I whistle for him *nitâiksiksimoixkatomoau*, he whistles for him *âiksiksimoixkatomoyiu* ; they laugh as if they were whistling *âiimiau*, *âiksiksimumiau*.

**white** : he is white *ksiksinam* an., it is white *ksiksinâtsiu* in. : *ksik-* (*ksiks-*) (with infix *-ai-* : *kaiik-* (*kaiiks-*)). — *ap-*.

**white** of the eye *ksikapinîsin* in. (?)

**white bear** v. **grizzly bear**.

**white blanket** *apâipistsi* an., pl. *apâipistsiks*.

**white buffalo-calf** *ksikûnista* (ua), pl. *ksikûnistaiks* ; turns into a white buffalo-calf *ksikunistauâsiu* ; he had turned into a white buffalo-calf and lay on top *nitsitsiksikaukôyisiu*.

**white colt** *apikoân* an., pl. *apikoaiks*.

**white cow** = **white horse**.

**white dog** *apiômîta* (ua) an., pl. *apiômîtaiks*.

**white earth** *ksikixkimiko*, *ksikixkimikui* in.

**white horse** *api* (ua) an., pl. *apiks*.

**white man** *nâpikoân* (*nâpiekoân*) an., pl. *nâpikoaiks* (*nâpiekokaiks*) : that they turned out to be white men *otsâpikoanasaiks*.

**white man's things** (the) *nâpiapists* in. pl.

**white pig** *apiâiksini* (ua) an., pl. *apiâiksiniiks*.

**white prairie-chicken** *apikétoki* (ua) an., pl. *apikétokiks*.

**white soldier** *napiinaki* (ua) an., pl. *napiinakiks*.

**white stone** *ksiksko* in. — *âpskotok* in.

**white tobacco** *apâksipistaykan* in., pl. *apâksipistaykanists*.

**white trunk** *ksiksîsókaiis* in., pl. *ksiksîsókaiists*.

**white woman** *nâpiâke* (ua) an., pl. *nâpiâkeks*.

**whiteberry** *âpinikimi* an., pl. *âpinikimiks*.

**white-faced-horse** *âpski* (ua) an., pl. *âpskiiks* (*âpskiks*).

**white-fish** *ksiksikiômi* (ua) an., pl. *ksiksikiômiks* (white-faced-fish).

**white-headed** : he is white-headed *âpopiu* ; his being white-headed *otâpopsini* in.

**white-headed eagle** *ksikixkini* (ua) an., pl. *ksikixkiniiks*.

**whiten** (to) : I whiten it *nitâiksiksistotsixp*, he whitens it *âiksiksistotsim*.



**who** (what) (interrogative, sometimes relative): sing. an. *taká, taɣká*; sing. in. *tsá(a)*, *áɣsa* (*áɣsa* seems to be only used as an interrogative); sing. in. *tsáɣtau* (in a dependent question). — Cf. **what**.

**whole** *omaɣk-* (*omaɣks-*): the whole is quiet *áumaɣkainispäixtsiu*. — *imaɣk-* (*imaɣks-*): she felled the whole of (the tree) *imaɣkákopatsiuaié*. — Cf. **all**, **big**.

**whore** *mátsáke* (*ua*) an., pl. *mátsákeks*. — *matsápáke* (*ua*) an., pl. *matsápákeks*.

**why** *mauk-* (*mauks-*): why are there no people *máuksaietapiskoiau*; why does he tell him something false *máuikaiksistāpanistsiuaié*; why did he say *māukaniu*; why did not I do it thus *nimauksauanists*; why did you say (that) *kimaukanisks*; why do you say (that) now *kimāuksotamauānisks*; why did you come in *kimauksipisks*; why do you sleep so long *kimauksiniókayks*.

**wicked** (to be): he is wicked *maksinám, -oksínám*; they were very wicked *ikóksinámiau*; you are very wicked *kitómauksín*. — Cf. **bad**.

**wide**: is wide *apákiu* (?).

**widow** *népōmí* (*ua*) an.

**widower** *népoɣkēmi* (*ua*) an.

**wife**: my wife *nitoɣkēman*, his wife *otoɣkēman* (a man talks about his wife as *ánnák*, that one there, or *nitákeuosin*, collective of *áké, ákéua*, but in recent times *nitoɣkēman* is much more used); she kills the wives that I get *áinitsiu ninóɣkoɣkoɣkēmaiks*. — Cf. **first wife**, **get one's wife back (to)**, **second wife**, **youngest wife**.

**wife** (to have a): I have a wife *nitoɣkēmi*, he has a wife *ixkēmiu*; I have her for a wife *nitoɣkēmatau*, he has her for a wife *ixkēmatsiu* (?). — Cf. **marry (to)**.

**wife** (to have one): he has one wife *nitoɣkēmiu*.

**wife** (to get another): I have got another wife *nikátoɣkoɣkēmi*; that they will get another wife *máɣkatoɣkoɣkēmisau*.

**wife** (to leave without a): and then he left him without a wife *ki áisauatoɣkēmiuàtsiuaié*.

**wife** (to look for one's) v. **look for one's wife (to)**.

**wife** (to take a) v. **wife** (to have a) and also **take a wife (to)**.

**wife** (to take away another man's): v. **take away another man's wife (to)**.

**wild**: he is wild *isimíu*. — *ksist-* (*ksists-*). — Cf. **nothing (for)**.

**wild dog** *ksistómíta* (*ua*) an., pl. *ksistómítaiks*.

**will** *atsixtani* in.: my will *nitsitsixtani*, his will *otsitsixtani*.

**willow** *otsipís* in., pl. *otsipists, otsipiists*. — *siksiksi* in., pl. *siksiksists*.

**willow-pillows**: they had willow-pillows put on each side of them *aistótáɣpapistoaiau*.

**willows** (collective): group of willows *otsipisko, otsipiskui, otsipiskugi* in., pl. *otsipiskuists; siksiksiko, siksiksiskui, siksiksikügi* in.

**win** (to): I win *nitáumotsaki*, he wins *áumotsakiu, amótsàkiu, -omotsakiu*:

then they are those that will win (the game) *ki ánniksaie akomótsakiau*; I win him *nitáumotsakatau*, he wins him *áumotsakatsiu*, *mótsakatsiu*. — In a race: I win *nitáiskitst*, he wins *áiskitstau*. — Cf. conquer (to).

**wind** (noun) v. blow (to).

**wind** (to): I wind him *nitáuaiipistau*, he winds him *áuaiipistsiu*; I wind it *nitáuaiipistoyx*, he winds it *áuaiipistom*.

**wind-maker** (a mythical person) *áisopumstàu* an.

**window** *ksistsikúmistan* in.

**wind-pipe** v. throat.

**wind-side**: then he would hold it to the wind-side *itáitapisakiu*; then he held it to the wind-side *itsitápisakiu*.

**wine** *miniáyké* in. (berry-water).

**wing** *mamin* an., pl. *maminiks*; -*anik*-, -*omin*-: she (4 p.) started for the shore with her wings spread *noyksistapopitsikaniksisinai*; then their wings were growing long *skátamanistapinauminiaks*. — Cf. feather.

**wink** (to): I wink *nitáisekaykapiniäpiks*, he winks *áisekaykapiniäpiksiu*.

**winter** *stúyi* in., pl. *stúyists*; *sto*-, *stui*-, *stuyi*-: the winter comes first (that means: is in its very beginning) *itsitsitsáutstuyiu*; the winter comes first (that means: is in its very beginning) *matómautstuyiu*; winter comes from the north *apáttoxsoyts ixtáutstuyiu*; it was winter when they went on the raid *istúsóiaiu*; it is winter *stuyiu*. — Cf. cold.

**winter** (all) *ómaykaistuyi*.

**winter** (in the) *stúyisi* (*istuyisi*).

**winter** (to make): the Good Old Man makes winter *Áysäpiua áistuyimstàu*.

**winter** (to pass the): I pass the winter *nístuyimi*, he passes the winter *stugimiu*.

**winter-bird** *stúisistsi* (ua) an., pl. *stúisistsiks*.

**winter-provision** (to have as): they used to have hard-seed-berries as winter-provision *kapséks áiniuaykatsiuaiks*. — Cf. night (to lay over).

**winter-weasel** *ápa* (ua) an., pl. (*ápaiks*).

**wipe** (to): I wipe *nitássaki*, he wipes *ássakiu*; I wipe him *nitássau*, he wipes him *ássiu*; I wipe it *nitássüxp*, he wipes it *ássüim*; I wipe it *nitassinüxp*, he wipes it *ássinim*. — Cf. rub (to).

**wipe about one's eyes** (to): he wipes about his eyes *apasâpinioyxiu* (*âpasâpinioyxiu*).

**wipe off** (to): just wipe it off *kipóyksit*; I shall wipe it off *nitákitsüxp*; I shall not wipe it off *nimátaksüxpâtsiks*; that I wipe off with my hands *nâyksamaitsikitsimyôtsixpa*.

**wipe one's anus** (to): then he wiped his anus with it *ixtsitsimsisauaie*, *ixtsitsimsisau*.

**wire** (of fence) *ixtsistsépiskiôpi* an. (?).

**wise**: I am wise *nitokaki* (*nitokaki*), he is wise *mokákiu* (*mokákiu*), *âukákiu* (*âukákiu*). — *mokaki*-, -*okaki*-, *ikaki*-: he then told her wisely *itokákianistsiu*; what she had been told wisely *ikakyánistaxpi*. — Cf. right mind (to have one's) and mind (out of one's).



**wise (to make)**: I make him wise *nitāukakiistotoau*, he makes him wise *āukakiistotogyiu*.

**wise woman** *mokākiāke (ua)*, *mokākiapāke (ua)* an., pl. *mokākiākeks*, *mokākiapākeks*; you are a wise woman *kitāukakiapāke*; she is already a wise woman *akāukakyapakeua*.

**wish (noun)** v. thought.

**wish (to)**: I wish *nitāioḡkst*, he wishes *noḡkstāu*. — I wish very much to be with those people who went to war with their mothers-in-law *nitsiksi-matau amāia ixkanāḡpoksomiuaiē māāḡsiks*. — Cf. think (to).

**with** *ixp-*, *p-*, *-oḡp-*: he came in with (the travoy) *ixpipim*; they went home with them all *ixpayḡkānauaykaiū*; he shot at the same time with (him) without taking aim *nitoḡpiksistaykūmiuaie*; I will dive down with (him) *tākāḡpitsināpistai*; sit with a saddle *pāupit eētan*; put them with it *pākixtsisaists*. — *ixpok-* (*ixpoks-*, *ixpoki-*), *pok-* (*poks-*, *poki-*), *-oḡpok-* (*-oḡpoks-*, *-oḡpoki-*): he followed then jumping *ixpōkisāḡpaipiuaie*; I am walking with him *nitoḡpōkauauaykāmau*; we shall smoke with her *ākoḡpokotsisimau*; we shall live together *ākoḡpokāupop*; I was living with her *nitoḡpokāupimau*. — *aup-* (*op-*): she then entered with it *āupitsipimaie*; I shall feign to dive down stream with him *nitāksikaupinikipainapistai*; he swam to the middle with him *āupixtatsikiotsimaie*. — *aupok-* (*aupoks-*), *-opok-* (*-opoks-*): she went home with her *āupokaykaiimiuaie*; that you can eat with him *kāḡkitopoksoyimau*. — *ixt-* (*ixts-*), *t-*, *-oḡt-* (*-oḡts-*): he sweeps with a broom *ixtaiamāḡkiakiu namāḡkimatsis*; the corral was full with (the buffalo) *ixtūitsiu piskāni*; he whistled with (his whistle) *ixtsitsikiu*; he held it as if it were his horn (lit.: he made a horn with it) *ixtāutskinaaykāuaie*; with which (pl. in.) shall I brush *tsistsiā noḡtsipay-pākixpa*; make the medicine-lodge with it (viz. with my war-bonnet) *tōkāt*. — *moḡt-* (*moḡts-*): I hit him with a stick *nimoḡtauauaiakiau mistsis*; here are my hoofs, I help you with (them) *amōksiāuki noḡsistsiks, kimoḡtspūm*. — *noḡt-* (*noḡts-*): with (those) again they made the counters *noḡtātsimistaiau*; he hits me with a stick *nōḡtauauaiakiok mistsis*. — Cf. along, for, from, immediately after.

**without having anything (to come back)**: they all came back without having anything *āḡkanāiamotoiau*.

**wives** (a man who has two) *nātoḡkēmi (ua)* an., pl. *nātoḡkēmiks*.

**wolf** *apisi (ua)* an., pl. *apisiks*; *-apis-* (in *apisi*, *-apis-* often a glottal stop is heard: *api'si*, *-api's-*): turns into a wolf *apisiuāsiu*; I chase a wolf (wolves) *nitāpi'sauakimmau*; I trap a wolf (wolves) *nitāpi'sekiaki*. — *ōmaykapisi (ua)* an., pl. *ōmaykapisiks*. — *makūyi (ua)* an., pl. *makūyiks*; *mako-*, *-ako-*: I was taken a captive by wolves *nēpuyḡkanōpskākō*. — Cf. coyote.

**wolverine** *isistsi (ua)* an., pl. *isistsiks*.

**wolves** (a band of) *otāpisisina* an., — *otōkuyisina* an.

**woman** *āke (ua)* an., pl. *ākēks*; turns into a woman *akēuāsiu*. — *-ake-*

then put (pl.) a woman's dress on me *támakesàpskaukik*. — Cf. *sister* (a man's).

**women** (collective) *ótakésina* an.

**wonder** (to) *mist-* (*mistat-*): there is the Old Man, I wonder what he has done *ánnamauka Nàpiua, omistatanistsixpi*; I wonder what he is laughing at so very much *omistatoxtaikaxsitakixpi*. — I wonder what it is *àxstaui*. — Cf. *matter* (to be the).

**wonder at** (to): I wonder at him *nitáipisatsimau*, he wonders at him *áipisatsimiu*.

**wonderful**: is wonderful (an.) *pekápsiu*; who was a wonderful person *taká pekápsiuats*. — *peksi-* (*pek-*): they had a wonderful game *áipeksikaxtsiau*; (those that had dreams about the stick-game) were called the "wonderful hidere" *nitáinixkataiâu áipeksiksistai*. — he is wonderful *pisátapsiu* (*pisátapsiu*) an., it is wonderful *pisátápiu* (*pisátápiu*) in. — *pisat-* (*pisats-*), *pisat-* (*pisats-*).

**wonderful buffalo** *pisátsini* (ua) an., pl. *pisátsiniks*.

**wonderful buffalo-calf** *pisátunistays* an., pl. *pisátunistaysiks*; and that way the Old Man had also turned into a wonderful buffalo-calf *ki ánniaie mátanistsipisatunistaysiuasi Nàpiua*.

**wonderful experience** *pisátápsini* in., pl. *pisátápsists*.

**woo** (to): I woo her *nitaimâu*, he woos her *áimiu*; she is wooed by all *aukiuaimau*.

**wood**: my wood *nomisau*. — small pieces of wood *inaksiksi mistsi*. — Cf. *forest and stick*.

**wood** (to go after): I go after wood *nitáuẏkoẏt, nitáuẏkot*, he goes after wood *áuẏkoẏtau, áuẏkotau*; she was going about after wood *ápoẏkoẏtau*: I go after wood with him *nitoẏpokoẏkotámau*, he goes after wood with him *ixpókoẏkotámiu*; the women would go on foot for wood *ákéks áiksoatoẏkoẏtaiau*; they carried the wood on them (that is: on the travois and the saddles) *itóẏkoẏtáuaists*; when she had done getting her wood *aiksistápaukoẏtás*; when the wood was far to get *áipyóẏkoẏtaẏpokúsi*.

**wood** (going after) *oẏkoẏtáni* in.

**wood** (to provide for; when it was real winter, they would provide for wood *áitapótstuyis, ákomiskaiau*.

**wooden cup** *mistsóẏkós* an., pl. *mistsóẏkósiks*.

**wooden pin** v. p in.

**woodpecker** *páẏpaksksis* (ua) an., pl. *páẏpaksksisiks*. — Cf. *red woodpecker*.

**wool** *náipistsi* in.

**word** *epuáẏsin* in., pl. *epuáẏsists*.

**word a song** (to): I word a song *nitáistonixki*, he words a song *áistonixkiu*; she sang words about her side-husband *istúnnixkoẏtoyiu omi ómaypatóm*.

**work** (noun) *ápotaksini* in.

**work** (to): I work *nitápotaki*, he works *ápotakiu*; I work for him *nitápotomoau*, he works for him *ápotomoyiu*; when I was working *apáutakiniki*.



**work-horse** *itāḡkepistaupi* an., pl. *itāḡkepistaupiks* (where-we-put-the-harness-on).

**workman** *āpotaki* (ua) an., pl. *āpotakiks*.

**worm** *kāumoiōktsi* (ua) an., pl. *kāumoiōktsiks*.

**worry** (to): do not worry yourself *mināpitsixtāt*. — Cf. **think** (to).

**wound** (noun) *maksini* in., pl. *maksinists*; wound made by me *nitāksini*.

**wound** (to) (by a shot): I wound him *nitoau*, *nitauau*, he wounds him *mōgiu*, *āugiū*, *-oyiū*; you will be wounded *kitākaipāuoko*; you will not die from it, when you are wounded *kimātakoxtsēnixpa kitokūyi*. — Cf. **hit** (to) and **shoot** (to).

wounded by a shot (one who is) *moāu* (a) an., pl. *moāiks*.

**wrap** (noun) *istoḡksān* an., pl. *istoḡksāniks*.

**wrap together** (to): then they wrapped them (the beaver-teeth) together *itauāiikinapimiauais*.

**wrap up** (to): I wrap him up *nitāumonau*, he wraps him up *āumoniu*; I wrap it up *nitāumonixp*, he wraps it up *āumonim*; wrap them (in.) up *istamōnitau*; wrap them (in.) up in something bad *makāpi istsisōmonitau*; she wrapped him up in a piece of cloth *istoḡkāipitsi ixtsitāpaumoniuai*; then he wrapped (his partner's clothes) up in a bundle *otāmitapamōnimaists*. — I wrap him up *nitāumopistau*, he wraps him up *āumopistsiu*; then they would begin to wrap their things up *itāpaiaiakomopistāiau* (lit.: then they would begin to be wrapped up). — those were the things he would all wrap up *ānnistsiaie kanāitomanistomōpim*. — then she wrapped him up *stāmaksitsiuai*; that they wrap her up *māksitaysauai*. — Cf. **roll up** (to).

**wrath** v. **anger**.

**wrestle** (to): I wrestle *nitāstsimotsii*, he wrestles *āstsimotsiiu*; I wrestle with him *nitāstsimotsimmau*, he wrestles with him *āstsimotsimmiiu*. By the side of *asts-* we find still *aists-*, which is the older form.

**wrestler** *āstsimotsii* (ua), *āistsimotsii* (ua) an.

**wring** (to): I wring *nitāiaminaki*, he wrings *āiaminakiu*; I wring him *nitāiaminau*, he wrings him *āiaminiu*; I wring it *nitāiaminixp*, he wrings it *āiaminim*; then they would wring them (an.) *itāiāmiiuāiks* (= *itāiāminiuaiks*?). — Cf. **squeeze** (to) and **twist** (to).

**wrinkle** *āmāḡtsi* in. (?).

**wrists** (to wear round the) v. **bracelets** (to wear).

**write** (to): I write *nitāisināki*, he writes *āisinakiu*; I write to him *nitāisinamoau*, he writes to him *āisinamoyiū*; I write it *nitāisinaixp*, he writes it *āisinaim*; you then wrote them (in.) down *kitsitāisinixpiaū*. — Cf. **draw** (to) and **marks** (to make).

**writing** *sināksin* in., pl. *sināksists*.

**writing instrument** *ixtāisinākiopi* in., pl. *ixtāisinākiopists* (where-we-write-with). — Cf. **pen**.

**wrong**: it is wrong *paytsiu*; *payt-* (*payts-*): then he (4 p.) caught wrong *itsipaytsinakina*. — Cf. **false**, **wrongly**.

**wrongly** *istsik-* (*istsiks-*). — Cf. **amiss**.

## Y.

**yawn (to)** : I yawn *nitáupasò*, he yawns *áupasò*.

**year v. winter.**

**year (this time of the)** : when it is this time of the year *ománni anistsis* ; when it is this time of the year again *ánni átanistsis*.

**yell (to)** : I yell *nitáipapis*, he yells *áipapisam* ; I yell to him *nitáipapisakoxtoau*, he yells to him *áipapisakoxtoyiu* ; I yell to it *nitáipapisákitsixp*, he yells to it *áipapisákitsim* ; I yell for him *nitáipapisakoxtomoau*, he yells for him *áipapisakoxtomoyiu* ("for him" means "instead of him"). — I yell *nitáitsotsistsin*, he yells *áitsotsistsinau* ; I yell for him *nitáitsotsistsinatomoau*, he yells for him *áitsotsistsinatomoyiu* ("for" means "for his sake, in his honour"). — I then yelled *nitsitsoiäxsi*, he then yelled *itsitsoiäxsiu* ; I then yelled at him *nitsitsoiäxsatau*, he then yelled at him *itsitsoiäxsatsiu* ; I then yelled at it *nitsitsoiäxsatoxp*, he then yelled at it *itsitsoiäxsatom*. — then he gave a yell *itaxkú miskau* ; he yelled for himself *äxkumskäüixk* ; in that way (the dog) was yelling to them *ánni äxkumatsiu*. — Cf. **sound (to utter a)**.

**yell like an elk (to)** : then he yelled like an elk *itánokäxkumiu* ; then he yelled like an elk in the water *itsüinokäxkumiu*.

**yellow** : he is yellow *otaxkúinam* an., it is yellow *otaxkúinatsiu* in. ; *otaxkui-*, *otaxku-* : that is why in spring the kit-foxes are short-furred and yellow *kátaisäikimii ki otaxkúimii sinopäiks autüsi* ; she had just yellow hair *nitotaxkuispiu*. — that is why the bobcats are yellow nowadays *annóxk kátautstsitsimii nataioiks*.

**yellow back-fat** *ótaxkósaki* an., pl. *ótaxkósakiks*.

**yellow beast** *otstsitsimi (ua)* an., pl. *otstsitsimiks*.

**yellow buffalo** *otaxkúini (ua)* an., pl. *otaxkúiniks* ; (the lodge) has a yellow buffalo painted on it *otaxkúinikokâu*.

**yellow buffalo-calf** *otsikóän* an., pl. *otsikóaiks*.

**yellow-buffalo-lodge** *otaxkúinikokâu* in.

**yellow hair** : she had just yellow hair *nitotaxkuispiu*.

**yellow paint** *otaxkúyi* in.

**yes á. ä°.**

**yesterday** *matúnni*.

**yet** *imai-*, *im-*, *-omai-* (-*umai-*), *-om-* (-*um-*) ; it is there yet *imitäixtsiu* ; he has not yet come *mátomautóatsiks* ; has he come yet (already) *kátomautóatsiksi* ; they had not gone far yet *mátomaipixtsiuuiks* ; when (all the people) had not yet got up *sauumáipuausi*. — Cf. **before (of time)** and **still**.

**yolk of egg** *otaxkúinatsi* in., pl. *otaxkúinatsists*.

**yonder** *akóxtsi*.



you sing. *ksistóá*, obv. *ksistói*, pl. *ksistóau* (a). — *ki-*, *kit-*, *kits-*, *k-* (when these prefixes have a plural meaning, they appear in combination with certain suffixes).

you are the one *ksistoännauk*.

young as-. — *man-*, *mani-*, *manisk-* (-*anisk-*), *manisks-* (-*anisks-*) (for examples v. the following catchwords). — Cf. new, recently, small.

young antelope *áuakasipokâ* (ua) an., pl. *áuakasipokâiks*. — *kòkskipoka* (ua) an., pl. *kòkskipokaiks* (antelope-child).

young bear *asoḡkyäio* (a) an., pl. *asoḡkyäioiks*. — *mâniskoḡkyäio* (a) an., pl. *mâniskoḡkyäioiks*.

young beaver *ksiskstakyepokâ* (ua) an., pl. *ksiskstakyepokâiks*.

young buffalo *maniskéini* (ua), pl. *maniskéiniks*. — their robes were young buffalo *mikatoki maiâiks*.

young buffalo-bull *mânisksistamik* (a) an., pl. *mânisksistamikiks*.

young buffalo-cow *maniskskéini* (ua) an., pl. *maniskskéiniks*. — four years old: *ómayḡkatsistüyik* (a) an., pl. *ómayḡkatsistüyikiks*. — two years old: *einioḡkátsistuyik* (a) an., pl. *einioḡkátsistuyikiks* (also = heifer).

young dog *mâniskòmitâ* (ua) an., pl. *mâniskòmitaiks*.

young eagle *pitaipokâ* (ua) an., pl. *pitaipokâiks* (eagle-child).

young horse *asinokâmita* (ua) an., pl. *asinokâmitaiks*. — *manisksinokâmita* an., pl. *manisksinokâmitaiks*.

young man (unmarried) *mânikâpi* (ua), *mânikâpi* (ua) an., pl. *mânikâpiks*, *mânikâpiks*; -*anikapi* (ua); when he was a young man *otânikapis*. — *manikapi-*, -*anikapi-*: then he had him as a single man instead of himself staying with him *sotâmayḡsoâianikapimatsuaie*; we will have him for a young man *âkanikapimatau*.

young man (married or not married) *asitâpi* (ua) an., *asitâpiks*.

young man (to have as a single): I have him as a young man *nitâiani-kapimatau*, he has him as a young man *âianikapimatsiu*.

young married man *asayḡkinau* (a) an., pl. *asayḡkinaiks*.

young men (unmarried) (collective) *omânikapisina* an.

young mule *asómayḡkstòki* (ua) an., pl. *asómayḡkstòkiks*. — *mâniskómayḡkstòki* (ua) an., pl. *mâniskómayḡkstòkiks*.

young night-hawk *pistóipokâu* (a) an., pl. *pistóipokâiks*.

young person *asitâpi* (ua) an., pl. *asitâpiks*.

young pig *âiksinipokâ* (ua) an., pl. *âiksinipokâiks* (pig-child). — *maniskâiksini* (ua) an., pl. *maniskâiksiniiks*.

young pine-tree *âsayḡtòki* an., pl. *âsayḡtòkiks*.

young white-headed eagle *ksikixkinipokâ* (ua) an., pl. *ksikixkinipokâiks*.

young wolf *manâukin* an.

younger brother (a man's) v. brother.

younger brother or sister (a woman's) v. brother or sister.

younger ones (the): the younger ones among them *osâkoayḡsoâiauaiks* an. pl.

younger wives (her husband's) *úskāsiks* an. pl.

youngest wife *isoýkéman* an., pl. *isoýkémaiks*; my youngest wife *nitsi-soýkéman*. — Cf. *second wife*.

your *ki-*, *kit-*, *kits-*, *k-*, *ko-* (when the possessors are more than one, the enumerated prefixes appear in combination with a suffix added to the noun).

yours : when speaking to one person : *kitsinán*; when speaking to more persons : *kitsinánoau*.

yourself *ksistóakauk*.

## Z.

zeal *ekâkimâni* in.

zealous (to be) v. try hard (to).



## CORRIGENDA.

In the following list only such misprints and errors are mentioned as might cause real misunderstanding.

First a general remark: it is to be regretted that bracketed letters or syllables in Blackfoot words have been printed at too great a distance from the word they belong to. So it would have been better, for example, to print *áuakàsi(ua)* instead of *áuakàsi (ua)* (s.v. antelope), or (a)*sókàsimi* and (a)*sókàsists* instead of (a) *sókàsimi* and (a) *sókàsists* (s.v. coat).

P. 9. In the list of abbreviations is to be inserted: *imp.* = imperative.

P. 11, l. 8. Read: *about*.

P. 13, l. 6 from beneath. Read: then he said ahead to her.

P. 20, l. 8. Read: *ksiksk-*.

P. 22, l. 16. Read: *Braves*.

P. 25, l. 12 from beneath. Read: *siniksistsaugiks*.

P. 26, l. 1. Read: ask for something to eat (to).

P. 26, l. 9. Insert a comma between nearly and start.

P. 26, l. 13. Read: *apatoxs-*.

P. 26, l. 23. Cancel: *pl.*

P. 26, l. 10 from beneath. Read: *o'ósi*.

P. 27, l. 3 from beneath. Read: *omayks-*.

P. 37, l. 13. Read: *tsipaxpokúyis*.

P. 37, last line. Read: *ixtáitapapitsitsepiskiu* (one word!).

P. 42, l. 13. Read: *tin-plate*.

P. 43, l. 2 sq. Read: *nâyksistsamsâuxtapatsimâua*.

P. 45, l. 10. Read: *make*.

P. 45, l. 11. Read: *âykaistsaipiskoxtoaiiks*.

P. 46, l. 5. Read: *cheek*.

P. 51, l. 20. Cancel the dash after *áo*.

P. 54, l. 14. Add: Cf. *valley*.

P. 62, l. 23. Read: *átoxketsinausatsiuaiiks*.

P. 70, l. 11. Read: *nitáuatoxp*.

P. 85, l. 27. Read: *stámoxkat(s)itsapôiau* (one word!).

P. 86, l. 13. Read: *ixt-*.

P. 88, l. 16. Read: *kikáskitstoxpi*.

P. 90, l. 5 from beneath. Read: *ikinápítapiu*.

P. 91, l. 6. Read: *itsítotâipiu*.

P. 92, l. 13 sq. from beneath. Read: *ótoxkansokomaykokaiks* (one word!).

P. 97, l. 2 from beneath. Read: *kátait̃siuokôsiau*.

- P. 102, l. 17. Read: there.
- P. 105, l. 6 from beneath. Read: *sp-*. — (and cancel the colon).
- P. 106, l. 8. Read: *spaiistakskuists*. — (and cancel the semicolon).
- P. 109, l. 8 sq. Read: *nisótamatsitotaiakoxkepistaypinan* (one word!).
- P. 111, l. 19. Add: — Cf. *harm* (to do).
- P. 111, l. 21. Cancel the reference.
- P. 117, l. 3. Read: *asi-*.
- P. 118, l. 6 sq. The literal meaning of the Blackfoot verbal compound seems rather to be: to treat angrily. Cf. *angry*.
- P. 121, l. 25. Read: *ni(t)stsáuómaykoxpotaii* (one word!).
- P. 126, last word of last line. Read: listen.
- P. 128, l. 7 from beneath. Read: (*in-*).
- P. 130, l. 14. Read: he (4 p.).
- P. 131, l. 8 from beneath. Read: he (4 p.).
- P. 132, l. 4 from beneath. Read: breathe.
- P. 133, last line. Read: *tsikatsi*.
- P. 137, l. 12. Read: *Aküioxsoko*.
- P. 139, l. 27. Read: *-oyi-*.
- P. 144, l. 25. Read: pl. *ataniáuksiks*.
- P. 146, l. 19. Read: *pixksippetapiau*.
- P. 149, l. 10 from beneath. Read: *ómayk-*.
- P. 149, l. 9 from beneath. Read: *ákaisiu*.
- P. 159, l. 7. Read: *itáskapastapiksimaists*.
- P. 170, l. 16. Read: *kam-*.
- P. 173, l. 4. Read: *raw-hide*.
- P. 174, l. 22. Cancel: pl.
- P. 179, l. 19. Add: — Cf. *wipe* (to).
- P. 179, l. 22. Cancel the reference.
- P. 184, l. 2 (at the end). Add: (*in.*).
- P. 185, l. 18. Read: *áiaketatom*.
- P. 186, l. 2 from beneath. Read: *áikayksiksimmiu*.
- P. 188, l. 4 from beneath. Read: his scraper.
- P. 193, l. 1. Read: *itsaisatsimálinai*.
- P. 193, l. 16. Though the text has *nitsitápaiakapiopomounan*, we suspect this form to have been misheard for *nitsitápaiakapiomounan*.
- P. 199, l. 19. Read: *sotámika-*.
- P. 201, l. 9 from beneath. Read: *inistsekaykuyi*.
- P. 202, l. 19. Add: *in.*, pl. *pokasókaiists*.
- P. 202, l. 20. Read: **small-pox**.
- P. 202, l. 4 from beneath. Read: *ótsisisini*.
- P. 207, l. 19. Read: *nitáisatsiskoyinokinān*.
- P. 207, l. 25. Read: spoils.
- P. 209, l. 5 from beneath. Read: *Api'siyiu* (one word!).
- P. 211, l. 13. Read: *pixksékopútsi*.
- P. 212, l. 17. Read: *manistáksáuḡkyáks*.



- P. 217, l. 6 from beneath. Read : *ninóŷkanistsksinoau*.  
P. 224, l. 15 from beneath. Read : *omistá*, sing. an. obv. and in. *omistsí*.  
P. 229, l. 26. Read : *nitsitsipstâpiksixp*.  
P. 232, l. 9. Read : *pistâŷkan*.  
P. 239, l. 2 from beneath. Read : it (an.).  
P. 240, l. 7. Read : it (an.).

## SUPPLEMENT TO THE CORRIGENDA.

- P. 164, l. 18. Read : *âuapatsistaniskapatômiauais*.  
P. 222, l. 18 from beneath. Read : *initâiim*.  
P. 225, l. 18 from beneath. Read : it (an.).  
P. 252, l. 14 from beneath. Read : *nitás-*.

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# DE TWEEDE ENGELSCH E OORLOG ALS HET KEERPUNT IN ONZE BETREKKINGEN MET ENGELAND

DOOR

JOHAN E. ELIAS

VERHANDELINGEN DER KONINKLIJKE AKADEMIE  
VAN WETENSCHAPPEN TE AMSTERDAM  
AFDEELING LETTERKUNDE  
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UITGAVE VAN DE KONINKLIJKE AKADEMIE  
VAN WETENSCHAPPEN TE AMSTERDAM 1930





I. *De wedijver op handelsgebied tusschen Engeland en de Nederlanden onder Cromwell.*

Hoe wonderbaarlijk snel en schitterend was, in de eerste helft der 17e eeuw, onze ontwikkeling tot handelsstaat en koloniale mogendheid! In beide opzichten had het kleine Nederland de twee groote Westersche zeemachten Engeland en Frankrijk in weinige decennia verre overvleugeld. De vrede van Munster zette de kroon op deze geweldige praestatie van 't volk der „lage landen aan der zee“. Een nóg schoonere en rijkere toekomst van ongestoorde, toenemende welvaart scheen zich, vol verleidelijke beloften, voor ons te openen. Hadden de Munstersche vredeklommen niet het ideaal van een handeldrijvende natie, den *algemeenen* vrede ter zee, voor ons ingeluid? Immers zouden wij voortaan niet alleen met Frankrijk en Engeland, maar ook met de derde groote mogendheid Spanje door vriendschapsbanden verbonden zijn. Deze vriendschappelijke verhouding aan de verwezenlijking der leuze van de „Vrije Zee“ dienstbaar te maken, was dan ook het doel, dat de Nederlandsche staatsmanskunst zich, in de volgende jaren, bij voorkeur zou stellen.

Deerlijk werden wij evenwel in deze vermetele verwachtingen teleurgesteld! Wel had het verval van de eens zoo machtige Spaansche monarchie ons, na 80 jaren strijd, den vrede gebracht. Maar aan den anderen kant zou de opkomst van de twee andere zeestaten Engeland en Frankrijk ons al zeer spoedig in nieuwe verwickelingen betrekken. In beide rijken ging de nationale ontplooiing gepaard met intensieve bevordering van nijverheid, handel en zeevaart. En tevens brak de koloniale aera aan, die elk van beiden tot gretig grijpen naar rijke overzeesche gewesten verlokte. Op hoeveel punten tegelijk kwamen daardoor, — alleen reeds op *economisch* gebied, waartoe wij ons hier, met terzijdestelling van de *politieke* factoren, willen bepalen, — de belangen van Franschen en Engelschen met de onze in botsing!

Ook vóór 1648 reeds was geen staat ter wereld in elk opzicht meer onmiddellijk betrokken geweest bij al wat zich in de twee met ons zoo nauw geliëerde koninkrijken afspeelde dan onze Republiek. Zoo hadden zoowel de constitutioneele strijd tusschen koning en Parlement, die in Engeland het staatsgezag verlamde, als de Fronde-troebelen, waardoor Frankrijk tot machteloosheid werd gedoemd, op onze economische ontwikkeling een verstrekkenden invloed uitgeoefend. Het was niet in de laatste plaats door deze voor ons gunstige conjunctuur, dat het de Nederlanden gelukt was zich op te werken tot *het* internationale „magasijn van coopmanschappen“, het land, dat „voor een canael ende toevoer van (alle)



andere landen dient" <sup>1)</sup>). Nu bovendien de vrede met Spanje geteekend was, die aan de voor ons zoo noodlottige Duinkerker kaperij een eind maakte, kwam de absolute handelsheerschappij binnen ons bereik!

Het eenige wat onze commercieele overheersching nog in den weg stond was het ontbreken van een vaste rechtsorde op zee. Konden wij het principe van de „Vrije Zee“, dit „hoofdbeginsel van de verkeerspolitiek" <sup>2)</sup>), bij alle drie zeemogendheden ingang doen vinden, dan zouden wij daardoor een zóó grooten voorsprong op anderen krijgen, dat het den onzen niet moeilijk zou vallen alle andere natiën uit de vaart te verdringen. Ziedaar het doelwit, dat onzen Staatsgezinden politici na 1648 bij hun buitenlandsche politiek bovenal voor oogen stond. Zij zochten dit dâárdoor te bereiken, dat Engeland, Spanje en de Republiek, onder aanvaarding van de door ons hardnekkig gepropageerde leuze „Vrij schip vrij goed“, elkanders schepen bij tractaat het vrije verkeer ter zee zouden waarborgen. Immers zou van den daardoor geschapen rechtstoestand op zee vooral Nederland de vruchten plukken, als verreweg de „scheeprijkste" van de drie geconfedereerden en tevens omdat *wij*, alleen, ook met *Frankrijk* door een verdrag van gelijke strekking verbonden waren <sup>3)</sup>). Pas wanneer onze koopvaardij aldus het unieke voorrecht deelachtig werd op zee voor *alle* molest gevrijwaard te zijn, zouden wij waarlijk den handel en de vrachtvaart van de gansche wereld tot ons trekken!

Edoch, wij hadden te hoog gegrepen! Toen het geluk ons het meest scheen toe te lachen was de kentering reeds ingetreden. Door onze afzonderlijke vredesluiting met Spanje ontknoopten wij den traditioneele band met onzen „oudsten geallieerde“, Frankrijk. In het Noorden gaven wij de vriendschap van het door Nederlandsch kapitaal en Nederlandschen ondernemingsgeest zich snel ontwikkelende Zweden, dat onze suprematie in de Oostzee bedreigde, prijs door onze toenadering tot Denemarken. Zoo kwam er — vrij abrupt — aan onze „correspondentie met Vranckrijk en Sweden“, die sedert 1635 den grondslag onzer buitenlandsche staatkunde vormde, een eind <sup>4)</sup>). Oude, vertrouwde vrienden werden afgestooten, terwijl er op de nieuwe, — Denen en Spanjaarden, — geen betrouwen was. Tot overmaat van ramp keerden in Engeland, na den Tweeden Burgeroorlog en 's konings finale nederlaag bij Preston, onder het nieuwe Republikeinsche bewind spoedig rust en orde terug. Het allermeeest ter zee bedreigd, versterkte de Commonwealth zich daar door den bouw, in weinige jaren, van een overmachtige vloot. En deze stelde haar in staat, op instigatie van de in 't Engelsche bedrijfsleven toonaangevende Londensche City, den reeds lang dreigenden strijd om de handelsmacht met de gehate Nederlandsche concurrenten nu eindelijk aan te binden.

Mededingers waren beide natiën van het oogenblik af, waarop de jonge,

<sup>1)</sup> Elias, *Het Voorspel van den Eersten Engelschen Oorlog*, I, blz. 130.

<sup>2)</sup> Dr. N. Japikse, *Johan de Witt*, blz. 132.

<sup>3)</sup> *Voorspel*, I, blz. 168 vlg.

<sup>4)</sup> *Ibid.*, I, blz. 22, vlg.



aanvankelijk door Engeland grootmoedig tegen den Spanjaard in bescherming genomen Republiek het Britsche rijk als handelsmogendheid boven het hoofd begon te groeien. Met bitteren naijver zagen de Engelschen het aan hoe onze onweerstaanbare commercieele expansie hen overal ter wereld zegevierend den pas afsneed. Deze gevoelens bij onze „jaloersche vrienden" moesten wel op den duur tot botsingen tusschen hen en ons leiden, al mochten beide volken in politiek en religieus opzicht ook nóg zoo zeer op elkander aangewezen zijn. In de IJszee brak, in 1613, het eerste conflict uit; op Java nam de strijd, vijf jaren later, reeds gevaarlijke proporties aan. In 1628 en 1637 bracht daarop het op de spits drijven van de Britsche pretentie van souvereiniteit over de zee ons aan den rand van den oorlog. Wel maakten de in 1638 uitbrekende binnenlandsche beroerten aan Englands agressieve optreden voorloopig een eind. Maar zoodra Karel I ten val was gebracht en het Parlement de macht aan zich had getrokken, traden de Engelschen opnieuw, met verdubbelde verbittering, tegen den Nederlandschen mededinger in het krijt. In de eerste plaats was het hun daarbij te doen om diens hand over hand toenemende penetratie in de Engelsche koloniën en in Engeland zelf, — die daar het meeste kwaad bloed zette, — paal en perk te stellen. En daartoe namen zij het van ouds bij de Britten geliefde wapen der wettelijke bescherming van hun eigen handel en scheepvaart <sup>1)</sup> te baat.

De directe aanleiding tot het inslaan van dezen protectionistischen koers was voor de Commonwealth de rebellie der Royalisten op het van Nederland uit gefinancierde Barbados, en elders <sup>2)</sup>, in 1649 <sup>3)</sup>. Bij Act van 1650 werden de Britsche volksplantingen in Noord-Amerika, — wier exploitatie meer en meer in Nederlandsche handen was geraakt <sup>4)</sup>, — voortaan voor de Nederlanders gesloten en onder commercieele contrôle van 't moederland gesteld door de bepaling, dat geen vreemde schepen meer zonder „licence" op Engelsche koloniën zouden mogen handel drijven. Op dezen eersten maatregel liet de Britsche regeering daarop, in 1651, de beruchte Acte van Navigatie volgen, die in Engeland zelf de concurrentie van den Nederlandschen koopman en vrachtvaaarder zoo goed als geheel uitschakelde. Immers werd hem, behalve den invoer van de voortbrengselen uit eigen land, alleen nog de levering, onder zekere voorwaarden, van zijde en zijden stoffen uit Italië vergund. Alle andere waren (zoowel uit Europeesche landen als uit Azië, Afrika of Amerika afkomstig) mochten slechts door de Engelschen zelf, met *eigen* schepen, of door schepen van het land van herkomst der goederen in Engeland of zijn koloniën worden geïmporteerd.

<sup>1)</sup> W. Cunningham, *The growth of English industry and commerce in modern times*, I, p. 210 vlg.

<sup>2)</sup> Nl. Antigua, de Bermuda's en Virginië (G. L. Beer, *Cromwell's Economic Policy*, in *Political Science Quarterly*, XVII, p. 59 vlg.).

<sup>3)</sup> James A. Williamson, *The Caribbee Islands under the Proprietary Patents* (besproken in *Americ. Hist. Rev.*, vol. XXXII, p. 129 vlg.).

<sup>4)</sup> *Voorspel*, II, blz. 214.



Werd hierdoor onze *handel* zwaar getroffen, ook onze *visserij* moest het in deze prohibatieve wet ontgelden. Geen andere visch, of walvisch, noch uit visch vervaardigde producten zouden voortaan meer in Engeland worden toegelaten dan die door Engelsen waren gevangen of toebereid <sup>1)</sup>).

Door deze draconische wetgeving gaf Engeland met nadruk te kennen zelf, in concurrentie met de Nederlanders, een eigen „handelsmagazijn”, door een eigen koopvaardijvloot bediend, te willen opzetten. Een daarbij aansluitende diplomatieke campagne had ten doel voor het aldus tot nieuwen luister herboren „handelshuis” claudisie te werven. Van den ommekeer in onze verhouding tot de Scandinavische rijken trachtten de Britten handig partij te trekken door aansluiting te zoeken bij het zeer op ons gebeten *Zweden*. Met de hulp van deze krachtig vooruitstrevende natie hoopten zij onze commercieele suprematie in het Oostzeegebied te kunnen breken. En tevens werd in Londen de quaestie in studie genomen of men er niet van *Spanje* het monopolie van den uitvoer der beroemde Spaansche wol kon verkrijgen, die onmisbare grondstof voor de vervaardiging van de fijnere wollen lakenen. Het gelukken van dezen toelag zou de Leidsche lakennijverheid, die zich de laatste jaren, ten koste van de Britsche, steeds meer ontwikkelde, een doodelijken slag toebrengen. Terwijl het voor de Engelsen bovendien, zoowel in *Biscaye* als in het tot nu toe mede zijn wol vandaar betreffende *Rouaan*, een nieuw débouché zou openen voor de producten der Britsche lakenindustrie, die er de Hollandsche lakenen geheel zouden verdringen <sup>2)</sup>).

Het waren deze, van de Londensche City uitgaande, voor onzen handel zoo gevaarlijke „menēes”, die der Amsterdamsche Beurs uit zelfverweer aanleiding gaven in Den Haag het overijlde besluit van den 3en Maart 1652, tot uitrusting van een ontzaglijke oorlogsvloot van 150 zeilen door te drijven <sup>3)</sup>. Een dreigend gebaar, waarmede zij zich voorstelde den Brit te intimideeren en tot rede te brengen, maar dat deze integendeel als een uitdaging opvatte, die hij zijnerzijds met niet minder omvangrijke toerusting meende te moeten beantwoorden. Deze wederzijdsche bewapening leidde in korten tijd, als het ware automatisch, tot den zeeoorlog, die twee jaren lang alle krachten van beide handelsvolken in beslag nam, zonder dat het een van beiden gelukte over het andere te zegevieren. Want in den hardnekkigen strijd om „t rechte Gulde-Vlies, de commercie” <sup>4)</sup>, wilde geen van beiden kamp geven, ook al waren *wij* feitelijk de verliezende partij.

In de zich geleidelijk versnellende ontwikkeling van Engeland tot een handelsstaat vormen, in dit tijdsgewricht, de conflicten met de Nederlandsche overburen, van 1652 en 1665, de crisismomenten die de verschillende

<sup>1)</sup> Altzema, *Saken van Staet en Oorlogh*, III, blz. 667 vlg.

<sup>2)</sup> Thurloe, *State Papers*, I, p. 200.

<sup>3)</sup> *Voorspel*, I, blz. 24, 174 vlg.

<sup>4)</sup> Altzema, III, blz. 885.



stadia van dit groeiproces aangeven. De Eerste Engelsche Oorlog heeft nog den handel in Europa tot inzet. Elf jaren later gaat het, bij den Tweeden Engelschen Oorlog reeds om dien op *Afrika* en *Noord-Amerika*. Welke was nu de onmiddellijke oorzaak van deze periodieke botsingen? In hoofdzaak kunnen deze beschouwd worden als een gevolg van het ontbreken van een handels- en scheepvaartreglement, dat de wederzijdsche betrekkingen tusschen beide handelsnatiën langs vreedzame banen geleid en conflictsstof uit den weg geruimd zou hebben.

Reeds vóór den eersten oorlog hadden de Staten, in 1651, tijdens de in Den Haag gevoerde onderhandelingen met de Britsche ambassade onder St. John, dezen een nauwe commercieele Unie voorgeslagen. Hierbij hadden zij schijnbaar slechts een „moderniseering” van den Intercursus Magnus van 1495<sup>1)</sup> op het oog, welk geheel verouderde verdrag nog steeds ons handelsverkeer met Engeland regelde. Maar de al te doorzichtige bedoeling van onze staatslieden, om de algeheele openstelling van dit rijk voor de daár zoo gevreesde Nederlandsche concurrentie te verkrijgen, maakte de Britten kopschuw en droeg niet weinig bij tot de kort daarop gevolgde uitvaardiging der Acte van Navigatie, die juist de omgekeerde strekking had de onzen uit den handel op Engeland zooveel mogelijk *uit te sluiten* <sup>2)</sup>. Zoo getuigde het dan ook onzerzijds van weinig doorzicht, dat Hare Hoog Mogenden, bij 't openen der vredesonderhandelingen, in 1653, hun naar Londen gezonden gezanten als instructie dezelfde onzalige 36 artikelen medegaven, die twee jaren tevoren den grondslag hadden gevormd van onze toen zoo deerlijk mislukte conferenties met St. John<sup>3)</sup>. Sindsdien waren de omstandigheden immers zoo zeer in ons nadeel veranderd, dat het behalen van voordeelen voor onzen handel en scheepvaart nu geheel uitgesloten was en wij ten slotte gedwongen werden ons met de Britten te verstaan op den voet van de 27 door hen opgestelde artikelen, die „alle van *haer* interest ende commercie” spraken<sup>4)</sup>.

Te uitsluitend hielden beide partijen haar *eigen* belang in het oog dan dat de na het herstel van den vrede, in 1654, tot in 't volgende jaar te Londen voortgezette onderhandelingen over een handels- en marinetractaat tot eenig resultaat konden leiden. Van den voor ons al te voordeeligen rechtsregel „Vrij schip vrij goed” betoonden de Engelschen zich ten *onzen* opzichte volstrekt afkeerig. En al evenmin waren zij geneigd om onze scheepvaart door vrijstelling van visitatie naar contrabande en specificatie van wat onder contrabande-goederen verstaan moest worden te bevoordeelen<sup>5)</sup>. Des te hatelijker was tegenover de onzen deze afwijzende houding doordat Cromwell tegelijkertijd in het 11 April 1654 gesloten tractaat met *Zweden* het recht van „vrije navigatie” (met verbod van

<sup>1)</sup> Aitzema, III, blz. 659.

<sup>2)</sup> Voorspel, I, blz. 126 vlg.

<sup>3)</sup> Aitzema, III, blz. 662.

<sup>4)</sup> *Verbael van Van Beverningk c.s.*, blz. 230.

<sup>5)</sup> Aitzema, III, blz. 1097.



visitatie der schepen) verkondigde. Zelfs bepaalde een der artikelen, dat dit recht door beide contractanten met de wapenen tegen elken „perturbateur” (m.a.w. tegen de *Nederlanders*, die gedurende den laatsten zeeoorlog de Zweden duchtig gevisiteerd en gemolesteerd hadden) zou worden verdedigd!<sup>1)</sup> Nóg verder ging de Protector ten aanzien van *Portugal*. In het op 20 Juli van hetzelfde jaar tot stand gekomen verdrag met dat rijk schroomde hij niet zich op de basis „Vrij schip vrij goed” te stellen!<sup>2)</sup>

Aldus vormde zich, als gevolg van den Eersten Engelschen Oorlog, een ons vijandige commercieele associatie tusschen onze voornaamste tegenstanders. Met het oog op een intensievere exploitatie van het Baltische gebied verzekerden de Engelschen zich daar, door hun verbond met Zweden, van een ruggesteun tegen de in de Oostzee schier almachtige *Nederlanders*. Een complementair tractaat met Denemarken, van 15 September 1654, waarbij hun op tolgebied gelijke behandeling als den onzen werd toegestaan, waarborgde den Britten in 't vervolg de welwillende neutraliteit van den beheerscher der Sont<sup>3)</sup>. Maar mocht de politieke conjunctuur in Scandinavië zodoende een voor de Engelschen nóg zoo gunstigen keer hebben genomen, de bepalingen van hun eigen Navigatie Acte zouden hun beletten daarvan de vruchten te plukken. Immers was het gebrek aan eigen schepen oorzaak, dat hun Oostzeehandel aanvankelijk, ondanks deze tractaten, nog meer dan tevoren bij den onzen achter raakte<sup>4)</sup>. Meer vreugde beleefden de Engelschen dan ook aan hun verbintenis met *Portugal*. Na hun kostelijkste koloniën in Azië, West-Afrika en Zuid-Amerika aan de onzen verloren te hebben, hadden de Portugeezen gedurende onzen oorlog met Engeland kans gezien geheel Brazilië en Angola op onze West-Indische Compagnie te heroveren. Thans stelden zij zich onder de bescherming van de eenige zeemacht ter wereld, die getoond had tegen de *Nederlanders* opgewassen te zijn. In ruil voor deze bescherming werd den Engelschen de vrije handel met de Portugeesche koloniën in Oost- en West-Indië vergund en hun 't vrachtverkeer van *Portugal*, dat tevoren een *Nederlandsch* monopolie was geweest, overgedragen<sup>5)</sup>.

Onzerzijds ontbrak het niet aan pogingen, om de Republiek (krachtens het 15e artikel van 't vredesverdrag van 1654)<sup>6)</sup> in deze drie tractaten inbegrepen te krijgen en daardoor de tegen ons gerichte pointe er van te breken. Vooral ten aanzien van 't verdrag met *Portugal* wezen onze gezanten te Londen bij herhaling op het gevaar, dat de Engelschen bij het niet uitstrekken van den regel „Vrij schip vrij goed” tot de *onzen*, zoowel

<sup>1)</sup> *Verbael*, blz. 701—703.

<sup>2)</sup> *Altzema*, III, blz. 941.

<sup>3)</sup> *Ibid.*, III, blz. 1094.

<sup>4)</sup> *Cunningham*, I, p. 212.

<sup>5)</sup> Dr. N. Japikse, *De verwickelingen tusschen de Republiek en Engeland, 1660—1665*, blz. 121.

<sup>6)</sup> *Verbael*, blz. 703.



op de Portugeesche kust als in Brazilië van den kant van onze daar kruisende schepen zouden loopen<sup>1)</sup>). Maar op de Britsche regeering hadden deze argumenten geen vat. En nadat in 1655 de oorlog tusschen Engeland en Spanje was uitgebroken, — waardoor het leeuwendeel van den handel met laatstgenoemd rijk ons toeviel, — waren de Engelschen nóg minder bereid om dezen handel door de opheffing van verkeersbelemmeringen ter zee te bevorderen<sup>2)</sup>. En dat des te minder, omdat wij (naar zij ons voorhielden) ons niet ontzagen den vijand van schepen en oorlogsmateriaal te voorzien<sup>3)</sup>. Daarom pasten zij integendeel de visitatie op contrabande met de uiterste strengheid op onze koopvaarders toe. En daarbij brachten vooral hun met Portugeesche commissiën varende kapers den onzen ontzaglijke schade toe: méér zelfs dan de Acte van Navigatie ons berokkenen kon!<sup>4)</sup>

Het is mogelijk, dat Cromwell zich ten onzen opzichte inschikkelijker zou hebben betoond als wij, van onzen kant, hadden willen ingaan op *zijn* grootscheepsche koloniale plannen, die met een wel zeer opmerkelijke gedurfdheid op de ontwikkeling van zijn land tot een wereldmogendheid vooruitliepen. De commercieele (en religieuze!) Unie, die *hem* voor oogen stond<sup>5)</sup>, maar waar *wij* niets van weten wilden, kwam op niets meer of minder neer dan een verdeeling van den wereldhandel tusschen Engeland en ons. De handel in Europa en Afrika (liet de Protector onzen gezanten te Londen in September 1653 voorstellen) zou voor beiden vrij zijn, met uitzondering van de door ons op Afrika's Westkust bezette punten. Azië zou, — tegen een billijke schadevergoeding aan de niet bijster florissante Britsche East India Company, — als uitsluitend handelsgebied aan de *onzen* worden overgelaten. Daarentegen maakte Engeland aanspraak op de alleenheerschappij niet alleen over het steeds door de Britsche kroon gevindiceerde Noord-Amerika, maar ook over de in 't Zuidelijke halfmond gelegen helft van dit werelddeel. Alleen in Brazilië werden ons *die* capitanieën toegedacht, waarop onze West-Indische Compagnie door jarenlang bezit eigendomsrechten kon doen gelden. Als tegenpraestatie moesten wij ons echter verbinden de Engelschen zeven jaren lang met een hulpvloot van 25 schepen bij te staan in 't veroveren van de Spaansche Indiën en het aan de Britten toevallende deel van Brazilië.

Hoe hersenschimmig ons dit buitensporige koloniale program ook moge lijken, toch kan men er niet alle redelijkheid aan ontzeggen. Als het

<sup>1)</sup> Ibid., blz. 576, 630, 634, 636.

<sup>2)</sup> Alzema, III, blz. 136.

<sup>3)</sup> Japikse, t. a. p., blz. 39.

<sup>4)</sup> Ibid., blz. 85.

<sup>5)</sup> In zijn *History of the Commonwealth and Protectorate* zegt S. R. Gardiner, II, p. 352: „I think it may be taken that the proposal as Van de Perre (onze ambassadeur in Engeland, met Cats en Schaep, 1651—52) received it was adopted by Cromwell with the approval of his partisans in the Council”. Van dit voorstel was dat van September 1653 een herhaling.



naastgelegen en gemakkelijkst te bevaren, en tevens, door zijn gematigd klimaat, voor Europeesche kolonisatie meest geschikte gebied, had Noord-Amerika, van het eerste begin der nationale Britsche expansie, onder Jacob I, af, de grootste aantrekkingskracht op de Engelschen uitgeoefend. Rechten, die andere natiën op dit uitverkoren Britsche werelddeel deden gelden, werden door de Commonwealth, evenzeer als door Karel I en diens vader vóór haar, principieel genegeerd<sup>1)</sup>. Wat lag dan ook meer voor de hand, dan dat onze Republiek, in ruil voor het monopolie van den Oost-Indischen handel, nu afstand zou doen van haar vrij overvloedige overzeesche „provincie” Nieuw-Nederland en implicite het recht van Engeland zou erkennen, om zich ook de Fransche en Spaansche territoria in Noord-Amerika toe te eigenen? Van het aldus afgeronde New England uit stelde de Protector zich voor de met Nederland's hulp te vermeesteren Spaansche koloniën in Zuid-Amerika te bevolken<sup>2)</sup>. Hetgeen het dubbele voordeel zou bieden van uitbreiding der Britsche kolonisatie tot de tropen en voorziening van Engeland met de in de heete streken geteelde producten, als suiker, indigo, gember, katoen enz. Daar dit laatste ondoenlijk was zonder geregelden aanvoer van slaven uit Afrika, voor den arbeid in de plantages, maakte de vrijheid van handel, ook voor de Engelschen, op de Afrikaansche Westkust (waar de Nederlandsche West-Indische Compagnie alle concurrenten met kracht van wapenen placht te weren!) een onafscheidelijk onderdeel uit van het geheele weloverdachte plan. Deze laatste omstandigheid houde men, tot recht begrip van den verderen loop van zaken, vooral goed in het oog!

Ten einde de onzen te doordringen van de noodzakelijkheid, om met hem een vast accoord in dezen geest aan te gaan, bracht de Protector onzen gezanten nadrukkelijk onder het oog, „dat de Engelschen zonder ons toedoen en onze hulp door de geheele wereld konden trafiqueeren, maar dat *wij* dit zonder hun vriendschap niet konden continueeren”<sup>3)</sup>. Ondanks dit doorzichtige dreigement wezen de Staten echter het Britsche voorstel onvoorwaardelijk van de hand. Zij gaven er de voorkeur aan het spel der wederzijdsche nationale krachten zijn vrijen loop te laten. Immers maakten zij zich sterk den Engelschman op die manier vanzelf in Oost-Indië wel klein te zullen krijgen. Waarom zouden zij dus voor zijn afstand doen van den Indischen handel, — waartoe zij hem zonder meer wel meenden te kunnen dwingen, — een duren prijs betalen, door hem Guinea open te stellen en hem vrijwel de gansche Nieuwe Wereld prijs te geven? Elk van beide partijen wilde slechts een zóódanige regeling, als met haar *eigen* belang strookte: de onzen een handels- en marine-tractaat, waaruit wij, als de economisch-sterkeren, het meeste voordeel zouden trekken, de Engelschen een commercieele *Unie*, die hun, met onzen

<sup>1)</sup> Voorapel, I, blz. 165 vlg.

<sup>2)</sup> G. L. Beer, *The origins of the British Colonial System*, p. 382.

<sup>3)</sup> Verbael, p. 195.



bijstand, een geheel werelddeel in handen zou spelen. Achter den precairen vrede, die de eerste „ronde” in onzen strijd met Engeland besluit, doemt deze onopgeloste tegenstelling vol gevaren voor de toekomst, dreigend op !

• Dat het Cromwell met zijn plannen tot inbezitneming van Amerika ernst was toonde hij reeds in de beide volgende jaren door de uitzending van expedities, die met de doorvoering dezer veroveringspolitiek een begin moesten maken. De scheepsmacht, die, in 1654, *Nieuw-Nederland* had moeten overweldigen, maar te laat gereed kwam om nog vóór de vredesluiting haar slag te slaan, werd naar Acadia (Canada) gedirigeerd. Dáár veroverde zij drie Fransche volksplantingen, met de bijbehorende forten Pentecôte (Penobscott), St. Jean en Fort Royal<sup>1)</sup>, tusschen de Penobscott Rivier en den mond van den St. Laurens, die, onder den naam *Nova Scotia*, tot 1668 in Britsch bezit zouden blijven. In 1655 waren de Spaansche West-Indiën aan de beurt. Onjuiste berichten hadden den Protector in den waan gebracht, dat hij zich van de rijke, en, naar het heette, slecht verdedigde bezittingen van Spanje, zoowel op 't vasteland van Zuid-Amerika als in de Antillen, zonder veel moeite meester zou kunnen maken. Een aanval van een onvoldoend uitgeruste Engelsche vloot op Hispaniola werd echter afgeslagen. Daarop moest de Britsche vlootvoogd er zich mede vergenoegen naar het schaars bevolkte en grootendeels woeste Jamaïca te loopen, dat hij voor Engeland in bezit nam<sup>2)</sup>.

Voorloopig leverde deze nieuwe bezitting den Engelschen echter weinig profijt op, daar de pogingen van Cromwell, om ze met Puriteinen uit New England te bevolken, deerlijk schipbreuk leden. Bovendien kwam deze vredebreuk den Britten op een oorlog met Spanje te staan, die hen, — tot groot voordeel van de Nederlanders, — voor den duur van het Protectoraat verstoken hield van allen handel op de Spaansche monarchie. En zelfs daarna zou het nog tot 1667 duren vóór de inmiddels tusschen beide rijken weer aangeknoopte handelsbetrekkingen officieel door een handelsverdrag zouden worden gesanctionneerd. Daarentegen legden de Franschen, wien aan Englands hulp tegen Spanje veel gelegen was, ten aanzien van het hun in Canada aangedane affront een opmerkelijke bezadigdheid aan den dag. De door Mazarin onmiddellijk met de Britsche regeering geopende onderhandelingen leidden reeds in 1655 tot een vredes- en handelstractaat, dat aan de, in de laatste jaren door vele wederzijdsche aanhoudingen van schepen veroorzaakte gespannen verhouding tusschen beide volken een eind maakte. Daarbij werd de sedert 1648 verboden invoer van Engelsche wollen stoffen en zijden manufacturen in Frankrijk, en de sinds 1649 verboden import der Fransche wijnen in Engeland weer vrijgesteld en het geschil over de veroverde Fransche forten in Canada aan arbitrage onderworpen. Van groot gewicht was verder de bepaling, dat het beiden volken vrij zou staan handel te drijven met bevriende en neutrale staten, ook al

<sup>1)</sup> Alitzema, III, blz. 1170.

<sup>2)</sup> G. L. Beer, in *Political Science Quarterly*, XVI, p. 608 vlg.



waren die met de andere partij in oorlog <sup>1)</sup>). Deze stelde de Franschen, toen zij in 1659 met Spanje den, ook voor hun handel voordeeligen, vrede der Pyreneën sloten <sup>2)</sup>), in de gelegenheid om, op gelijken voet met de Nederlanders, hun deel in de commercieele exploitatie van de Castiliaansche monarchie te veroveren!

Met onze Republiek stonden de Engelschen wel, sedert 1654, op voet van vrede; maar dit verhinderde niet de voortduring van den latenten oorlogstoestand, die vóór 1652 reeds tusschen beide steeds onderling wedijverende volken had bestaan. In de Britsche kustwateren waren, evenals tevoren, botsingen tusschen Nederlandsche en Engelsche visschers aan de orde van den dag. Het was deze zelfde onverzoenlijke veete, die zich, in nog veel scherper vorm, uitte in den kaperkrijg, dien de Engelschen ons zoowat overal op zee aandeden. Van onzen oorlog met Portugal, hun eigen verwickelingen met Spanje en de onderlinge vijandschap van de Scandinavische rijken maakten de Britten gebruik, om, met behulp van kaperbrieven, onze schepen op alle zeeën te bespringen en te vermeesteren <sup>3)</sup>). Meermalen werd de vrede dan ook ernstig bedreigd: vooral toen Cromwell twee malen achtereen een vloot uitzond, in 1658 onder Ayscue en in 't volgende jaar onder Montagu, om de Zweden tegen de als medestanders der Denen in de Sont opereerende Nederlandsche scheepsmacht bij te staan. Het was slechts aan een samenloop van gelukkige omstandigheden te danken, dat beide malen een botsing tusschen de Engelschen en ons voorkomen werd <sup>4)</sup>).

Zóó zeer was men in 1657-58 in Engeland op een oorlog met de Republiek voorbereid, dat de East India Company geen expeditie naar het haar na den vrede van Westminster toegewezen befaamde Molukkeneiland Poeloe Run <sup>5)</sup> durfde uitzenden. Immers zou deze, in geval van oorlog, Run niet kunnen bereiken en er zich zeker niet tegen de onzen kunnen handhaven <sup>6)</sup>). Nergens trad trouwens de vijandschap tusschen beide natiën openlijker aan den dag dan in den Oost-Indischen Archipel. Op Java beletten de onzen den Britten met het ons vijandige Bantam (vanwaar uit zij tegen onze Compagnie stookten) handel te drijven. En bovendien liet het Compagniesbestuur, — ondanks de bepalingen van het tractaat van Westminster, — op Poeloe Run de Britsche versterking met buskruit in de lucht springen en er alle nagelboomen kappen. „Indien 't moghelijk ware

<sup>1)</sup> Aitzema, III, blz. 1169 vlg.; Gardiner, I, p. 200 vlg.

<sup>2)</sup> Aitzema, IV, blz. 350. In dit vredetractaat werden ook weer de bepalingen over vrijen handel met wederzijdsche vijanden, specificatie van contrabandewaren en verzachting der visitatie van schepen.

<sup>3)</sup> Ibid., IV, blz. 134; Henry L. Schoolcraft, *The Capture of New Amsterdam* (in Engl. Hist. Review, vol. XXII), p. 677; Japikse, *Verwickelingen*, blz. 39, 48, 52, 96, 113, 176, 237, 268, 361.

<sup>4)</sup> F. F. Carlson (vervolg op Geyer), *Geschiede Schwedens*, IV, S. 326, 335 vlg.

<sup>5)</sup> Aitzema, III, blz. 1079 vlg.

<sup>6)</sup> W. Foster, *The acquisition of St. Helena*.



gheweest, soude het Eylandt in Zee geworpen hebben". werd er, in 1658, in Londen geklaagd!<sup>1)</sup>

Toch was deze vijandige verhouding voor beide volken, — hoe vreemd het ook moge lijken, — geen beletsel om onderling zeer levendige handelsbetrekkingen te onderhouden! Nood brak wet; van een consequente doorvoering van het in Engeland gehuldigde „nationale systeem van protectionisme"<sup>2)</sup> kwam daarbij in de praktijk niet veel terecht. Nòch in 't moederland, nòch in de koloniën bleken de Engelschen voorshands de bemiddeling van de Nederlanders, met hun goedkoope vrachten en gunstige credietvoorwaarden, te kunnen missen. Sterker nog dan de draconische verbodsbepalingen, in de Acts van 1650 en '51 vervat, was de economische noodzakelijkheid, die de Britten dwong er telkens weer van af te wijken. Wat de koloniën betrof, blééf men op Barbados, in Virginië, Nieuw-Engeland en andere Britsche volksplantingen in Noord-Amerika de voorkeur geven aan de Nederlandsche schepen, die er dan ook, onder oogluiking der koloniale autoriteiten, menige kostelijke lading insloegen<sup>3)</sup>. Al stelden onze koopvaarders zich, door deze wetsovertreding, aan confiscatie door Britsche oorlogsschepen bloot<sup>4)</sup>!

Maar ook in Engeland zelf werd met de wet in tal van gevallen de hand gelicht! In 1657 klaagde de Muscovy Company, dat zij op het punt was haar handel in olie en baarden te verliezen door het succes, waarmede de Nederlanders de Navigatie-Acte ontdoken. In 't volgende jaar dienden meer dan honderd scheepskapiteins uit Londen en de omliggende plaatsen bij 't Parlement een petitie in, die eveneens klachten inhield over het ontduiken van de Acte. Deze misstand, — betoogden zij, — was oorzaak, dat vele Engelsche schepen werkeloos moesten blijven liggen, terwijl in den vreemde gebouwde en door vreemden bemande schepen in Engeland volop werk hadden. Wie die vreemden waren wordt in 1658/59 nader aangeduid in een stuk, waarin het heet: „The Dutch eat us out of our trade at home and abroad": de eigen woorden, bijna, waarmede Sir Thomas Overbury reeds een halve eeuw tevoren het Nederlandsche gevaar aan zijn landgenooten had gesignaleerd<sup>5)</sup>.

Nu moet men deze en dergelijke klachten niet al te letterlijk opvatten: immers zijn zij doorgaans niet vrij van overdrijving. Er waren inderdaad veel Nederlandsche schepen in Engeland in gebruik; maar dan toch veelal onder Engelsche vlag. Het is genoegzaam bekend hoeveel koopers de goedkoop en doelmatig gebouwde en in 't gebruik zoo uiterst voordeelige Nederlandsche handelsvaartuigen in Engeland vonden. Het zal dan ook wel juist zijn, dat in dezen tijd onze lichte en handzame fluitschepen er meer en meer

<sup>1)</sup> Aitzema, IV, blz. 297.

<sup>2)</sup> Ernst Baasch, *Holländische Wirtschaftsgeschichte*, S. 331.

<sup>3)</sup> Beer, p. 390, 394—399, 402 vlg.; Japikse, *Verwikkelingen*, blz. 55.

<sup>4)</sup> Beer, in *Political Science Quarterly*, XVII, p. 62.

<sup>5)</sup> Schoolcraft, p. 675; Mr. F. Muller Sz., *Mare Clausum*, blz. 43



de loggere Engelsche scheepstypen verdrongen<sup>1)</sup>. Zelfs is het niet onmogelijk dat deze uit Nederland herkomstige bodems, tot ergernis van den Engelschen zeeman, bovendien — evenals ten onzent — deels met laagbezoldigde en hard werkende vreemde schepelingen bemand waren. Maar daarom mochten zulke schepen, — voor zoover zij in Britsche handen overgegaan en volgens de in Engeland geldende bepalingen er behoorlijk genationaliseerd waren, — nog niet als „Nederlandsche“ concurrenten worden uitgekreten. Hier was meer de jalousie van de eigenaars en bouwmeesters van specifiek-Engelsche schepen dan de gerechtvaardigde bezorgdheid van den Britschen handels- en zeemansstand aan 't woord!

## II. *De toeneming van den wedijver op handelsgebied tusschen Engelschen en Nederlanders na de Restauratie.*

Zelfs na het herstel van 't koningschap en de hernieuwing van de Acte van Navigatie, in 1660, bleef het in Engeland in de eerste jaren klachten regenen over de onrechtmatige concurrentie van de Nederlanders in alle takken van handel en zeevaart. Naar aanleiding van deze vernieuwing zell merkte Karel II, in antwoord op de desbetreffende aanmerkingen van onzen gezant Beverweert, in 't genoemde jaar, op, dat hij niet weigeren kon aan de begeerte en van zijn Parlement en van de stad Londen te voldoen, die beide terecht klaagden. Immers zag men op de Theems niet anders dan Hollandsche schepen, terwijl er geen Engelsche koopvaarders meer werden gebouwd<sup>2)</sup>. Dat deze voorstelling der feiten vrij tendentius was, behoeft na het voorgaande geen betoog! Van ernstiger aard waren de door den Britschen envoyé Downing, in 1662, ten onzent geconstateerde inbreuken op de Engelsche verbodsbepalingen: „Ik heb zekere berichten van overal hier in 't land (d.w.z. in de Nederlanden), dat alle mogelijke waren van hier naar Engeland en Ierland worden uitgevoerd, en wel in Nederlandsche schepen, als ware er geen (Navigatie) Acte. Vooral met Londen zelf heeft deze sluikhandel plaats“<sup>3)</sup>. Geheel ongefundeerd was 's konings betoog dus blijkbaar niet!

<sup>1)</sup> Prof. Violet Barbour, *Dutch and English Merchant Shipping in the Seventeenth Century*, in *The Economic History Review*, II, 1930, p. 271 vlg., 279, 288 vlg. Wellicht bestond omstreeks 1660 een derde of een vierde van de Engelsche koopvaardijvloot uit Nederlandsche schepen, p. 289!

<sup>2)</sup> Japikse, *Verwikkelingen*, blz. 54.

<sup>3)</sup> Ibid., blz. 55. — Volgens d'Estrades, *Lettres*, II, p. 312, werd de Acte van Navigatie noch onder Cromwell, noch na de troonsbestijging van Karel II, toegepast. „parceque les Anglois mêmes, qui font le trafic du Levant, des Canaries & du Nord, trouvent plus de menage, de bonne foi & de sûreté de charger leurs marchandises sur les Vaissaux Hollandois, que sur ceux de leur Nation“. Vgl. wat Violet Barbour, l.c.p., daarover schrijft, p. 286.



Ook andere beschermende maatregelen dan de beruchte Acte werden door de Nederlanders doorlopend overtreden. Zoo kon het in 1660 in Engeland uitgevaardigde verbod van uitvoer van wol niet beletten, dat er nog twee jaren later groote partijen Engelsche wol in boter- en haringtonnen over Yarmouth de Republiek werden binnengesmokkeld. Zoodat de poging om onze lakenindustrie te kortwieken, door haar de noodige grondstof te onthouden, ten eenenmale faalde<sup>1)</sup>! Geen meerder succes had de Britsche regeering met de speciale protectionistische bepalingen, ten behoeve der Engelsche visscherij in 1663 uitgevaardigd. Nog tot in 1665 kochten de Engelschen te Yarmouth telkenjare de door onze visschers aangevoerde haring en voerden *wij* de bokking, die eruit toebeleid werd, weer naar elders uit<sup>2)</sup>. Kenmerkend voor de Nederlandsche activiteit in Engeland was ook het contract, in 1660 door de Britsche postautoriteiten met den bekenden Hollandschen postmeester Hendrick van der Heyden gesloten. Daarbij werd het Engelsche postverkeer met de Oostzee, Duitschland en Italië den graaf van Thurn und Taxis ontnomen en den Hollander toevertrouwd, om, per Hollandsche pakketboot, naar Cadzand of Sluis en verder over Amsterdam gevoerd te worden. Het teekent de gevoelens, die de nieuwe Engelsche regeering jegens ons koesterde, dat zij reeds in 1661 besloot deze in den troebelen overgangstijd van het Protectoraat tot de Restauratie getroffen regeling te annuleeren, met het oog op het misbruik, dat de Hollanders van dit passeeren der Engelsche brieven door hun handen zouden kunnen maken<sup>3)</sup>.

Het kon niet anders of deze onweerstaanbare en door de nationalistische elementen in Engeland met opzet nog overdreven penetratie der Nederlanders moest er een verbittering wekken, die op den duur tot openbare vijandschap zou uitlaaien. Van deze vijandige stemming waren de Staten echter nog onbewust toen zij, in 1660, onmiddellijk na de terugroeping van Karel II, met dezen onderhandelingen aanknoopten over een vast handels- en scheepvaartreglement, waarvan het gemis onder Cromwell een bron van voortdurende wrijvingen en conflicten tusschen beide natiën was geweest. De kans scheen voor ons nu gunstig, om met het nieuwe bewind tot overeenstemming te komen. Immers was men aan beide kanten tot het aangaan van een alliantie geneigd; al legde men onzerzijds daarbij den nadruk op

<sup>1)</sup> Japikse, t.a.p., blz. 53, 270.

<sup>2)</sup> Ibid., blz. 73, 269, LXVII vlg. — Zóó zeer was men zelfs in de Engelsche visscherijsteden op onze bemiddeling aangewezen, dat Karel II gedurende den Tweeden Engelschen Oorlog, in 1666, den visschers van Brugge het privilegie schonk, om op de Britsche kust te visschen en vrij met hun schepen in de Engelsche havens binnen te komen, ten einde er aldus de onzen te vervangen! (A. de Behault de Dornon, *Les privilèges octroyés en 1666 par Charles, roi d'Angleterre, aux pêcheurs de Bruges*, in: *Bulletin de l'Académie Royale d'archéologie de Belgique*, 1909, IV, p. 145—174).

<sup>3)</sup> *Brieven van en aan De Witt*, III, blz. 838—845; Cal. St. P., 1661/62, p. 55.



een handels- en marinetractaat, dat, naar de opvatting der Staten, van deze alliantie het essentieele bestanddeel moest uitmaken. Door tegelijkertijd ook met Frankrijk besprekingen te openen, hoopten Hare Hoog Mogenden dit verbond uit te breiden tot een Triple Alliantie, — niet alleen op politiek, maar ook op commercieel en maritiem gebied, — waarvan de vorming hun sedert den Vrede van Munster als een ideaal voor den geest had gezwefd<sup>1)</sup>.

Het voornaamste doel van dit Drievoudig Verbond zou dus de verwezenlijking moeten zijn van het reeds in de jaren vóór 1652 door ons gelanceerde en toen mislukte plan van een Britsch-Fransch-Nederlandsch „syndicaat” tot vrijmaking van het verkeer ter zee. Daartoe stelde de Republiek, evenals destijds, de eenparige aanvaarding voor van den regel „Vrij schip vrij goed” en het herleiden van de gebruikelijke visitatie der schepen op contrabande tot een bloot onderzoek van de scheepsbrieven. In verband waarmede het begrip contrabande duidelijk omschreven en liefst enkel tot oorlogsbenoodigdheden beperkt diende te worden. Alleen door een zoodanige internationale regeling zou de zeevaart van hare entraves verlost worden en de handel zich vrij kunnen ontplooien. Hoe meer staten zich bij deze conventie aansloten, des te meer effect zou zij sorteeren. Vandaar dan ook dat Hare Hoog Mogenden zoowel in Parijs als in Londen wilden bedingen, dat „de andere Koningen, Republycken, Princen ende Staten van Christenryck en voornamelyck die geene van deselve, die geïnteresseert sijn by de *liberteyt van de Navigatie ende Commercie*” door de drie „geconfedereerden” zouden worden uitgenoodigd om zich bij de alliantie aan te sluiten<sup>2)</sup>. Intusschen zou deze bij uitstek voordeelig zijn voor de Republiek, als de eenige van de drie geallieerden, die ook met de vierde zeemogendheid, Spanje, door zulk een marine-tractaat verbonden was!

Deze punten betroffen meer onzen handel en onze scheepvaart in het algemeen en moesten daarom én in Frankrijk én in Engeland, beiden, te berde worden gebracht. Maar bovendien kregen onze naar Londen bestemde gezanten in last daar een aantal voorstellen in te dienen, die speciaal een voor ons gunstige regeling van ons handelsverkeer met Engeland beoogden. Hoe weinig de Staten daarbij rekening hielden of bekend waren met de dáár ten onzen aanzien heerschende geestesgesteldheid, bleek uit den inhoud dezer voorstellen. Immers behelsden zij niets meer of minder dan vrijheid van handel, over en weer, op den voet der meest begunstigde natie, en „absolute egaliteyt” van tollèn en andere inkomende en uitgaande rechten voor de wederzijdsche onderdanen. Dit laatste zonder onderscheid of de goederen in Engelsche of Nederlandsche schepen in- of uitgevoerd werden. Feitelijk kwamen deze voorstellen dus neer op een uitnoodiging aan Enge-

<sup>1)</sup> Voorspel. I, blz. 169.

<sup>2)</sup> Aitzema, IV, blz. 610, 725.



land, om de Acte van Navigatie, en daarmede het gehééle protectionistische stelsel, ten onzen bate af te schaffen <sup>1)</sup>!

Zodoende keerden de Staten eenvoudig terug tot de voorwaarden, die zij bij de onderhandelingen met Engeland in 1651 als grondslag hadden genomen <sup>2)</sup>. Was echter reeds toen het succes uitgebleven, nog veel minder zouden zij thans de Engelschen bereid vinden om van de door hen als onmisbaar beschouwde bescherming tegen de Nederlandsche commercieele invasie afstand te doen. Dit toonde, nog vóór de conferenties met onze gezanten in Londen begonnen, de hernieuwing van de bij ons zoo gehate Navigatie-Acte. Niet alleen nam het Parlement het protectionistische program van den Protector in zijn geheel over, maar zelfs verscherpte het dit nog aanmerkelijk, om aan de vele klachten, voornamelijk over *Nederlandsche concurrentie*, tegemoet te komen <sup>3)</sup>. Aan het gebruik van vreemde schepen door Engelsche kooplieden poogde men een eind te maken door de Acte van Navigatie in dier voege aan te vullen, dat Engelschen voor hun handel slechts schepen mochten bevrachten in Engeland gebouwd en voor driekwart met Britten bemand. Ook aan den — overigens geoorloofden — invoer van vreemde waren door schepen van het land van herkomst dier waren trachtte men paal en perk te stellen door de bepaling, dat de aldus geïmporteerde goederen hogere invoerrechten zouden hebben te betalen dan wanneer zij in Engelsche bodems werden aangevoerd. Wat evenwel deze verscherpte Navigatie-Acte vooral van haar voorgangster onderscheidde was, dat zij (zooals wij verder zullen zien) ook tot de Britsche koloniën werd uitgebreid.

Dat het ditmaal der Britsche regeering met de handhaving van de Acte bittere ernst was bleek uit de instelling van een Raad voor den handel en de scheepvaart (die zich voornamelijk op de bevordering van den in Engeland weinig beteekenenden Spaanschen en Oosterschen handel zou hebben toe te leggen) en een Raad voor de koloniën <sup>4)</sup>. Zóó zeer was het Parlement op de Nederlanders gebeten, dat het de bescherming der wet ook tot de noodlijdende Britsche visscherij meende te moeten uitstrekken. De desbetreffende bill, waarbij o.a. den vreemdeling het visschen binnen 10 mijlen van de Engelsche kust werd verboden, trad evenwel niet in werking, omdat de koning er, uit vrees voor een oorlog met de Republiek, zijn sanctie aan onthield <sup>5)</sup>.

Hoopten de Staten echter aanvankelijk nog bij Karel II steun te vinden bij hun pogingen om het Britsche protectionisme te breken, weldra moesten zij ervaren dat de hun vijandige strooming in Engeland te sterk was dan dat de koning er tegen in had kunnen gaan, zelfs al had hij het gewild. In

<sup>1)</sup> Japikse, *Verwikkelingen*, blz. 64.

<sup>2)</sup> Ibid., blz. 66.

<sup>3)</sup> De Acte was óók tegen de Fransche concurrentie gericht (vgl. F. Dumas, *Les relations commerciales de la France avec l'Angleterre, 1661—1688*, in de *Revue Politique et Parlementaire*, T. LX, p. 538).

<sup>4)</sup> Japikse, t.a.p., blz. 55.

<sup>5)</sup> Ibid., blz. 70—75.



den loop der verdere onderhandelingen kwam de onverzoenlijke tegenstelling tusschen de wederzijdsche opvattingen en de onverzettelijke wil van de Engelschen, om met alle denkbare middelen onzen handelsbloei te fnuiken, steeds scherper voor den dag. Onvoorwaardelijk wezen zij de door ons voor onzen handel en scheepvaart gevindiceerde vrijheid af. Aan de protectioneele maatregelen in Engeland, — die o.a. ook de Engelsche lakenindustrie door prohibitieve invoerrechten tegen den import van wollen stoffen uit den vreemde beschermden<sup>1)</sup>, — hielden zij onwrikbaar vast. Daarentegen dorsten zij de afschaffing te eischen van de beschermende rechten, die den invoer der Britsche lakenen en manufacturen in *Nederland* belemmerden! Van een algemeene aanvaarding van ons beginsel, dat de vlag de lading dekte, mits deze geen contrabande (in den zin van oorlogstuig) bevatte, wilden de Engelsche onderhandelaars niets hooren. Integendeel huldigden zij het, voor onze belangen zoo noodlottige, omgekeerde principe van onderzoek van elk schip en meestmogelijke uitbreiding van het begrip contrabande. Tot de in den Intercursus van 1495 opgenomen garantie van onze visscherij in 't Britsche zeegebied waren zij evenmin te bewegen. Op dit punt kwam zelfs de voor ons bij uitstek gevaarlijke quaestie van de door Engeland gepretendeerde soevereiniteit over de aangrenzende zeeën om den hoek gluren!

Maar niet alleen tot Europa bleven de meeningsverschillen tusschen beide natiën beperkt. De weigering van de Engelsche Oost-Indische Compagnie, om het door ons in 1659 met den Protector, ter liquidatie van alle geschillen in Azië, gesloten accoord langer als geldig te erkennen, wierp deze na veel krakeel eindelijk bereikte regeling weer geheel overhoop. Oude twistpunten werden opnieuw opgerakeld en nieuwe eischen gesteld. Het doel van de Engelschen was daarbij door een nieuw, voor hen voordeelijker accoord een eind te maken aan de systematische tegenwerking van onze in den Archipel almachtige Compagnie. Immers belette deze er hun niet alleen allen handel door, in den telkens opnieuw uitbrekenden oorlog met Bantam, deze plaats, waar hun hoofdfactorij (een waar broeinest van intriges tegen onze heerschappij in Indië) gevestigd was, te blokkeeren<sup>2)</sup>. Maar zij weigerde den Britten tevens, zoolang zij het accoord van 1659 niet erkenden, het eiland Run uit te leveren, vanwaar zij het specerij-monopolie van de onzen in de Molukken zouden kunnen breken. Daarom vorderden de Engelschen nu, in April 1661, de onmiddellijke overlevering, zonder eenige beperkende voorwaarde, van Poeloe Run<sup>3)</sup>. En voorts vergoeding voor het aanhouden van hun „blok-

<sup>1)</sup> Cal. St. Papers, 1661/62, p. 80.

<sup>2)</sup> Jhr. Mr. J. K. J. de Jonge, *De opkomst van het Nederlandsche gezag in Oost-Indië*. VI, blz. LXIII, 72, 74 vlg., 76, 78.

<sup>3)</sup> Van hoe groot belang het bezit van dit specerij-eiland was blijkt uit de proclamatie der Britsche regeering, van 20 December 1662, waarbij de invoer in Engeland van notemuskaat, kaneel, kruidnagelen en foelie werd vrijgesteld, tot tijd en wille de East India Company „be restored to Poleroon or some other of the Spice Islands”. Hierdoor werd ten gunste van onze Oost-Indische Compagnie op dit punt de Acte van Navigatie zoolang buiten werking gesteld (Cal. St. P., 1661/62, p. 597).



kaderunners" vóór Bantam en volle vrijheid om op alle binnen het octrooi van onze Compagnie gelegen plaatsen te varen: ook op zulke, die deze belegerd hield. In het algemeen eischten zij de opheffing van het monopoliestelsel der Compagnie en vrij verkeer voor alle Engelsche en met Engelsch paspoort varende inlandsche schepen, volgens den regel „Vrij schip vrij goed"! Hier waren dus de rollen omgekeerd en traden de Britten als kampioenen van den vrijen handel en zeevaart — in Indië! — en wij, Europeesche vrijhandelaars, als verstokte protectionisten op <sup>1)</sup>!

Daar er toch geen uitzicht op overeenstemming in deze commercieele aangelegenheden bestond, zagen de Staten ten slotte maar van de geheele alliantie met Engeland af, in plaats waarvan zij den koning een vriendschapsverdrag aanboden. In de hoop daardoor Nederlandsch kapitaal naar zijn geldarm land te trekken, wist minister Clarendon Karel II te bewegen op dit aanbod in te gaan <sup>2)</sup>. Zoo kwam, den 1en September 1662, het verdrag tot stand <sup>3)</sup>, dat al de opgeworpen principieele quaesties onbeslist liet. Zóó gespannen was echter intusschen de verhouding tusschen beide volken geworden, dat men aan weerskanten de noodzakelijkheid van een voortzetting der onderhandelingen inzag, omdat, als men niet tot een vergelijk kwam, een oorlog onvermijdelijk scheen. „Sijnde", schreef onze gezant Van Hoorn, in Juli 1662, uit Chelsey aan De Witt, „het volck in 't generael ende meest de kooplieden van London, seer tegens onse Natie geanimeert, haer inbeeldende, dat se door een oorlogh de gantsche commercie aen haer soudén trekken ende de onse te eenemaal ruineren, ende dat haer de overwinninge niet ontstaen kan, als wanneer de Koningh aen ons soodanige wetten soude kunnen voorschrijven, als 't hem geliefde" <sup>4)</sup>.

Naar mate de invloed van den vredelievenden Clarendon daalde en die van de oorlogspartij, onder aanvoering van 's konings broeder, den sterk in handelsondernemingen geïnteresseerden Hertog van York, toenam, won in Engeland de op een oorlog met de Republiek gerichte beweging voortdurend aan kracht. Steeds talrijker werden de ons gestelde eischen en aldoor nadrukkelijker de tegen ons ingebrachte grieven. Meer en meer concentreerden zich deze bovendien op den buiten-Europeeschen handel. Sterker nog dan onder Cromwell begon zich de koloniale expansie van Engeland af te teekenen. Binnen Europa konden de Engelschen, bij gebrek aan 't noodige kapitaal, niet goed tegen den Nederlandschen concurrent op, wien zijn rijkdom een al te grooten voorsprong op alle markten gaf. Daarom richtten zij thans bij voorkeur het oog naar de andere werelddeelen, waar zij zich een eigen, strikt aan 't moederland onderworpen handelsgebied

<sup>1)</sup> Japikse, t.a.p., blz. 103.

<sup>2)</sup> Ibid., blz. 155 vlg., 463.

<sup>3)</sup> Aitzema, IV, blz. 908 vlg.

<sup>4)</sup> *Brieven van en aan De Witt*, IV, blz. 273.



konden veroveren, waarvan de exploitatie hun schatten in den schoot zou werpen. Zoo zien wij de Restauratie in deze jaren op de reeds bestaande nog vrij bescheiden grondslagen met groote hardnekkigheid voortbouwen aan een zich naar Oost en West uitbreidend Britsch koloniaal rijk.

Aan dezen drang naar koloniale uitbreiding maakte Karel II zelfs zijn huwelijk met Catharina van Braganza dienstbaar. Het huwelijkstractaat van 18 Mei 1661 vernieuwde en bevestigde vooreerst het door Cromwell op zoo voordeelige voorwaarden gesloten bondgenootschap met Portugal. Maar tevens waarborgde het den Portugeezen de ondersteuning van de Engelsche vloot tegen de Spanjaarden in Europa en de Nederlandsche Oost-Indische Compagnie in Indië. Als prijs voor deze bescherming stond koning Alphonso VI aan Karel II twee strategische punten, — Tanger en Bombay<sup>1)</sup>, — af, vanwaar uit de verlangde hulp verleend zou worden<sup>2)</sup>. Bovendien beloofde de Portugeesche koning den Engelschen op het door ons in de jaren 1655—58 veroverde Ceylon, ingeval de Nederlanders hem het eiland *teruggaven*, de haven van Galé, of, als hij het met Britsche hulp *heroverde*, de stad Colombo af te staan. In een geheim artikel verplichtte Karel II zich den vrede tusschen Portugal en de Republiek te bemiddelen of, als die niet tot stand kwam, een vloot naar Bombay te zenden, om de Portugeezen in Indië tegen hun vijanden (d.w.z. de Nederlanders) bij te staan.

Wel werd inderdaad, 6 Augustus 1661, deze vrede gesloten, die ons, in ruil voor het definitieve verlies van Brazilië, een aanzienlijke som gelds en dezelfde handelsvoorrechten als de Engelschen in Portugal en zijn West-Indisch gebied toekende. Maar eer zij de wapenen neerlegde had de Oost-Indische Compagnie zich gehaast een sterke scheepsmacht uit te rusten, om, nog vóór het sluiten en het ratificeeren van 't vredesverdrag, den Portugeezen zoo mogelijk hun laatste bezittingen in Indië te ontweldigen. Tevergeefs trachtte de Engelsche koning, uit vrees dat ook deze voor den handel van zijn onderdanen verloren zouden gaan, de uitzending van de vloot tegen te houden<sup>3)</sup>. Ondanks zijn dreigement, dat hij er met ons om zou breken, zette de Compagnie door en maakte zich, in de volgende twee jaren 1661—63 van het den Portugeezen nog overgebleven deel van de kust van Malabar (Coulang, Cranganor, Cananor en Cochin) meester<sup>4)</sup>. Niets hielden dezen daarna van hun vroeger zoo uitgestrekt Indisch rijk over dan Goa, Diu en de helft van Timor<sup>5)</sup>! Liep het zodoende met Portugal als

<sup>1)</sup> Reeds in 1653 schreef de Britsche President Blackman uit Soeratte, dat men Bombay gemakkelijk van de Portugeezen zou kunnen krijgen, in ruil voor hulp tegen de Hollanders (W. Foster, *Letters received by the East India Comp. from its servants in the East*, 1651—54, p. 170).

<sup>2)</sup> Van convooi, door twee Engelsche oorlogsschepen aan de Portugeesche retourvloot uit Brazilië verleend, gewaagt, 28 Augustus 1661: Cal. St. P., 1661/62, p. 72.

<sup>3)</sup> Japikse, t.a.p., blz. 102.

<sup>4)</sup> H. Schäfer, *Geschichte von Portugal*, IV, S. 687.

<sup>5)</sup> Blok, *Geschiedenis van het Nederlandsche volk*, V, blz. 147.



Indische mogendheid ten einde, tegelijkertijd legden de Engelschen in Bombay, hun eerste belangrijke versterkte havenplaats in Azië, de kiem van de latere Britsche overheersching van Indië!

De gevolgen, die Karel II van een verdere uitbreiding der Nederlandsche koloniale macht in Voor-Indië gevreesd had, lieten niet lang op zich wachten. Reeds in November 1663 moest Downing in Den Haag met klachten aankomen over het beletten van den Engelschen handel in de door ons pas veroverde peperhavens van Malabar. Van de twee Engelsche schepen, de Hopewell en de Leopard, was het eene bij aankomst vóór Cochin door de onzen weggestuurd en het andere in het nabijgelegen Porcatty slechts toegelaten onder voorwaarde, dat het er de Britsche factorij zou opruimen, „sonder eenige nieuwe negotie te doen”<sup>1)</sup>. Aan de reeds lange lijst van oude grieven tegen onze Oost-Indische Compagnie werden aldus nóg een paar nieuwe punten toegevoegd!

Maar al zette de uitsluiting van de Engelschen door de nieuwe „dominateurs van India” in Engeland veel kwaad bloed, toch werden deze voorvallen er meer en meer op den achtergrond gedrongen door de in Londen nog veel méér gerucht makende mishandelingen, den Britten in het octrooigebied van onze West-Indische Compagnie aangedaan<sup>2)</sup>. Immers was voor den Britschen handel het Westelijk halfrond van oneindig veel grooter belang dan het Oostelijke. En dit niet alleen omdat Engeland er in zijn bloeiende volksplantingen zijn aangewezen afnemers en leveranciers vond, maar ook omdat met de vaart op Amerika niet de geweldige bedragen gemoeid waren, die de toerusting naar het verre Azië vereischten. Voor den met beperkte kapitalen werkenden Engelschen zakenman legde deze laatste factor, vooral, gewicht in de schaal. Bovendien hadden de Engelschen, die in de Oost op de geweldige machtsmiddelen van de Oost-Indische Compagnie stieten, in de West-Indiën en op de daarmede in commercieel opzicht nauw samenhangende Westkust van Afrika slechts met haar zwakke West-Indische zuster te doen. Wat de Spanjaarden en Portugeezen betreft, die waren er tot een krachtige handhaving van hun monopolie ter zee niet in staat. Om al deze redenen legde de Engelsche koopman zich bij voorkeur op den West-Indischen handel toe. Vandaar dat zijn verwikkelingen met onze West-Indische Compagnie steeds meer de geheele verhouding tusschen Engeland en de Republiek begonnen te beheerschen.

Reeds onmiddellijk na de Restauratie had het Parlement zich de reglementeering van den West-Indischen handel ten taak gesteld. Door de Acte van Navigatie tot dit koloniale gebied uit te breiden trachtte het er alle vreemde concurrentie te weren. Uitdrukkelijk werd vastgesteld, dat de Britsche volksplantingen hare voortbrengselen slechts in eigen of Engelsche schepen mochten exporteeren. Daarenboven mocht de uitvoer van de voornaamste producten, als suiker, tabak, katoen, indigo, gember en verfhouten, van daar enkel plaats hebben naar een andere Britsche kolonie of naar het

<sup>1)</sup> Japikse, t.a.p., blz. 282; Aitzema, IV, blz. 1119.

<sup>2)</sup> Japikse, t.a.p., blz. 366.



moederland. Zodoende werd aan Engeland, — met uitsluiting van alle andere landen en vooral van Nederland, — de stapel van deze „enumerated goods” verzekerd. Het doel van den wetgever was dus de strikte commercieele onderwerping van de Engelsche koloniën aan het monopolie van de metropolis. Factorijen, ten bate van den Britschen handel, moesten zij zijn en niets meer dan dat <sup>1)</sup>!

Ook in ander opzicht gaven de commercieele bemoelingen van de Restauratie al zeer spoedig van deze zelfde bedoeling blijk. Daarbij ging de regeering niet alleen uit van het beginsel, dat de handel in de door de planters gekweekte *producten* over de Engelsche havens moest worden geleid. Zij stelde ook het principe, dat de verschaffing der in grooten getale op de plantages van Jamaïca, Barbados en Virginië benoodigde zwarte *werkkrachten* uitsluitend door bemiddeling van den Engelschen koopman geschieden moest. Men kon het in Londen niet verkroppen, dat andere natiën, die zich meer dan de Britten op den slavenhandel toeleghden, — en daaronder weer voornamelijk de Nederlanders <sup>2)</sup>! — uit de leverantie van negers aan de Engelsche koloniën voordeelen trokken, die zodoende 't moederland ontgingen. Daar kwam nog bij, dat met den handel in „kroesvee” in de Antillen de sluikhandel op de Spaansche koloniën in Zuid-Amerika ten nauwste samenhang. En hoe ontzaglijk winstgevend deze laatste was toonde het voorbeeld van de Nederlanders, die hun groote slavenmarkt Curaçao tot het entrepôt van den handel op de Spaansche West-Indiën hadden weten op te voeren <sup>3)</sup>. Toen de Graaf van Marlborough dan ook, in November 1660, het voorstel deed, om Jamaïca (in concurrentie met Curaçao) te maken tot de Britsche West-Indische markt voor „zwarten”, vond dit plan bij Karel II onmiddellijk volle instemming <sup>4)</sup>.

Zoo werd, den 18en December 1660, de Royal African Company opgericht, waaraan de koning het monopolie van den invoer van slaven in de Engelsche koloniën schonk. Wel was het den oprichters ook om „andere koopwaar”, en vooral goud <sup>5)</sup>, te doen. Maar hoofdzaak was toch de slavenhandel: „le plus sûr et le plus riche commerce, qui se fasse aujourd'hui en aucun lieu”, zooals de Fransche minister Lionne in 1664, niet zonder eenigen naijver, schreef <sup>6)</sup>. Tot het bedrijfskapitaal van de nieuwe Compagnie droegen de Hertog van York en ettelijke grooten van 't hof bij: een omstandigheid, die op den verderen loop van zaken een grooten invloed zou uitoefenen <sup>7)</sup>. Immers kregen daardoor de hoofden van de oorlogs-

<sup>1)</sup> Gardiner, t.a.p., II, p. 82.

<sup>2)</sup> Vgl. Beer, t.a.p., p. 231.

<sup>3)</sup> Voorspel, II, blz. 161 vlg.

<sup>4)</sup> Schoolcraft, t.a.p., p. 683 vlg.

<sup>5)</sup> Japikse, t.a.p., blz. 167. Vgl. Cal. St. Papers, 1663/64, p. 389.

<sup>6)</sup> G. Pages, *A propos de la guerre Anglo-Hollandaise de 1665—1667* (Revue Historique, T. XCVIII, p. 62).

<sup>7)</sup> Japikse, t.a.p., blz. 349, 368; Cunningham, t.a.p., I, p. 274, 278. — Ook de koning, de koningin en de koningin-moeder namen aan de inschrijving op het kapitaal der Compagnie deel.



partij in Engeland een rechtstreeksch belang bij den bloei van het nieuwe handelslichaam, dat weldra in scherp conflict met onze West-Indische Compagnie zou geraken.

Het eerste werk van de Royal Company was zich op de Westkust van Afrika van een vast punt te verzekeren, ten behoeve van haar handel. De factorijen, die haar niet zeer fortuinlijke voorgangster van 1631 er, in den loop der jaren, niet zonder herhaalde schermutselingen met de Nederlandsche West-Indische Compagnie, in Senegal en aan de Goudkust had gesticht<sup>1)</sup>, waren (op Kormantijn, in 't koninkrijk Fantijn, na) den Britten tijdens den Eersten Engelschen Oorlog door de onzen afhandig gemaakt. Daarom werd, in het begin van 1661, Sir Robert Holmes met 5 schepen naar Kaap Verd gezonden, om daaromtrent een geschikt punt voor de Company in bezit te nemen.

Stellig ging de laetdunkende leider van deze expeditie daarbij buiten zijn boekje, toen hij zich de snoeverij veroorloofde in 't langs varen, den 12en Maart 1661, te Goeree (ons hoofdkantoor in Senegal) aan te leggen, om er den Nederlandschen gezaghebber Cop, namens koning Karel II, aan te zeggen, dat deze vorst „pretendeerde alleen gherechtigt te wesen om de geheele Custe van Africa tot Cabo de Bonne Esperance toe te behandelen ende negocieren“. Om welke reden de onzen binnen de zeven maanden zouden hebben op te breken en die kust te ruimen. Daarop zijn tocht voortzettende, kwam Holmes ten anker voor de Gambia, waar het door hem de rivier opgezonden fregatje uit ons fort St. Andries werd beschoten<sup>2)</sup>. Dit gaf den Engelschman een welkome aanleiding onze sterkte te veroveren en aan den mond der rivier het eiland Boa Vista of het Hondeneiland te bezetten om er een versterking op te werpen. Vandaar uit werd door de Engelsche bezetting, die Holmes er achterliet, in het vervolg een ieder het verkeer met de iets hooger stroomopwaarts gelegen, door onze Compagnie in eigendom bezeten plaatsen belet<sup>3)</sup>.

Zoodra de zaak hier te lande bekend werd, wendden de Staten zich tot den koning met het dringende verzoek zijn onderdanen te willen verbieden onzen handel en scheepvaart op de kust van Afrika te belemmeren en inzonderheid inbreuk te maken op ons recht om daar vrijelijk te varen en handel te drijven<sup>4)</sup>. In waarheid kon Karel II daarop verklaren, dat de door Holmes gepleegde aanslag op het volkenrecht buiten zijn voorkennis had plaats gehad. Hij beloofde dan ook „sich daerop te sullen informeren ende ordre te stellen, dattet geen gevolg soude hebben, dat tot nadeel van de (West-Indische) Compagnie streckte“<sup>5)</sup>. Van eenigen maatregel ten aanzien van Holmes of restitutie van de door hem veroverde post verluide echter niets. Trouwens gaf de Compagnie, van haar kant, den Engelschen

<sup>1)</sup> *Voorspel*, II, blz. 138 vlg.

<sup>2)</sup> *Aitzema*, V, blz. 124.

<sup>3)</sup> *Ibid.*, IV, blz. 756; V, blz. 118.

<sup>4)</sup> *Ibid.*, V, blz. 121.

<sup>5)</sup> *Ibid.*, V, blz. 123.



geen mindere reden tot klagen. In datzelfde jaar 1661 hield haar schip de Amsterdam op de kust van Guinea de Merchant's Delight, van de African Company, aan, welken bodem zij daarop goede prijs verklaarde <sup>1)</sup>. Terwijl wij dus eenerzijds aanspraak maakten op de door het volkenrecht aan een ieder gewaarborgde vrijheid van handel op de Afrikaansche kustlanden, ontzegden wij zelf in Guinea dezen vrijen handel aan anderen! Uit deze tegenstrijdigheid in onze „maximes" werd het conflict geboren, dat de directe aanleiding tot den Tweeden Engelschen Oorlog zou worden.

### III. De Guineesche quaestie.

Een eigenaardige samenloop van omstandigheden wilde, dat het juist de gevolgen, op koloniaal gebied, van den Eersten Engelschen Oorlog waren, die tot het uitbreken van den Tweeden Engelschen Oorlog zouden leiden. Vóór 1652 reeds had de West-Indische Compagnie zich, deels door verovering en deels langs verdragsrechtelijken weg, het uitsluitende bezit van het rijke Guinea — althans in theorie — weten te verzekeren. Maar zoolang de „handeling" op Afrika slechts een bescheiden onderdeel van haar — twee werelddeelen omvattende — zaken uitmaakte, had zij zich nooit werkelijk ingespannen, om de enkele indringers, die ter Goudkust opdoken, vandaar te verjagen. Zodoende hadden niet alleen Engelsche agenten, maar ook een paar min of meer suspecte „Deensche" en „Zweedsche" ondernemingen zich naast haar in Guinea kunnen nestelen, zonder noemenswaardig door haar bemoeilijkt te worden <sup>2)</sup>. Pas de rampzalige afloop van den Eersten Engelschen Oorlog, die de Compagnie op het verlies van Brazilië te staan kwam en haar dwong naar een andere bron van inkomsten uit te zien, bracht een ommekeer in haar tot dusverre ter Goudkust gevolgde politiek teweeg. Als eenig middel, om haar aandeelhouders nog eenig dividend op het sterk gedeprecieerde kapitaal uit te keeren, bleef haar enkel de handel op Guinea over, die haar „ghenoeghsaem alleen (deed) subsisteren ende staende blijven" <sup>3)</sup>. Vandaar dat zij, in de volgende jaren, wel genoodzaakt was alles op haren en snaren te zetten om er haar monopolie, — waarmede zij zelf stond of viel, — tegen elkeen, die er inbreuk op maakte, te verdedigen. En bij deze zelfverdediging sloeg zij des te vinniger van zich af omdat zij veelal met „vermomde Hollanders" te doen had, die haar „onder decksel" van Zweden en Denen <sup>4)</sup> een schaamteloze concurrentie aandeden <sup>5)</sup>.

Op drieërlei rechtsgrond nu baseerde de Compagnie haar monopolie in Guinea. Tegenover de eigen landgenooten kon zij volstaan met haar octrooi

<sup>1)</sup> Schoolcraft, t.a.p., p. 684.

<sup>2)</sup> Voorspel, II, blz. 137.

<sup>3)</sup> Ibid., II, blz. 137—141.

<sup>4)</sup> Alzema, V, blz. 72.

<sup>5)</sup> Ibid., IV, blz. 952.



van 1621, dat allen Nederlanders buiten de Compagnie de vaart op Afrika's Westkust, bezuiden den Kreeftskeerkring, verbood. Maar ten aanzien van vreemde natiën beriep zij zich eensdeels op de droit de conquête, die zij kon doen gelden in de op de Portugeezen veroverde punten, — Mouree (1611), Elmina, *Cabo Cors* en Chama (1637) en Axim (1642), — en anderdeels op tractaten van gebiedsafstand of alleenhandel met de negerkoningen in andere plaatsen. Daarentegen stelden haar tegenstanders zich op het standpunt, dat de handel op wat zij „de vrije Africaensche Kuste“ geliefden te noemen<sup>1)</sup>, een ieder vrijstond. En volgens deze opvatting handelden zij ook. Daarbij kwam hun de omstandigheid niet weinig te stade, dat de Compagnie in het betwiste kustgebied feitelijk geenerlei „superioriteyt“ over de naturellen bezat<sup>2)</sup>. Immers was de zwakke bezetting van haar enkele forten in 't minst niet tegen „de dreigende maght“ van de sterke en strijd-lustige negerstammen opgewassen<sup>3)</sup>. Het eigenlijke gezag over de kustlanden bléef dus berusten bij de inlandsche potentaatjes, die de Compagnie door jaarlijksche tributen en geschenken aan zich moest zien te verbinden<sup>4)</sup>. En zoo waren het dan ook niet onze rechtsopvattingen, maar de willekeur van deze negerkoningen en hun „swarte grooten“, die in laatste instantie over het al of niet toelaten van onze concurrenten beslisten.

Nu liepen de belangen der Compagnie en die van de inheemsche machthebbers doorgaans verre uiteen. Ging den Nederlanders niets meer ter harte dan het handhaven van hun monopolie, de inboorlingen daarentegen, die op deze vanouds druk bevaren kust maar al te goed de voordeelen der concurrentie hadden leeren kennen<sup>5)</sup>, gaven er de voorkeur aan ook andere blanke natiën in hun land toe te laten. Soms ook bestond er hiervoor een bijzondere reden: en dit was inzonderheid in het, vlak nabij ons hoofdkantoor Elmina, in het koninkrijk Fetu gelegen *Cabo Cors* het geval. Immers hadden de onzen, om het kostbare onderhoud van drie forten op een afstand van nog geen drie uren gaans te ontgaan, die te *Cabo Cors* en Mouree verlaten en hun geheele bedrijf geconcentreerd in Elmina<sup>6)</sup>. En daar deze ontruiming voor de inlandsche hoofden te *Cabo Cors* zeer nadeelig was, toonden zij zich sindsdien steeds bereid hun gebied voor andere gegadigden open te stellen. Onze rivalen, van hun kant, vestigden zich gaarne in deze goud- en slavenrijke plaats. Vooral omdat zij achter haar door de volle branding bespoelde vlakke strand onneembaar sterk lag<sup>7)</sup>, zoodat men er volkomen veilig was voor een Hollandsche agressie uit zee.

<sup>1)</sup> Ibid., V, blz. 213.

<sup>2)</sup> Dr. G. W. Kernkamp. *De regeeringe van Amsterdam*, door Hans Bontemantel, I, blz. 267.

<sup>3)</sup> G. Brandt, *Het leven van De Ruiter* (uitg. 1794), II, blz. 324.

<sup>4)</sup> Mr. N. de Roever, *Twee concurrenten van de eerste West-Indische Compagnie* (*Oud-Holland*, 1889), blz. 201.

<sup>5)</sup> Brandt, t.a.p., II, blz. 321.

<sup>6)</sup> Jhr. Mr. J. K. J. de Jonge, *De oorsprong van Neerland's bezittingen op de kust van Guinea*, blz. 60 vlg.

<sup>7)</sup> Brandt, t.a.p., II, blz. 271.



Kort vóór 1649 had een afgezant van de Engelsche African Company van deze omstandigheden gebruik gemaakt, om, met toestemming van den koning van Fetu, in Cabo Cors een loge te bouwen, waar hij met de inboorlingen handelsbetrekkingen aanknoopte. Van Elmina uit, waar men over dezen loop van zaken niet gesticht was, werd toen aan de ontlukende Britsche concurrentie door een handigen truc weldra een eind gemaakt. Een commies van de West-Indische Compagnie zette zich tijdelijk eveneens in Cabo Cors neer en bood er zijn waren tegen zóó lagen prijs veil, dat de Engelschman genoodzaakt was met verlies te werken en daarom na korten tijd weer aftrok <sup>1)</sup>.

Er was dus geen enkele vertegenwoordiger van een Europeesche macht meer in Cabo Cors aanwezig, toen daar onverhoeds, in 1649, een voor onze Compagnie veel gevaarlijker mededinger ten tooneele verscheen, die op dit onbeheerde punt de Zweedsche vlag ontplooiden! Sedert 1645 reeds waren nu en dan schepen, die deze vlag voerden, vóór de kust gekomen, om er handel te drijven <sup>2)</sup>. Zij waren uitgezonden door den als koper- en ijzer-industrieel vermaarden Louys de Geer, die, steeds op zoek naar de noodige débouchés voor de producten van zijn Zweedsche fabrieken, een nieuw afzetgebied langs de Afrikaansche kust had ontdekt <sup>3)</sup>. Ten einde daarbij niet met onze West-Indische Compagnie in conflict te raken, had hij zich daartoe van een Zweedsch privilegie van koningin Christina voorzien. Deze handel bleek zich zóó gunstig te ontwikkelen, dat hij ter bevestiging ervan besloot een vast punt op de kust van Guinea te bezetten en er een factorij op te richten. Daar hij echter begreep, dat er voor een dergelijke veelomvattende koloniale onderneming meer kapitaal werd vereischt dan hij, alleen, eraan ten koste wilde leggen, wendde hij zich tot Christina met het voorstel, om een groote Zweedsch-Afrikaansche Compagnie te stichten.

Zoo kwam dan, den 15en December 1649, deze Zweedsche concurrente van onze West-Indische Compagnie tot stand <sup>4)</sup>. Het haar geschonken „privilegie“ verleende haar het uitsluitende recht, om uit Zweden schepen te zenden naar de Afrikaansche landen (bezuiden de Canarische Eilanden).

<sup>1)</sup> Victor Granlund, *En Svensk koloni i Afrika eller Svenska Afrikanska Kompaniets historia* (Stockholm, overdruk uit: Historiskt Bibliothek, 1879), blz. 9. — Dank zij de vriendelijke bemoeiingen van Dr. P. C. Molhuysen is dit merkwaardige boekje thans in de Koninklijke Bibliotheek te 's-Gravenhage aanwezig. Ten aanzien van deze voor ons zoo belangrijke monographie valt op te merken, dat het weliswaar een overvloedig feitenmateriaal bevat, maar dat de daaruit door den schrijver zelf getrokken conclusies vaak kant noch wal raken. Granlund's bekrompen chauvinisme en zijn onvoldoende kennis van het onderwerp maken hem doorgaans blind voor de werkelijke toedracht en samenhang der gebeurtenissen, waarvan de portée hem bovendien geheel ontgaat. Zijn standpunt ten opzichte van onze West-Indische Compagnie wordt gekarakteriseerd door de op blz. 64 gebezigde qualificatie: „detta rövarefölj, som kallade sig Holländska West-indiske kompaniet“!

<sup>2)</sup> Granlund, t.a.p., blz. 6.

<sup>3)</sup> Voorspel, II, blz. 140.

<sup>4)</sup> Zie over het volgende: Granlund, t.a.p., blz. 7—9.



Azië en Amerika (met uitzondering van de aan een andere onderneming toegewezen kolonie Nieuw-Zweden aan de Delaware). Deze schepen zouden van Stade uitzellen: de aan Zweden toebehoorende stad, die het dichtst bij Nederland lag, in welk land de meeste aandeelhouders der nieuwe Compagnie gezocht moesten worden en haar schepen toegerust, de cargazoenen ingeslagen werden. Het belangrijkste punt in het Compagniesprivilegie was echter — en hier kwam de aap uit de mouw — de aanwijzing van *Cabo Cors* als plaats van vestiging van een nieuwe Zweedsche „kolonie”. De stichting daarvan droeg De Geer, — die de opper-directie der Compagnieszaken behield, — op aan den gewezen commies en fiscaal in Elmina Hendrick Caerloff<sup>1)</sup>: een der vele oud-ambtenaren der West-Indische Compagnie, die, met wrok over ondervonden onrecht, haar, dorstend naar wraak, den rug toekeerden. De sluwe en drieste avonturier zou toonen de kunst te verstaan zijn achtereenvolgende broodheeren het hem aangedane leed betaald te zetten!

Ten einde vooraf in Guinea het terrein te prepareeren, zond De Geer daarheen een schip, onder bevel van een kapitein Arent Gabbesen. Deze trof ter plaatse de noodige voorbereidselen en sloot, — door bemiddeling van de met Caerloff bevriende negerhoofden, de gebroeders Accorissang (alias Jan Claesz. Tay) en Hennequa<sup>2)</sup>, beide geslagen vijanden van de West-Indische Compagnie, — met hun neef, den koning van Fetu, een contract tot aankoop van een stuk gronds bij *Cabo Cors*. Toen Caerloff zelf er daarop, in April 1650, landde nam hij met eenige plechtigheid, uit naam van zijn Zweedsche Compagnie, de plaats in bezit en begon er onmiddellijk met den bouw van een kasteel, dat Carlsborg werd genoemd<sup>3)</sup>. Een poging van den Engelschen agent Crisp, in Kormantijn, om Caerloff vóór te zijn en *Cabo Cors* voor zijn Britsche Compagnie in handen te krijgen, faalde<sup>4)</sup>. De Hollandsche renegaat stelde er echter prijs op met de Engelschen, — die hem ruggesteun tegen zijn eigen landgenooten konden verleenen! — op goeden voet te staan. Daarom had hij zelfs een Engelschman, een zekeren Gardiner, aan boord van zijn schip medegebracht, wien hij toestond te *Cabo Cors* in een stroohut met de inboorlingen handel te drijven. Daarentegen had de Nederlandsche Compagnie daar afgedaan: door beter gewicht en

<sup>1)</sup> Wat voor landsman Caerloff eigenlijk was blijkt nergens. Volgens Granlund is hij in Rostock geboren en dus waarschijnlijk een Duitscher. Het lijkt wel of er tal van Duitschers onder de „bedienden” van de West-Indische Compagnie waren, althans hebben de namen van Johan Nijman of Neumann en Samuel Smidt of Schmidt (die verderop in dit verhaal voorkomen) een onmiskenbaar Duitschen klank. Dit zou dan verklaren hoe zij allen zoo gemakkelijk der Nederlandsche Compagnie konden afvallen.

<sup>2)</sup> Zie over den „Dahy ofte Veldt-heer van het koninghrijk Fetu” en zijn broeder: Doorman, *Die Niderländische West-Indische Compagnie an der Goldküste* (in: *Tijdschrift voor Indische Taal-, Land- en Volkenkunde*, XL), blz. 449: De jonge, Oorsprong, blz. 62; Aitzema, IV, blz. 1064.

<sup>3)</sup> Granlund, t.a.p., blz. 10 vlg.

<sup>4)</sup> Ibid., blz. 21.



verkoop van zijn waar tot lagere prijzen wist Caerloff háár handel in deze plaats geheel te fnuiken. Aldus op zijn beurt door deze taktiek tot wijken gedwongen, nam onze directeur-generaal in Elmina zijn toevlucht tot geweld. Twee maanden lang liet hij Cabo Cors door vijf oorlogsschepen blokkeeren en bombardeeren. Den Engelschman werd het daarbij te heet, zoodat hij zijn zaken bijeenpakte en naar het Nederlandsche hoofdkwartier in Elmina verdween; maar Caerloff en de zijnen hielden moedig stand, zoodat het Compagnieseskader ten slotte onverrichterzake weer moest afzeilen <sup>1)</sup>.

In de volgende jaren liet de West-Indische Compagnie de „pretense Sweeden" in Cabo Cors ongemoeid. Hun handel bloeide er, dank zij de kundige leiding van den ervaren Caerloff, die in erkenning van zijn verdiensten door koningin Christina tot gouverneur in Guinea en Zweedsch generaal werd bevorderd <sup>2)</sup>. Achtereenvolgens wist de voortvarende gelukzoeker ook in Anemaboe, Accra en Boutry (1651), in Tacorary (1653) en in Cabo Apolonia (1655) de Zweedsche vlag te planten. De eenige schaduw, die over het bedrijf der Zweedsche Compagnie viel, was het aanhouden en opbrengen van haar retourschepen door de Engelschen gedurende den Eersten Engelschen Oorlog. Wel gaf de Britsche regeering, niet ten onrechte, te kennen, dat deze Zweedsche schepen in werkelijkheid aan Hollanders toebehoorden en dus als zoodanig goede prijs dienden te worden verklaard. Maar toch gelukte het de De Geers, door den krachtadigen bijstand van de Zweedsche diplomatie, het eigendom van hun Compagnie uit den greep van de Engelschen te redden. Ook daarbij bewees Caerloff, die naar Engeland was gezonden, om er de belangen van zijn directie waar te nemen, haar zulke uitnemende diensten, dat hij tot belooning in den Zweedschen adel werd verheven <sup>3)</sup>. Zijn succes had hij echter grootendeels te danken aan de begeerte van de Engelschen naar een politiek en commercieel verbond met Zweden, die Cromwell tot een groote mate van inschikkelijkheid bewoog. Dat deze daarbij ook Cabo Cors op het oog had blijkt uit het speciale verdrag over Guinea en Nieuw-Zweden (als aanhangsel van het handelstractaat tusschen de beide rijken) 11 April 1654 te Upsala gesloten. Immers bepaalde dit dat, onaangezien den landroof en andere „molestia", door de Zweden in Afrika en Amerika aan de Engelschen gepleegd, beide partijen er in vrede en vriendschap samen zouden leven, in afwachting dat de hangende quaesties door onderling vergelijk in der minne zouden bijgelegd zijn <sup>4)</sup>. Op deze wijze verzekerde Engeland zich alvast een aandeel in de exploitatie van de Zweedsche koloniën!

Was de directie over de Zweedsch-Afrikaansche Compagnie zoolang Christina regeerde hoofdzakelijk in Nederland, door het huis De Geer, gevoerd, na haar troonsafstand kwam er aan dezen gemoedelijken toestand

<sup>1)</sup> Ibid., blz. 21 vlg.

<sup>2)</sup> Ibid., blz. 13.

<sup>3)</sup> Ibid., blz. 15—18.

<sup>4)</sup> Ibid., blz. 18, 120 vlg.



een eind. Met Karel X Gustaaf kreeg de nationalistische, fel anti-Hollandsche partij in Zweden het heft in handen en onder haar invloed werd ook de Compagnie in nationaal-Zweedschen geest gereorganiseerd<sup>1)</sup>. Het bestuur erover werd, — onder een der rijksraden als „opper-director“, — aan een drietal te Stockholm zetelende directeurs overgedragen. Daarvan zou er slechts één tot het huis De Geer behooren, hoewel dit bijna de helft van het kapitaal had gefourneerd<sup>2)</sup>. Tegenover hun Zweedsche mede-directeurs raakten de tevoren almachtige De Geers zodoende hopeloos in de minderheid. Om een financieele ineenstorting, die van hun uittreden uit de Compagnie het gevolg zou zijn, te voorkomen<sup>3)</sup>, werd bovendien nog bepaald, dat het den aandeelhouders, — „wie het ook mocht wezen“<sup>4)</sup>, — verboden zou zijn hun kapitaal uit de Compagnie terug te trekken. Zij mochten hun aandeel alleen verkoopen en dan nog wel aan Zweedsche onderdanen! Deze reorganisatie kreeg in Juli 1655 haar beslag<sup>5)</sup>.

De booze gevolgen, die deze ondoordachte „nationaliseering“ voor de Compagnie na zich moest sleepen, lieten niet op zich wachten! Al hadden haar zaken in de afgelopen jaren een zóó gunstig verloop genomen, dat er in 1654 op het kapitaal reeds 50 % was verdiend, tóch lieten de omstandigheden nog steeds geen uitkeering van deze winst toe. Immers had de bouw van verschillende sterkten in Guinea en de aankoop van nieuwe schepen zooveel geld verslonden, dat er geen kasmiddelen tot het betalen der dividenden overschoten. Toen nu de erven van Louys de Geer zich bij de reorganisatie van de Compagnie niet zonder meer verkozen neer te leggen, maar in den loop van 1654 de terugbetaling van een deel van hun kapitaal eischten (en over voldoende machtsmiddelen bleken te beschikken om de nieuwe directie hiertoe te dwingen), was het met den voorspoed van de Compagnie gedaan. Liquide middelen, om haar zaken voort te zetten,

<sup>1)</sup> Granlund stelt het voor alsof er bij deze reorganisatie alleen sprake was van kapitaalsuitbreiding. Maar uit zijn uiteenzetting blijkt, dat het daarbij in hoofdzaak om de „nationaliseering“ van de Compagnie ging.

<sup>2)</sup> Zie Dr. G. W. Kernkamp, *Een contract tot slavenhandel van 1657*, in: *Bijdr. en Meded. Hist. Gen.* XXII, blz. 448: Laurens de Geer (de zoon van Louys) en de zijnen waren bij de Compagnie geïnteresseerd voor 84.500 Zweedsche rijksdaalders en de overige belanghebbenden (w.o. vele Hollanders, die door bemiddeling en op naam van Zweedsche tusschenpersonen tot het kapitaal hadden bijgedragen) gezamenlijk voor 93.600 Zw. Rds.

<sup>3)</sup> Deze bepaling is blijkbaar tegen de De Geer's gericht, van wie de Compagnie zoo goed als geheel afhankelijk was. Hoe de verhouding tusschen het huis De Geer en de Compagnie precies was, is niet meer na te gaan. Maar uit de mededeelingen van Granlund kan men wel opmaken, dat het geheele kapitaal der Compagnie in forten, schepen en ander bedrijfsmateriaal was geïmmobiliseerd, zoodat zij voor 't drijven van haar zaken aangewezen was op de daartoe door de De Geer's gefourneerde kasmiddelen. Men kan zich voorstellen, dat het Amsterdamsche handelshuis van deze overwegende positie gebruik maakte, om het leeuwendeel van de winst naar zich toe te strijken! Geheel ongegrond zal het optreden van Karel X tegen de De Geer's dus wel niet geweest zijn.

<sup>4)</sup> Granlund, t.a.p., blz. 127.

<sup>5)</sup> Ibid., blz. 24.



ontbraken in Stockholm geheel. Schepen konden er dus niet meer naar Afrika uitgezonden worden; het gevolg was, dat er onder het Compagniesvolk in Guinea, dat onbetaald bleef, twist en oproer uitbrak<sup>1)</sup>.

Van deze débacle trok het huis De Geer zich niet veel aan. Het bleef, — naar het heette uit naam van de Zweedsche Compagnie, — rustig op de Goudkust handel drijven. Nog in 1657 liet het daarheen een schip uitzeylen, om er een lading slaven in te slaan, die het in Curaçao of de Spaansche Indiën wilde verhandelen<sup>2)</sup>. Daarentegen was in Stockholm de verslagenheid groot. Er moest daar, hoe dan ook, een expedient worden gevonden, om het voortbestaan van Compagnie en koloniën te verzekeren. Daarom namen, — toen in 1657 de oorlog tusschen de twee Noordsche rijken uitbrak en wij voor de Denen partij trokken, — de Zweden hun bondgenooten, de *Engelschen*, in den arm. Op het eerste, in dat jaar door het Zweedsche Compagniesbestuur met de Engelschen gesloten, contract volgde in 1658 een nieuwe overeenkomst, voor twee jaren, met de East India Company. Daarbij verbond de Zweedsche Compagnie zich aan deze laatste al het in 't kasteel te Cabo Cors bijeengebrachte goud te leveren. Tot het afhaken daarvan zouden de schepen der East India Company tweemaal 's jaars voor de kust komen<sup>3)</sup>. Aldus lokten de Zweden zelf hun — en onze — gevaarlijkste mededingers naar de Guineesche schatkamer. Dit verklaart de hardnekkige en ten slotte met succes bekroonde pogingen, in 't vervolg door de Engelschen aangewend, om zich juist van Cabo Cors, — eens het Dorado der Zweden, — meester te maken!

Van de algemeene verwarring, die de reorganisatie der Zweedsche Compagnie zoowel in 't Stockholmsche kantoor als in Guinea teweeg bracht, was intusschen ook Caerloff het slachtoffer geworden. Gedurende zijn verblijf in Europa, in 1656, had deze zijn best gedaan, om de zaken der Compagnie zoo goed mogelijk aan den gang te houden. Voor eigen rekening kocht hij daarom, ten haren bate, de noodige ruilwaren in, die hij vervolgens naar Cabo Cors zond. Maar toen hij daarop restitutie van de daartoe voorgesloten gelden en bovendien uitbetaling van zijn achterstallig salaris verzocht, eerst bij De Geer, te Amsterdam, — die hem naar Stockholm verwees, — en daarna bij de directie in Zweden, kreeg hij nul op 't request. Men beschuldigde hem in Stockholm zelfs van onwettigen eigen handel met Guinea, in strijd met het Compagniesprivilegie, en hield er hem een tijdlang vrijwel gevangen, tot zijn opvolger, de Zweed Krusenstierna, als commandeur naar Cabo Cors was afgereisd. Verbitterd en vol wraakzucht keerde Caerloff ten slotte, in 1657, naar Hamburg, waar hij tijdelijk verblijf hield, terug<sup>4)</sup>.

<sup>1)</sup> Granlund, t.a.p., blz. 23, 25, 63.

<sup>2)</sup> Kernkamp, in *Bijdr. en Meded.*, XXII, blz. 444 vlg.

<sup>3)</sup> Dr. G. W. Kernkamp, *Verslag van een onderzoek in Zweden, Noorwegen en Denemarken naar archivalia belangrijk voor de geschiedenis van Nederland*, blz. 174.

<sup>4)</sup> Granlund, t.a.p., blz. 24—26.



Weldra zouden de omstandigheden hem in staat stellen aan zijn wraakzucht den teugel te vieren! Zoodra, nog in 't zelfde jaar, de Noordsche oorlog uitbarstte, wendde Caerloff zich tot den koning van Denemarken, van wien hij een kaperbrief wist te verkrijgen, die hem machtigde tot het doen van „conquesten” in Afrika. Daar dit aldra ruchtbaar werd en de Zweden, niet zonder reden, voor een aanslag van den koenen avonturier op hun koloniën vreesden, was zijn eerste werk, zoowel het Compagniesbestuur in Zweden als het huis De Geer door een gehuichelde verzoening zand in de oogen te strooien. Zelfs ging hij zoover de hem nu uit Stockholm aangeboden herbenoeming tot gouverneur in Guinea te aanvaarden en Krusenstierna zijn spoedige overkomst in die hoedanigheid aan te kondigen<sup>1)</sup>. Na aldus aller argwaan in slaap te hebben gesust, stelde de sluwe klant zich te Amsterdam in verbinding met eenige „gequalificeerde coop-luyden”<sup>2)</sup>, die er, sedert 1656, — eveneens onder bescherming van de Deensche vlag, — handel dreven op de Afrikaansche kust en zelfs in Sierra Leone een loge onderhielden, met een eigen commies, Gerrit Bremer. Op het door dit consortium daarheen uitgeruste schip „Glückstadt” embarkeerde hij, den 1en December 1657, te Emden, met de noodige manschappen en goederen. Daarmede voer hij, na onderweg het voor Bremer bestemde cargasoen in Sierra Leone ontladen te hebben, door naar Guinea<sup>3)</sup>.

Ter Goudkust aangekomen liet het schip, den 25en Januari 1658, het anker vallen vóór de Zweedsche factorij te Jumoree. Daar het de Zweedsche vlag voerde zond de agent een zijner bedienden aan boord, dien Caerloff er vasthield, om van hem te hooren hoe het in Cabo Cors gesteld was. Den volgenden dag bereikte men Cabo Tres Puntos, waar Caerloff van de Hollanders op Fort Axim vier groote kano's en 56 slaven kocht. Met dezen en 22 welgewapende matrozen ging onze kaper daarop tegen middernacht nabij Elmina aan land en rukte naar Cabo Cors op. Door een bode, dien hij vooruitzond, verwittigde hij zijn ouden vriend en bondgenoot Jan Claesz. Tay van zijn komst. Hij gaf dezen kennis van zijn breuk met de Zweedsche

<sup>1)</sup> Ibid., blz. 26.

<sup>2)</sup> Het is van belang om op te merken, dat de participanten van deze eerste op Afrika handel drijvende pseudo-Deensche compagnie niet tot de meer obscure elementen in den Amsterdamschen handelsstand, maar integendeel tot de aanzienlijke kringen behoorden. Een hunner, Jan Vlasbom, werd in 1666 benoemd tot luitenant der burgerij in wijk 52. Een ander, de advocaat Mr. Floris Elias, schoonzoon van wijlen burgemeester Gerbrand Claesz. Pancras, was sedert 1653 luitenant in wijk 31. Een zwager van Elias, de schepen Nicolaes Pancras (die in 1667 burgemeester werd), was zoowel bij deze als bij de iets later opgerichte zoogenaamde „Deensche” Afrikaansche Compagnie geïnteresseerd. Toen er tegen den leider dezer Compagnie, Isaac Coymans (lid van 't beroemde Amsterdamsche koopmansgeslacht van dien naam en zwager van den schepen en raad Mr. Gerrit Reynst), in 1660-61 een strafvervolgung werd ingesteld, droeg men angstvallig zorg den bij de zaak mede betrokken Pancras „buiten het gedrang te houden”. Zelfs zat deze als schepen in de rechtbank, die Coymans in 1662 veroordeelde! Men zie over deze zaak: Kernkamp, *Hans Bontemantel*, I, blz. CCI-CCVII. 265-272; De Roever in *Oud-Holland*, 1889, blz. 208-211; Aitzema, V, blz. 229.

<sup>3)</sup> De Roever in *Oud-Holland*, 1889, blz. 205, 210.



directie, beloofde hem uitbetaling van al wat de Zweedsche Compagnie hem schuldig was en riep zijn hulp in om het kasteel te Cabo Cors te veroveren. Met behulp van den negerveldheer en diens zwarte troepen gelukte het hem daarop in den neveligen morgenstond bij verrassing de sterkte binnen te dringen en de bezetting, onder Krusenstierna, te overrompelen. Waarna hij, tot aller verbazing, de Deensche vlag op de tinnen plantte. Van een aan de Zweedsche Compagnie toebehoorend scheepje en van haar overige fort en loges langs de kust maakte Caerloff zich vervolgens eveneens meester. Na alles uitgeplunderd en een nieuw verbond met Tay gesloten te hebben, scheepde hij zich, den 28en Februari 1658, weer op de Glückstadt in en zette zeil naar Europa. Den 8en Juni viel Caerloff met de geroofde Zweedsche goederen, — w. o. 800 pond goud, — en zijn Zweedsche prijs, de haven van Glückstadt binnen. Daar de Zweden er, op grond van den intusschen met Denemarken gesloten vrede van Roskilde, hem en zijn schip wilden doen aanhouden, nam hij kort daarop bij nacht en ontij met zijn in Guinea buitgemaakte kostbaarheden de wijk naar Amsterdam<sup>1)</sup>.

Nu de Zweedsche koloniën in zijn bezit waren overgegaan, moest Caerloff zien een kapitaalkrachtige groep te vinden, die, met hem tezamen, de exploitatie ervan ter hand zou willen nemen. In de weinig scrupuleuze Amsterdamsche handelskringen gelukte het hem inderdaad al spoedig daartoe de noodige gegadigden bijeen te krijgen. Onder zijn naam optredende en zich verder achter een paar Hamburgsche stroomannen verbergende, wisten de Amsterdammers zich in Denemarken octrooi te verschaffen voor een „societeyt van negotie”, waarin Caerloff zijn „conquesten” inbracht. Op naam van deze gefingeerde Deensche Afrikaansche Compagnie rustte nu de Amsterdamsche combinatie vier schepen uit, die, in 1659, onder bevel van Joost Cramer (ook al een voormalig beambte van de West-Indische Compagnie), koers zetten naar de „Deensche” factorijen van Caerloff in Guinea. Vóór het echter zoo ver gekomen was, had deze laatste reeds met zijn Amsterdamsche handlangers, die hem zochten te vergauwen, daarover ongenoegen gekregen. Vandaar dat hij nu in onderhandeling trad met de West-Indische Compagnie, met het doel haar zijn „pretense” Deensche posten in Guinea weer in handen te spelen<sup>2)</sup>.

Het zou echter weldra blijken, dat de door Caerloff, bij zijn vertrek van

<sup>1)</sup> Granlund, t.a.p., blz. 27-30.

<sup>2)</sup> De Roever in *Oud-Holland*, 1889, blz. 216. — Volgens Caerloff waren Isaac Coymans (zie hiervóór, blz. 31) en Jan de Swaen (zie hierna, blz. 35) „de principale oorsaecken ende instigateurs, dat de geacordeerde ende by hem (Caerloff) geordonneerde opdracht van het Fort aan Cabo-Corso in Guinea aen de vooraz. West-Indische Compagnie te doen geen voortgang heeft genoomen, maer door hunne induction by hem getuyge gecontramandeert ende afgeschreven is geweest”. Heel duidelijk is deze voorstelling van zaken niet. Maar men houde wel in 't oog, dat de getuigenissen van Caerloff erop gericht waren den deposant zooveel mogelijk te disculpeeren en den anderen allerschuld in de schoenen te schuiven! Caerloff zelf poseerde als de verdrukte onschuld.



de Goudkust, ten vorigen jare, daar als commandant (met een detachement van 40 man) achtergelaten Samuel Smidt zijn patroon reeds vóór was geweest! Hetzij (zoaals de officieele lezing der Nederlandsche Compagnie luidde) door het uitblijven van assistentie uit patria daartoe genoodzaakt, hetzij voor de hem aangeboden „vereering” van f 5000 zwichtende<sup>1)</sup>, had Smidt, in den nacht van den 15en op den 16en April 1659, het aan zijn hoede toevertrouwde kasteel in Cabo Cors aan de onzen overgeleverd. Ook Caerloff's overige handelsstations langs de kust waren in deze overgave inbegrepen. Zoo meende de Compagnie twee vliegen in één klap te hebben geslagen door zich van de Zweedsche en Deensche concurrentie tegelijkertijd te ontdoen. Maar daarbij had zij buiten den waard gerekend! Van een terugkeer van Cabo Cors aan de West-Indische Compagnie wilde de met deze nog steeds op gespannen voet staande Jan Claesz. Tay niets weten. Ten overvloede nog opgehitst door een met de Zweden heulenden Hollander of Duitscher Johan Nijman (of Neumann), die zich onder de Engelschen op de kust ophield<sup>2)</sup>, sloeg Tay aanstonds het beleg om het kasteel. Zes weken later viel dit den negers in handen, evenals de door de Compagniesbedienden, uit vrees voor de aanrukkende „Fetusen”, ontruimde Nederlandsche loge op den berg Cong, een naburige hoogte, halverwege tusschen Cabo Cors en Elmina<sup>3)</sup>.

Aldus smadelijk uit Cabo Cors en omgeving verdreven, ging de West-Indische Compagnie, zoowel om er de hernieuwde vestiging van de „pretense” Zweden en Denen — of andere Europeanen — te voorkomen, als om de Fetunegers klein te krijgen, tot de blokkade van deze plaats over, die zij vier jaren lang zou volhouden. Zodoende werd er den schepen van de ons bekende pseudo-Deensche Compagnie van den beginne af door de onzen het lossen en laden uiterst moeilijk en soms onmogelijk gemaakt. Intusschen was het Joost Cramer echter, toen hij er, in October 1659, voor den wal kwam, gelukt er aan land te komen en van den koning van Fetu voor goed geld een stuk gronds te krijgen, waar hij onmiddellijk begon met den bouw van een sterkte, die hij, ter eere van den Deenschen koning, Frederiksborg noemde. Bovendien wist Cramer den koning van het aangrenzende Saboe den berg Cong af te koopen, die voor de indringers bijzondere waarde had, doordat men van deze hoogte af de baai van Cabo Cors kon bestrijken. Tot groote verontwaardiging van zijn vroegere chefs in Elmina liet Cramer dan ook de voormalige loge van de West-Indische Compagnie op den berg weer optrekken, om vandaar uit de Nederlandsche blokkadeschepen in de baai op een afstand te houden. Toch leed de „negotie” van de zoogenaamde Denen zwaar onder de voortdurende aanwezig-

<sup>1)</sup> Aitzema, V, blz. 226 vlg.

<sup>2)</sup> De Jonge, *Opkomst*, blz. 62.

<sup>3)</sup> De Roever in *Oud-Holland* 1889, blz. 204; Aitzema, IV, blz. 1063; V, blz. 213; Doorman, t.a.p., blz. 448 vlg.



heid van deze Compagniesschepen, die alle vóór Cabo Cors arriveerende bodems lastig vielen en ze overal langs de kust najoegen <sup>1)</sup>).

Terwijl aldus in Guinea de gewaande Denen en de Nederlanders in een verbitterden handelsstrijd gewikkeld waren, wendden de (echte) Zweden vertwijfelde pogingen aan, om hun eigendomsrecht op hun precair Afrikaansch koloniaal bezit metterdaad te staven. Immers had Jan Claesz. Tay (die, door dik en dun, „gut Schwedisch“ bleef, zooals men in Stockholm verheugd constateerde) den Zweden, nadat hij het kasteel van Cabo Cors vermeesterd had, waarschijnlijk door Nijman doen weten, dat hij dit een jaar lang te hunner beschikking zou houden <sup>2)</sup>. Op aansporing van Karel X verklaarde nu een Hamburger koopman Lucas Lützens (met wien de Zweedsche regeering in relatie stond) zich bereid het eerste en zwaarste risico op zich te nemen, om de koloniën in Guinea voor Zweden te redden. Gezamenlijk met eenige handelsvrienden in Göteborg bracht hij het noodige kapitaal bijeen, waarmede het schip de Koningh David naar de Goudkust werd uitgereed. Toen dit in December 1660 met den Hollandschen koopvaardijkapitein <sup>3)</sup> Theunis Adriaensz. Vos als bevelhebber aan boord, in Cabo Cors aankwam, gaf Tay dezen, tegen betaling van een waarde van 27.000 rijksdaalders aan verschillende goederen, het Zweedsche kasteel over. Vos nam daarover als commandant het bevel, wierf een bezetting van een 40- of 50-tal negers aan en begon onmiddellijk met de inlanders handel te drijven. Zoo waren de Zweden dus weer in het bezit van hun voor naamste Afrikaansche „kolonie“ hersteld <sup>4)</sup>.

Met zulk een herstel, dat geheel buiten de Zweedsch-Afrikaansche Compagnie om ging, waren echter, zooals te begrijpen is, haar directeurs en aandeelhouders geenszins ingenomen <sup>5)</sup>. Maar daar zij zelf niet over de noodige contanten beschikten, wendden zij zich tot een hunner in Hamburg wonende mede-directeuren, Liebert Wolters, met het aanbod om, tegen uitkeering van een recognitie aan de Compagnie, haar handel in Guinea voort te zetten. De Hamburger liet zich hiertoe overhalen en rustte het eenig overgebleven schip der Compagnie, de Christina, voor een reis naar Afrika uit. Met dit schip zond hij den — zooals wij zagen — met Tay reeds in nauwe connectie staanden Johan Nijman als commandeur naar Guinea. De daar, namens Lützens, het bevel voerende Vos werd onder Nijman's orders geplaatst. Toen de Christina, die pas eind 1661 zeilvaardig was, in zicht van Cabo Cors kwam, werd zij evenwel door de vier Nederlandsche blokkadeschepen aangetast, veroverd en naar Elmina opgebracht. Nijman, dien men er op 't kasteel gevangen zette, overleed eenigen tijd daarna aan een besmettelijke ziekte <sup>6)</sup>. Wel bleef Vos de Zweedsche sterkte te Cabo

<sup>1)</sup> Aitzema, V, blz. 213 vlg., 222 vlg.

<sup>2)</sup> Granlund, t.a.p., blz. 62.

<sup>3)</sup> Ibid., blz. 67.

<sup>4)</sup> Ibid., blz. 62; vgl. Aitzema, IV, blz. 1063 vlg.

<sup>5)</sup> Granlund, t.a.p., blz. 63 vlg.

<sup>6)</sup> Ibid., t.a.p.



Cors voor zijn Compagnie bezet houden. Maar door de verovering van de Christina van alle uitzicht op bijstand uit Zweden beroofd en aan de intriges van negers en blanken, — „Denen” uit het nabije Frederiksborg en Engelschen uit Kormantijn, — ten prooi had hij het er zwaar te verantwoorden.

Waren de Zweden dus onschadelijk gemaakt, des te meer last bezorgden ons de „gesimuleerde” Denen. Met de zoogenaamde „Deensche” Afrikaansche Compagnie, die jaar op jaar haar schepen naar Guinea bleef zenden, stonden de onzen er voortdurend op voet van oorlog. Als leider van deze onderneming trad, in 1660, de voorname Amsterdamsche koopman en slavenhandelaar, en vroegere opperkoopman in dienst der West-Indische Compagnie ter Goudkust, Isaac Coymans, op<sup>1)</sup>. Welke geest van misdadige winzucht den man bezielde, bewijzen zijn instructies aan Joost Cramer, om zich met alle macht tegen de Nederlandsche Compagnie te weer te stellen en haar „alle commercie te weren”. Zoo mogelijk zou Cramer zich daarbij hebben te bedienen van de hulp der negers, die hij tot het blokkeeren van Fort Nassau, in Mouree, moest opstoken, om den onzen de handen te binden<sup>2)</sup>. Op grond van deze orders werden dan ook de Nederlandsche Compagnieschepen, die Cabo Cors blokkeerden en er den handel der „pretense Deense Africanen” en de kustvisserij der inboorlingen belemmerden, doorlopend vandaar uit met geschut bestookt. Ook uit hun sterkte op den berg Cong schoten de Denen op de onzen, tot het onzen directeur-generaal Van Heussen te bar werd en hij, den 24en April 1661, den berg bestormde en er de Deensche loge veroverde en platbrandde. Aanleiding tot dezen aanval gaf de vermeestering, tien dagen tevoren, van onze loge te Orsou door den met de „Denen” verbonden negerkoning van Accra, waarna deze het gebouw afstond aan Cramer, die het versterkte en er den naam Christiaansburg aan gaf. In de verovering van onze nederzetting te Kommany door de inboorlingen, waarbij de Nederlandsche commissies en zijn volk omkwamen (wier afgehouden hoofden naar Cabo Cors gebracht werden), hadden de Denen eveneens de hand. De inbeslagneming van het „Deensche” schip de Courier van Venetien bij Kaap Las Palmas

<sup>1)</sup> Zie hiervoor, blz. 31. Volgens de verklaringen van Gaerloff, in 1662, was zekere koopman Jan de Swaen, te Amsterdam, als directeur, scriba en boekhouder van de „simulate Deense Africaansche Compagnie” opgetreden, die ook „alle depeschen gedaan” had (De Roever, in *Oud-Holland*, 1889, blz. 216). Uit de bij 't proces van Coymans te berde gebrachte brieven blijkt echter, dat van dezen, althans in 1660, de orders aan den agent in Cabo Cors, Cramer, uitgingen (Kernkamp, *Bontemantel*, I, blz. 267 vlg.).

<sup>2)</sup> Doordat de brieven, waarin hij zijn agent in Cabo Cors, Joost Cramer, deze instructies gaf, der West-Indische Compagnie in handen vielen kon zij tegen Coymans een aanklacht indienen. Hij werd daarop gevangen genomen en stond voor schepenen van Amsterdam terecht. Den 24en Januari 1662 werd hij door hen veroordeeld tot zes jaren „besloten hechtenis” en een boete van f 20.000 en voorts „ten eeuwigen dage” uit de stad gebannen: een zóó zacht vonnis, dat de procureur-generaal bij 't Hof van Holland er, trouwens tevergeefs, van in appél kwam. Vier jaren later werd den gevangene vergund de rest van zijn straftijd in zijn eigen huis door te brengen, waarna men hem, in Februari 1667, dank zij de voorspraak van invloedrijke verwanten en vrienden, weer in vrijheid stelde (Kernkamp, *Bontemantel*, I, blz. CCII-CCVII, 267 vlg.).



door een drietal Compagnieschepen beantwoordden de Denen met de vermeerstering, nabij Elmina, van twee Compagniesjachten, die zij aan de Engelschen verkochten <sup>1)</sup>).

In 't laatst van 1662 ontbrandde deze onzalige broederkrijg opnieuw. Den 21en November vielen twee Deensche schepen, die vóór Cabo Cors arriveerden en de plaats door drie Compagnieschepen belegerd vonden, op dezen aan, waaruit een formeel scheepsgevecht ontstond. Toen de beide Denen op de retourvaart, den 5en Maart 1663, Sierra Leone aandeden, bevonden zij, dat onze directeur-generaal Valckenburgh er zich, op zijn terugkeer uit patria naar Guinea, den 5en December tevoren meester had gemaakt van de „Deensche” loge te Bagos, die hij leeggehaald en voor de Compagnie in bezit genomen had. De oppercommies Bremer was door hem gevangelijk medegevoerd. Uit wraak heroverden de Denen nu, — met bijstand van de Engelschen, — hun voormalig posthuis, dat zij daarna in brand staken. De twee Compagniesbedienden, die Valckenburgh er achtergelaten had, namen zij als gevangenen met zich mede naar Glückstadt <sup>2)</sup>).

Woedde de strijd ter kust van Afrika dus in hoofdzaak tusschen de West-Indische Compagnie en haar onder *Deensche* vermomming schuilgaande Hollandsche concurrenten, langzamerhand raakten ook de *Engelschen* daarin meer en meer verwickeld. Reeds in 1661 was onze Compagnie, door het agressieve en uitdagende optreden van Holmes, ten vorigen jare, geprikkeld en verontrust, begonnen zich tegen de Engelschen schrap te zetten. Een Engelsch schip was toen, — zooals wij hiervóór zagen, — door een Nederlandsch Compagnieschip buit gemaakt. Bovendien hadden de onzen de Britten in Gambia uit de daar door Holmes gestichte posten zoeken te verdrijven, door de inboorlingen tegen de indringers op te zetten en te ondersteunen. Maar dezen hadden er zich in hun posities weten te handhaven <sup>3)</sup>. Een veel ernstiger wending nam dit Britsch-Nederlandsche antagonisme echter toen het zich, van 1662 af, op het veelomstreden Cabo Cors bleek te concentreeren. Want het was voornamelijk op deze toegangspoort tot het voor den Guineeschen handel zoo belangrijke Fetu <sup>4)</sup>, dat de Engelschen het — reeds sedert hun koloniaal tractaat met Zweden in 1654 <sup>5)</sup> — hadden voorzien!

Nog in het najaar van 1662 had de voor de Zweden — naar dezen meenden — gunstige loop van de tusschen hen en de Nederlandsche regeering in Den Haag over de Guineesche quaestie gevoerde onderhan-

<sup>1)</sup> Aitzema, V, blz. 214. - De Amsterdamsche participanten van de „Deensche” Compagnie dreven de onbeschaamdheid zoover Karel II (in een tijd, dat onze verhouding tot Engeland reeds zóó precair was) over te halen, hun ten gevalle, bij wijze van schade-loosstelling voor de hun afgenomen „Courier van Venetien”, beslag te leggen op het wegens zeeschade in Falmouth binnengevallen schip der West-Indische Compagnie „de Graef Enno”!

<sup>2)</sup> Aitzema, V, blz. 212 vlg.

<sup>3)</sup> Schoolcraft, t.a.p., p. 683.

<sup>4)</sup> Aitzema, IV, blz. 1118.

<sup>5)</sup> Zie hiervóór, blz. 28.



delingen bij de belanghebbenden in de Zweedsche Compagnie de hoop op een schikking doen herleven. Immers vaardigden Hare Hoog Mogenden, — mede onder den indruk van de vertoogen van Karel II, die voor het goede recht van Zweden opkwam, — den 28en September 1662 een order aan de bewindhebbers der West-Indische Compagnie uit, om alle vijandelijkheden tegen de Zweden te staken<sup>1)</sup>. Van deze gunstige wending maakten de directeurs der Zweedsch-Afrikaansche Compagnie gebruik, om twee hunner naar 't hun zoo goedgezinde Engeland te zenden. Daar moesten zij in Londen scheepsgelegenheid zoeken naar Guinea, ten einde er de zaken der Compagnie weer op de been te helpen. In Den Haag kregen zij van den Zweedschen commissaris Silfvercrona (een geboren Hollander) de noodige brieven van aanbeveling voor den negerhoofdman Tay en den commandant van het Zweedsche kasteel te Cabo Cors mede.

In Londen aangekomen vonden de beide afgevaardigden er wél den Hertog van York, maar niet de directie der African Company bereid hen aan boord van de naar Guinea bestemde schepen der Company toe te laten. Zelfs het aanbod aan de Engelschen, om hun den geheelen slavenhandel in de Zweedsche factorijen over te laten en de verzekering, dat zij er overal vrijelijk zaken zouden mogen doen, kon de Britten niet vermurven. Blijkbaar legden ook zij — evenals de Nederlanders — het erop toe alle verbinding tusschen Zweden en Jan Claesz. Tay en de zijnen te Cabo Cors te verhinderen. De reden van deze frontverandering in Engeland lag voor de hand. Men had er zoojuist het bericht ontvangen, dat de Nederlanders Cabo Cors hadden ingenomen, maar er door de inboorlingen weer uit verdreven waren, zoodat de plaats nu voor den meestbiedende te koop heette. Natuurlijk wilde de Britsche Compagnie zich deze kans om er de hand op te leggen niet laten ontgaan. Terwijl haar schepen nog toerustten zond zij alvast bevel aan haar agent in Kormantijn, om alwie Cabo Cors in bezit mocht hebben tegen de Nederlanders bij te staan. Dit alles bleef den Zweden in Londen niet verborgen. Weldra vernamen zij zelfs, dat de commandant der Engelsche expeditie naar Guinea, Stokes, geheime orders had ontvangen om onder de hand, wanneer hij er gelegenheid toe kreeg, Cabo Cors in bezit te nemen. Dit moest dan evenwel met de meeste omzichtigheid geschieden, „zonder eenige publieke offensie te geven en zonder een schijn van hostiliteit<sup>2)</sup>“.

Met deze instructie gewapend, zeilde Stokes daarop, in den winter 1662/63, met de twee fregatten, de James en de Charles, naar Guinea. Daarbij stond het koopen van negerslaven voor West-Indië in de eerste plaats op het program<sup>3)</sup>. Tot het inslaan van deze menschelijke lading lieten de beide schepen, — na eerst gepoogd te hebben met het naburige Kommany handel te drijven, waarin zij door een Nederlandsch schip verhinderd werden, — het anker vallen vóór Cabo Cors. Ook hier belette de

<sup>1)</sup> Granlund, t.a.p. blz. 76.

<sup>2)</sup> Ibid., blz. 72—79.

<sup>3)</sup> Schoolcraft, t.a.p., p. 684.



Nederlander hun echter alle verkeer met den wal, onder verklaring, dat onze Compagnie met den koning van Fetu in oorlog verkeerde en zijn havens belegerd hield. Daarom kon zij niet gedogen, dat anderen met zijn volk in relatie traden. Wel konden de Britten daarop in een paar minder beteekenende plaatsen, elders op de kust, als Cabaca en het reeds vroeger door hen „behandelde“ Tacorary, factorijen oprichten, maar hun hoofdoogmerk zagen zij zich ontgaan. Fetu was en bleef voor hen verboden gebied, zoodat zij niet in staat waren de daar voor hen gereed gehouden slaven in te laden en onverrichterzake naar Engeland moesten terugkeeren.

Door deze intransigente houding van de Nederlanders werd de toestand voor de Royal African Company des te neteliger omdat zij ondertusschen, op hoop van zoete winst, met de Genueesche concessionarissen van den Spaanschen Asiento in onderhandeling was getreden over de levering van groote partijen slaven ten behoeve van de Spaansche Indiën<sup>1)</sup>. In Februari 1663 werd het contract afgesloten, waarbij zij zich verbond den Genueezen jaarlijks 5000 zwarten (tot een totaal van 35.000 stuks!) op Jamaïca en Barbados te leveren. Om nu deze ontzaglijke leverantie te kunnen uitvoeren, moest de Royal Company over tal van kantoren en depôts in de voornaamste Afrikaansche kuststaten — en vooral in 't slavenrijke Fetu — kunnen beschikken. Vandaar dat zij, na een nieuw kapitaal bijeengebracht te hebben, in 1663 opnieuw haar schepen naar dit punt van de Guineesche kust dirigeerde. Zij vond er echter de Nederlanders op hardnekkige tegenweer voorbereid. Juist was de kloeke en geslepen Valckenburgh van een „keer“ naar 't vaderland in Elmina geretourneerd. Blijkbaar had hij van zijn directie uitdrukkelijke orders medegekregen, om ons monopolie tegen een ieder te verdedigen. Geen betere kampvechter dan deze vastberaden man van de daad had de West-Indische Compagnie kunnen uitzenden, om de door haar in deze gewesten gevindiceerde rechten te handhaven en haar geschokt prestige te herstellen!

Hoe krachtig onze door zijn nieuwe instructie gesterkte gezaghebber de belangen van zijn lastgevers voorstond, ondervonden de Engelschen tot hun schade, toen zij in 1663 de handelscampagne op de Afrikaansche kust openden. Van tevoren had de Royal Company in Guinea zes voor haar handel bij uitstek geschikte plaatsen uitgekozen<sup>2)</sup>. Maar bij hun aankomst ter Goudkust, vroeg in den zomer, stieten de Britten er zoo goed als overal het hoofd. Nóch in Anchang (waar zij toch vóór 1653 een factory hadden bezeten)<sup>3)</sup>, nóch in Kommany wilden de Nederlanders toelaten, dat zij aan wal kwamen of zelfs op stroom met de in hun kano's daartoe naar de Britsche schepen uitkomende negers handel dreven. Cabo Cors, waarop de Engelschen weer voornamelijk vlamden en waar zij voornemens waren hun

<sup>1)</sup> G. Scelle, *La traite négrière aux Indes de Castille*, I. p. 525 vlg.; vgl. Alzema, V. blz. 136 vlg.

<sup>2)</sup> Schoolcraft, t.a.p., p. 686 vlg.

<sup>3)</sup> *Voorspel*, II, blz. 139.



hoofdzetel te vestigen, met een garnizoen van 80 man, wisten de onzen hun nog juist bij tijds voor den neus weg te kapen.

Om strijd hadden, in de laatste jaren, Denen, Nederlanders en Engelschen bij de Fetusche grooten om het bezit van het Zweedsche kasteel Carlsborg te Cabo Cors gedongen. Nog steeds zat daar de sedert begin 1662 van alle verbinding met Zweden verstoken Vos, als commandant, op zwart zaad. Zoo lang Jan Claesz. Tay, die den Zweden ten einde toe trouw bleef, in leven was, hield deze Vos de hand boven het hoofd. Maar toen het machtige negerhoofd in Augustus 1662 bezweek, ontviel den Zweden hun eenige beschermer<sup>1)</sup>. Onder inblazing der tegen elkander opbiedende Denen, Engelschen en Nederlanders, besloten de zoons van Tay en Hennequa zich van Carlsborg meester te maken, om het daarna zoo voordeelig mogelijk van de hand te doen. Op een dag dat Vos met zijn assistent op de jacht was, drongen de zwarten daarom de sterkte binnen, vatten den ondercommies „bij den kop” en joegen de bezetting weg. Allen zochten daarop, evenals Vos, een goed heenkomen naar 't Compagnieskasteel in Elmina. Het resultaat der nu door de negers met de drie blanke natiën aangeknoopte onderhandelingen was, dat de slimme zwarten aan de aanbiedingen der onzen de voorkeur gaven. Immers hadden zij er het meeste belang bij vrede te sluiten met onze Compagnie, die nu reeds jaren lang Cabo Cors geblokkeerd hield en hun daardoor groote schade berokkende. Zoo werd, den 2en Mei 1663, het Zweedsche kasteel door hen aan onzen gezaghebber in Elmina overgegeven<sup>2)</sup> en vischten de Engelschen, toen de schepen der Royal Company korten tijd daarna voor het land verschenen, deerlijk achter het net.

Maar niet alleen op deze indirecte wijze kregen de Britten dit jaar de toenemende activiteit der West-Indische Compagnie in Guinea te voelen. Nu de „goede vriendschap” met Fetu hersteld<sup>3)</sup> en de Zweed voor goed van de baan was, achtte de doortastende Valckenburgh het oogenblik gunstig, om de machtsmiddelen, waarover hij beschikte<sup>4)</sup>, tegen onze overige concurrenten ter Goudkust, — Engelschen en Denen, — te keeren. Daarbij had hij in de eerste plaats de zooveel gevaarlijker Engelschen op het oog. Het zal wel niet zonder reden zijn, dat dezen hem aanwezen als de aanstoker van den aanval, die onze nieuwe geallieerde, de koning van Fetu, in Maart 1663, op het Britsche hoofdkwartier in Kormantijn ondernam<sup>5)</sup>. Slechts de tijdige aankomst van een Engelsch oorlogsschip voor de in 't nauw gebrachte veste voorkwam, dat zij in handen van de inboorlingen

<sup>1)</sup> Altzema, IV, blz. 1063 vlg.

<sup>2)</sup> Doorman, t.a.p., S. 449.

<sup>3)</sup> Brandt, *De Ruiter*, II, blz. 270.

<sup>4)</sup> Granlund, t.a.p., blz. 74: In Londen werd in 1662 verteld, dat de Hollanders 1500 man naar Guinea hadden gezonden.

<sup>5)</sup> Altzema, V, blz. 111, 113, 362; Japikse, *Verwikkelingen*, blz. 408.



viel<sup>1)</sup>. Ook de sommatie, die Valckenburgh in Juli van hetzelfde jaar<sup>2)</sup> tot den Britschen agent Selwyn in Kormantijn richtte, om Tacorary en Cabaca te ontruimen, bleef zonder uitwerking, omdat de Engelschman weigerde er gevolg aan te geven. Door een blokkade van deze plaatsen zette de Nederlandsche gezaghebber daarop zijn eischen de noodige kracht bij<sup>3)</sup>. Zoo liep ten slotte ook dit jaar 1663, — al had het handjevol Engelschen zich in Guinea tegen de overmacht der Nederlanders weten te handhaven, — voor de Royal Company op niets dan verlies en teleurstelling uit!

Inmiddels wekte het optreden der West-Indische Compagnie in de laatste jaren tegen de verschillende belagers van haar octrooi bij onze naburen een toenemend verzet. Zoowel de Deensche als de Zweedsche koning achtten zich door de „mishandelingen“, die den onder hun vlag in Guinea handel drijvenden ondernemingen waren aangedaan, in hun belangen geschaad en in hun eer gekrenkt. Beiden eischten dan ook van de Staten-Generaal reparatie van 't hun brokkende onrecht en vergoeding voor de hun „onderdanen“ toegebrachte schade. In Engeland, waar de verbittering over het herhaalde échec in Guinea tot een gevaarlijke hoogte was gestegen, vonden deze protesten van de Scandinavische koningen levendigen weerklank. Karel II, die in hen bondgenooten bij zijn bestrijding van het door Nederland gepretendeerde monopolie zag, haastte zich hun eischen in Den Haag met alle kracht te ondersteunen. Tegelijkertijd richtte de Engelsche koning scherpe vertoogen tot Hare Hoog Mogenden, waarin hij niet alleen het recht van de Nederlandsche Compagnie, om den handel der Britten op Cabo Cors en Kommany door een blokkade van deze plaatsen te verhinderen, maar ook haar aanspraken op den alleenhandel ter Goudkust met beslistheid afwees.

Over de monopolistische en territoriale rechten van onze Compagnie in Guinea en de quaestie of zij tot het afsnijden van allen handel op Fetu door een — min of meer effectieve — blokkade gerechtigd was, ontspon zich tusschen de Engelsche en Nederlandsche regeeringen een vrij onvruchtbare polemiek. Van haar kant legde de Compagnie in haar memoriën aan Hare Hoog Mogenden den nadruk op het feit, dat de in Guinea aangetroffen „pretense“ Zweden en Denen niets anders waren dan „vermomde Hollanders“<sup>4)</sup> en dat de Engelschen er vooral daárom aan land zochten te komen, om haar vijanden tegen haar te „assisteren“<sup>5)</sup>. Ten slotte was het,

<sup>1)</sup> Japikse, t.a.p. blz. 349; vgl. Aitzema, V, blz. 70.

<sup>2)</sup> Aitzema, V, blz. 362.

<sup>3)</sup> Schoolcraft, t.a.p., p. 685.

<sup>4)</sup> Aitzema, IV, blz. 952. Breedvoerig zocht de West-Indische Compagnie, in 1664, de stelling, dat de „simulate en gefingeerde“ Deensche Compagnie in werkelijkheid een zuiver Nederlandsche onderneming was, in een (bij Aitzema, V, blz. 221-233, afgedrukte) memorie te bewijzen. In deze memorie verwerkte de Compagnie de haar tevoren door Caerloff verschaft en in de (door De Roever in *Oud-Holland*, 1889, gepubliceerde) notarieele acten van 12 October 1662 geboekstaafde gegevens, hier en daar bijna woordelijk.

<sup>5)</sup> Ibid., IV, blz. 1120; vgl. Japikse, t.a.p., blz. 281, en De Jonge, *Oorsprong*, blz. 62.



zooals Aitzema nuchter opmerkte, het recht van den sterkste, dat in Afrika zoo goed als in Amerika den doorslag gaf. „In Guinea was de selve Compagnie praevalerende, maer in America d'Engelsche". Ook de Engelschen zelf waren er zich volkomen van bewust, dat zij in Guinea aan 't kortste eind trokken. Vooral de overgang van Cabo Cors aan de Nederlanders, in 1663, waardoor den Britschen plannen de bodem ingeslagen werd, maakte op de daardoor gedupeerde Londensche handelskringen diepen indruk. Hun betoogen, „dat de Engelsche handel nooit tot bloei zou komen, tenzij die van de Nederlanders door een oorlog werd geknot", vonden bij den Hertog van York en de andere invloedrijke persoonlijkheden aan het Hof, die evenals hij bij de Royal Company geïnteresseerd waren, meer en meer gehoor<sup>1)</sup>. En deze omstandigheid zou op het verdere verloop der gebeurtenissen van beslissenden invloed zijn.

Tot nu toe had Karel II zich loyaal gehouden aan zijn in 1661 tot de Staten-Generaal gerichte verzekering, dat er van hem in Afrika geen inbreuk op het volkenrecht te duchten was<sup>2)</sup>. Van openlijke geweldpleging, zooals in 1660, onder Holmes, hadden de Engelschen zich in de drie volgende jaren ten opzichte van de West-Indische Compagnie zorgvuldig onthouden. Al ontbrak het hunnerzijds niet aan min of meer geniepige pogingen om de inlandsche stammen tegen ons op te zetten en, waar zij er maar gelegenheid toe vonden, met de Zweden en Denen tegen ons samen te spannen, uiterlijk was het optreden der Royal Company ter kust van Afrika volkomen correct. Het griede den Engelschen koning dan ook diep, dat wij, — die ons weinige jaren tevoren, toen *onze* handel er door Holmes bedreigd werd, nog bij hem op het „droict des gens" hadden durven beroepen, — daar nu stelselmatig *zijn* onderdanen den door deze rechtstheorie gewaarborgden vrijen handel onmogelijk maakten. En dit misbruik, dat wij, in zijn oogen, van zijn lankmoedigheid maakten, trok hij zich des te meer aan, omdat daarop het in zijn omgeving uitgewerkte grootsche project, om de Britsche koloniën binnen het Engelsche protectie-systeem te betrekken, ten eenenmale dreigde te stranden! Zoo kostte het den Hertog van York en de oorlogspartij aan 't Hof niet veel moeite, om den koning, in den loop van 't jaar 1663, tot hun zienswijze over te halen. Nu het groote doel met *zachte* middelen niet had kunnen bereikt worden, stemde Karel erin toe de hem ter beschikking staande *machtsmiddelen* in werking te stellen. En wel in Afrika en Amerika, beide, om den verwaten Nederlanders mores te leeren!

Vandaar dat de koning, toen de Royal Company, in September 1663, een sterke scheepsmacht uitrustte, om in Afrika een grooten slag te slaan, er ditmaal drie van zijn oorlogsschepen, onder den bij ons beruchten geweldenaar Holmes, aan toevoegde. Wel kreeg deze van den *koning* slechts de instructie mede, om de agenten en eigendommen der Company in Afrika

<sup>1)</sup> Japikse, t.a.p., blz. 288.

<sup>2)</sup> Aitzema, V, blz. 123.



te beschermen en er den vrijen handel te handhaven<sup>1)</sup>: al werd hem toegestaan zoo *noodig* daartoe geweld te gebruiken. Maar waarschijnlijk ging de mondelinge lastgeving van het bestuur der Royal Company wel wat verder<sup>2)</sup>! In alle geval werd de expeditie van Holmes een doorlopende veroveringstocht. Den 1en Februari 1664 verscheen hij vóór Kaap Verd, waar hij zich van ons hoofdkantoor op het eiland Goeree meester maakte. Daarna zijn reis vervolgende bereikte hij in April Guinea.

Hier had Valckenburgh intusschen, nu zijn campagne tegen de Engelschen, ten vorigen jare, mislukt was, dit jaar de onderwerping van de „Denen” ter hand genomen. Tot het verleen van bijstand vond hij echter ditmaal den koning van Fetu niet bereid. Zoo moest hij er zich dus mede vergenoegen de Deensche nederzetting in Kommany en het Fort Christi-aansburg te Orsou ter zee te blokkeeren, om al zijn te lande beschikbare krachten in Cabo Cors te kunnen concentreeren. Met deze troepen sloeg hij daarop in Maart, van de voormalige Zweedsche veste Carlsborg uit, het beleg om het nabijgelegen Deensche hoofdkwartier, Fort Frederiksborg.

In zijn voornemen om deze sterkte te bestormen werd onze gezaghebber evenwel verhinderd door de onverwachte aankomst van Holmes, die onderweg reeds het Nederlandsche fort in Tacorary had veroverd<sup>3)</sup>. Met behulp van de deerlijk in de engte gedreven Denen, die den onverhoopten bondgenoot met open armen ontvingen, wist Holmes een verdrag te sluiten met de inboorlingen, waarop dezen hem toestonden geschut en volk aan land te brengen. Op hun beurt werden nu de onzen door den Engelschman belegerd in hún sterkte, die, nadat Valckenburgh voor 's vijands overmacht naar Elmina was geretireerd, door den vaandrig Paulus Morgendal werd verdedigd. Na een hevig bombardement ging Holmes, den 7en Mei 1664, tot den aanval over en dwong Morgendal, die door mouterij onder zijn manschappen den strijd moest opgeven, tot de overgave van 't Compagnieskasteel<sup>4)</sup>. In samenwerking met Holmes greep vervolgens Selwyn, van Kormantijn uit, onze naburige „vastigheden” in Adja en Anemaboe aan, die zich, den 12en en 19en Juni, eveneens aan hen moesten overgeven<sup>5)</sup>. Op zijn kruistocht vóór de Guineesche kust maakte de Engelsche vlootbevelhebber bovendien een aantal schepen van de West-Indische Compagnie buit. Een aanslag, door hem op de vóór Elmina liggende Compagnieschepen beproefd, werd door de onzen, die goede wacht hielden, verijdeld. In een brief aan Valckenburgh gaf Holmes dezen daarop kennis van zijn plan om de geheele kust (dus ook Elmina) te vermeesteren, zoodra hij met nog 11 schepen, die hij verwachtte, versterkt zou zijn.

Keerde aldus in Afrika het recht van den sterkste zich thans tegen ons,

<sup>1)</sup> Cal. St. P., 1664/65, p. 235.

<sup>2)</sup> Japikae, t.a.p., blz. 352.

<sup>3)</sup> Doorman, t.a.p., blz. 449.

<sup>4)</sup> Brieven van en aan De Witt, IV, blz. 376.

<sup>5)</sup> Brandt, *De Ruiter*, II, blz. 269, 276, 278.



ook in Amerika, — waar de Engelschen van oudsher „praevaleerden”<sup>1)</sup>, — maakten zij nu van deze omstandigheid gebruik, om er de onzen het veld te doen ruimen. Zooals de smokkelhandel van ons eiland Curaçao uit op den Spaanschen overwal den *Spanjaarden*, was die vanuit Nieuw-Nederland op de aangrenzende koloniën New England eener- en Maryland en Virginië anderzijds den *Engelschen* reeds lang een doorn in het oog. En deze ergernis nam nog toe naar mate onze Amerikaansche „provincie” meer en meer de rotte plek bleek te zijn in het Britsche protectionistische systeem. Wat hielp het of de in 1660 uitgevaardigde en den kolonialen gouverneurs drie jaren later nog eens ingescherpte bepalingen<sup>2)</sup> van de hernieuwde Navigatie-Acte de aansluiting van de Britsche volksplantingen aan dit systeem proclameerden? Het was duidelijk, dat het den Engelschen, zoolang de Nederlanders in Nieuw-Amsterdam zaten, nooit zou gelukken hun koloniën anders dan in theorie zóó nauw aan de commercieele voogdij van 't moederland te onderwerpen als de wet voorschreef. Daarom ontwikkelde zich in Engeland een steeds sterkere strooming ten gunste van een beslaglegging op de door ons in de Nieuwe Wereld onrechtmatig (naar de Britten meenden) in bezit genomen landstreken.

Nimmer waren onze rechten op Nieuw-Nederland officieel door de Britsche kroon erkend. Toen dan ook de Raad voor de Koloniën, den 8en Februari 1664, den koning uitnoodigde, om (als vergelding voor de zijn onderdanen in Afrika door ons aangedane mishandelingen) drie oorlogschepen naar Amerika te zenden en daarmede het Nederlandsche gebied te bezetten, ging Karel II gereedelijk hierop in. Eind Februari gaf hij den Hertog van York last daartoe drie schepen uit te rusten en den 22en Maart volgde de schenking aan dezen van Long Island en de geheele daartegenover gelegen vruchtbare kuststreek aan weerskanten van de Hudson, zoo ver als de Nederlandsche bezittingen zich daar uitstrekten. In Mei ging daarop de door York tot zijn deputy governor benoemde kolonel Nicholls met het eskadertje onder zeil naar Nieuw-Amsterdam, dat hij zonder slag of stoot voor zijn „patroon” bezette en onmiddellijk tot New York verdoopte<sup>3)</sup>. Kort daarna verschenen twee van 's Hertogs schepen vóór Curaçao, met het bericht, dat zij commissie van York hadden, om alle koopvaarders, die Spaansche waren aan boord hadden, — en natuurlijk in de eerste plaats onze koopvaardischepen, die in dat geval verkeerden, — te veroveren<sup>4)</sup>. Als de „paramount power” in de West-Indiën drongen de Engelschen ons thans dáár in den hoek, zooals wij het *hen* in Guinea en in Oost-Indië plachten te doen!

In dit krachtige optreden van Karel II openbaarde zich de toenemende invloed in Engeland van die partij, die op een beslissenden oorlog met de

<sup>1)</sup> Zie hiervóór, blz. 41.

<sup>2)</sup> Japikse, t.a.p., blz. 401.

<sup>3)</sup> Ibid., blz. 402 vlg.; Schoolcraft, t.a.p., p. 687 vlg.

<sup>4)</sup> Japikse, t.a.p., blz. 356.



Nederlanders en het gewelddadig fnuiken van hun handelsmacht aanstuurde. Immers had de oorlogspartij, door een breed opgezette protestbeweging van de Londensche groote handelslichamen tegen de „onderdrukking“ van de Engelsche kooplieden door de Hollanders, ten slotte niet alleen het Parlement op haar hand weten te krijgen, maar ook den koning onder den indruk van den ernst harer grieven gebracht. Den 21en April 1664 diende het Lagerhuis bij den monarch een formeele aanklacht in tegen de Nederlanders, wier tegenwerking in Indië, Afrika en Amerika als de grootste hinderpaal voor den Britschen handel werd uitgekreten. „Life and fortune“ stelde het Engelsche volk hem ter beschikking, om de gehate antagonist te bestrijden<sup>1)</sup>. Dit besluit, dat bij den koning ten volle weerklank vond<sup>2)</sup>, klonk als een manifest, waarin de lang opgekropte naijver zich eindelijk een uitweg baande! Zooals Albemarle in Juli terecht verklaarde, ging het niet alleen om schadevergoeding voor enkele schepen (die door de onzen in Azië en Afrika genomen of in hun handel met de inlandsche volken belemmerd waren), maar om „breder negotie of trafycq“ voor het Engelsche volk<sup>3)</sup>. En zulk een hoogere vlucht zou de Britsche handel eerst dan kunnen nemen, wanneer aan de tegenwerking van de Nederlanders eens en voor goed paal en perk zou zijn gesteld!

Er bestond tusschen beide handelsvolken een onoverbrugbare tegenstelling van belangen, die ééns zou moeten worden uitgevochten. Feitelijk was dit reeds zoo lang latente conflict door de overweldiging van onze bezittingen in Afrika en Noord-Amerika in het acute stadium getreden. Maar de dubbelzinnige houding van Karel II maakte de beteekenis, die wij aan deze feitelijkheden hechten, en daardoor de gedragslijn, die onze staatslieden te dien aanzien volgen moesten, onzeker<sup>4)</sup>. Wel weigerde de koning zich over de restitutie van de door Holmes in Afrika veroverde plaatsen uit te laten (al verkondigde Downing in Den Haag luide het „recht“ van Engeland op Cabo Cors). Maar aan den anderen kant „advoueerte“ hij de handelingen van Holmes evenmin en verklaarde uitdrukkelijk, dat deze daartoe geen orders had gehad<sup>5)</sup>. Zelfs liet hij den vlootvoogd, — wiens optreden trouwens door zijn chef, den Hertog van York, onomwonden werd gelaakt<sup>6)</sup>, — bij zijn terugkeer in 't vaderland in den Tower opsluiten, tot de zaak nader onderzocht zou zijn<sup>7)</sup>.

Een onmiddellijke beslissing bleef zodoende achterwege, omdat beide

<sup>1)</sup> Cal. St. P., 1663/64, p. 541, 561, 562; Japikse, t.a.p., blz. 314.

<sup>2)</sup> Cal. St. P., 1663/64, p. 572: 29 April 1664.

<sup>3)</sup> Japikse, t.a.p., blz. 353.

<sup>4)</sup> *Brieven van en aan De Witt*, IV, blz. 331.

<sup>5)</sup> T.a.p.

<sup>6)</sup> Den 23en Mei 1665 schreef Sir William Coventry, de secretaris van York, uit diens vlaggeschip in de vloot aan Lord Arlington: „The Duke of York keeps a libellous picture about Holmes in Guinea“ (Cal. St. P., 1664/65, p. 380).

<sup>7)</sup> Japikse, t.a.p., blz. 353. Twee maanden later werd Holmes weer uit de hechtenis ontslagen, „daar hij bewees, dat de Hollanders hem hadden gedwongen hen aan te grijpen“ (Granlund, t.a.p., blz. 90. Vgl. Cal. St. P., 1664/65, p. 235, 268).



partijen op 't laatste oogenblik aarzelden de verantwoordelijkheid te aanvaarden voor 't nemen van onherroepelijke maatregelen. Aan weerskanten maakte men zich diets den tegenstander door intimidatie wel tot reden te kunnen brengen: het „bluff“-spel van 1652 herhaalde zich <sup>1)</sup>). Terwijl Downing op zijn stuk bleef staan, in de verwachting, dat de Staten zich ten slotte wel gewonnen zouden geven <sup>2)</sup>), speelde De Witt hoog spel, in de hoop daarmede de Engelschen te kunnen overtroeven. Begin Augustus had de Raadpensionaris voor zich reeds den indruk gekregen, dat Karel er niet aan dacht den onzen Kaap Verd en Tacorary te restitueeren <sup>3)</sup>). Deze persoonlijke opinie van onzen leidenden staatsman was ongetwijfeld van invloed op het besluit van Hare Hoog Mogenden, van den 6en dier maand, om de West-Indische Compagnie met een vloot van 12 zeilen bij te staan. Maar met de uitrusting van deze scheepsmacht en haar overtocht naar Guinea zou zooveel tijd gemoeid zijn, dat de hulp er allicht te laat zou komen <sup>4)</sup>). Daarom vond het voorstel van den secretaris der Amsterdamsche Admiraliteit De Wildt <sup>5)</sup>), om De Ruyter, die met een eskader van 12 schepen in de Middellandsche Zee kruiste, alvast naar de kust van Afrika vooruit te zenden, in de Staten van Holland levendigen bijval <sup>6)</sup>).

Het was de verdienste van De Witt, den 9en Augustus, door een listigen kunstgreep, ter Generaliteit de ratificatie van het desbetreffende geheime besluit van Holland gedaan te krijgen. Zoo werd De Ruyter dus geïnstrueerd om onmiddellijk met al zijn schepen naar Kaap Verd en de Goudkust te loopen en er de door de Britten aan de Compagnie ontweldigde plaatsen te heroveren. Tevens zou hij die Engelsche schepen, die tegen de onzen vijandelijkheden hadden gepleegd, hebben aan te tasten en te veroveren of in den grond te boren. Het resultaat van deze orders was, dat, behalve verscheidene schepen van de Royal Company, in October 1664 Goeree, in Januari 1665 Fort Witsen, te Tacorary, en den 8en Februari daarop het Engelsche hoofdkwartier in Guinea, het kasteel te Kormantijn, en de daar zetelende Britsche agent Selwyn, den onzen in handen vielen. Alleen het zonder de medewerking der inboorlingen moeilijk toegankelijke Cabo Cors bleef voor de Engelschen behouden. Aldus had De Witt bij voorbaat, — zooals wij hierna zullen zien, — door zijn beleidvol optreden de toekomstige koloniale regeling met Engeland voorbereid!

Intusschen hadden de Engelschen, daar zoowel ons secours voor de West-Indische Compagnie als 's lands vloot onder Obdam binnengaats bleef, ook *hun* naar Guinea bestemd eskader van 12 schepen, onder bevel van Prins Rupert, in 't land gehouden. Toen eindelijk het vertrek van De

<sup>1)</sup> Zie hiervóór, blz. 6.

<sup>2)</sup> Japikse, t.a.p., blz. 414.

<sup>3)</sup> Ibid., blz. 360, XLVIII.

<sup>4)</sup> *Resol. Vroedsch. Amsterdam* 6 Aug. 1664 (*Gem.-Arch.nld.*); Brandt, t.a.p., II, blz. 167.

<sup>5)</sup> Japikse, t.a.p., blz. 355.

<sup>6)</sup> *Resol. Vroedsch. Amsterdam* 10 Aug. 1664 (t.a.p.)



Ruyter naar Guinea in Engeland bekend werd en het uitbreken der vijandelijkheden in Europa binnenkort verwacht kon worden, was het te laat, om Rupert nog zóó ver van huis te zenden. Dus moesten de Britten er zich mede vergenoegen, in de ijdele hoop de onzen nog ter elfder ure door vreesaanjaging murw te maken, den in de Middellandsche Zee commandeerenden vice-admiraal Allin bevel te geven er onze Smyrnavloot (dien oogappel van onzen handelsstand!) aan te grijpen<sup>1)</sup>. In Januari 1665 had de, door velen in Engeland afgekeurde<sup>2)</sup>, aanval op deze vreedzame retourvloot plaats, met luttel verlies aan onzen kant. Het was binnen Europa het eerste wapenfeit van den Tweeden Engelschen Oorlog. Officieel ging deze echter pas in met de proclamatie van Karel II, van den 4en Maart 1665, waarin hij ons den oorlog verklaarde van wege de „injurien, affronten ende roverien, gepleecht door de Oost- ende West-Indische Compagnien ende andere ondersaten van de Vereenighde Provintien aen de schepen, goederen en personen van onse ondersaten“<sup>3)</sup>.

Al was de oorlog om het bezit van Guinea ontbrand, tòch zou het verloop van de krijgsoperatiën in de „home seas“ den Engelschen niet verocroloven opnieuw een scheepsmacht naar Afrika te detachceeren, om dezen parel voor de Britsche kroon te redden. Zoo bleef het Nederlandsche gezag ter Goudkust, zooals het door De Ruyter hersteld was, verder ongemoeid. Maar niet alleen met de Engelschen hadden wij daar te maken. Wilden wij ons het ongestoorde bezit van ons Afrikaansche gebied verzekeren, dan moesten wij er, na het op de Britten heroverd te hebben, ook aan de Zweedsche en Deensche penetratie een eind maken. Veel moeite behoefde dit den Staten niet te kosten: het was slechts de vraag of zij voor 't afkopen van de voor ons zoo hinderlijke en gevaarlijke concurrentie van Zweden en Denen, — of wie zich daarvoor uitgaf! — een behoorlijken prijs wilden betalen. Er moest dus gemarchandeerd worden: immers hadden de Scandinavische koningen het beiden gelijkelijk op onzen welvoorzien baidel gemunt!

Het eerst kwamen de Staten tot overeenstemming met de *Denen*. Alle tusschen hen en ons hangende geschillen over Guinea werden door een van de zes supplementaire verdragen, bij gelegenheid van het alliantietractaat met koning Frederik III op 11 Februari 1666 in Den Haag gesloten, voor goed geregeld. In ruil voor de belofte, dat de achterstallige subsidiën over 1654 hem onverwijld zouden worden uitbetaald, verklaarde de koning af te zien van de tevoren door hem geëischte teruggave van Cabo Cors (dat trouwens reeds in Engelsche handen was overgegaan!) en ook van Tacorary en Anemaboe. Frederiksburg (bij Cabo Cors) en Fort Christiaansburg te Orsou, waar de Denen zich nog hadden weten te handhaven, zouden aan de Deensch-Afrikaansche Compagnie blijven, die daarop vrij handel zou mogen drijven. Ook de loge in Cabo Cors zou zij ongehinderd mogen

<sup>1)</sup> Japikse, t.a.p., blz. 421, 463.

<sup>2)</sup> Dr. P. Geyl, *Moderne historische apologetiek in Engeland* („De Gids“, 1 Juni 1926), blz. 437.

<sup>3)</sup> Alzema, V, blz. 368; Cal. St. P., 1664/65, p. 236.



behouden, bijaldien zij zich daarvan weer meester zou weten te maken. Pas bij den afloop van 't octrooi der Deensche Compagnie, in 1679, zouden al deze plaatsen door Denemarken aan de Staten-Generaal en de West-Indische Compagnie worden afgestaan. Tot zoolang zouden beide handels-lichamen er „in vrede en eenigheid” samen verkeerren. Over de wederzijdsche vorderingen zouden beiden moeten accordeeren, of, als dit niet mogelijk bleek, de uitspraak van arbiters dienen te aanvaarden. Ten slotte zou het den Staten vrij staan Nederlanders, die, in strijd met de placcaten, bij de Deensche Compagnie geïnteresseerd mochten zijn, te straffen; terwijl de koning de door de delinquenten daarin gestoken kapitalen zou confisqueeren <sup>1)</sup>.

In 't volgende jaar werden de Staten het ook met de Zweden eens. Drie dagen vóór den afloop van de vredesonderhandelingen met de Engelschen te Breda, — waarbij de Zweden als bemiddelaars hadden gefungeerd, — kwam er, den 28en Juli 1667, tusschen deze laatsten en ons een „tractatus reconciliationis” tot stand. Daarbij deed koning Karel XI, tegen een douceur van 140.000 rijksdaalders, afstand van alle aanspraken op handelsvrijheid in Guinea en tevens van alle schadevergoeding voor 't schip *Christina* <sup>2)</sup>. En hiermede was het veelbewogen en romantische boekanierstijdperk ter Goudkust van Afrika afgesloten!

#### IV. *De kentering in de verhouding tusschen de Engelschen en ons.*

Onder hoe geheel andere omstandigheden dan dertien jaren tevoren te Westminster, kwam er, den 31en Juli 1667, aan dezen oorlog een eind! Beheerschten destijds de Engelschen, door de verpletterende overmacht van hun superieure marine, de geheele situatie, zoodat wij blij moesten zijn met Cromwell tot een schappelijk accoord te kunnen komen, thans was het onze vloot, die na den roemrijken tocht naar Chatham op zee „domineerde” en konden wij den vijand voorwaarden stellen. Zoo werd dan de Vrede van Breda, die ons de vervulling van langgekoesterde wenschen bracht, een keerpunt in onze verhouding tot Engeland.

In den wederzijdschen bezitstoestand was, sedert het officieele uitbreken van den oorlog, niet veel verandering gekomen. Deze status quo ante werd nu door het vredesverdrag in hoofdzaak bevestigd. Al moest men dus aan weerskanten veeren laten, toch was deze regeling voor beide partijen eervol — en voordeelig. De Engelschen mochten zich verheugen in een belangrijke gebiedsuitbreiding <sup>3)</sup>. Immers werd, doordat de Republiek berustte in het verlies van Nieuw-Nederland (en ook de als mediateurs fungeerende Zweden van hun aanspraken op „Nieuw-Zweden”, aan de Delaware.

<sup>1)</sup> Alzema, V, blz. 395 vlg.

<sup>2)</sup> Granlund, t.a.p., blz. 106 vlg.

<sup>3)</sup> Vgl. J. R. Seeley, *The Growth of British Policy*, 1903, II, p. 154.



afzagen<sup>1)</sup>) thans het geheele kustgebied van Noord-Amerika tot de Penobscott, die het van 't Fransche Acadia scheidde, als Britsch eigendom erkend. Daarentegen moesten de Engelschen het in 1654 onrechtmatig in bezit genomen Nova Scotia aan Frankrijk teruggeven. In Guinea behielden de Britten met het definitief door ons (en ook door Zweden) opgegeven Cabo Cors (dat Cape Coast Castle werd) een vrijen toegang tot het gouden slavenrijke achterland van Fetu. Zoo hadden zij en in de Nieuwe Wereld en aan de Goudkust hun vurig begeerde doel bereikt. Voor de Britsche expansie was in 't Westelijk Halfrond voldoende ruim baan gemaakt!

Maar niet minder dan de Engelschen hadden ook wij reden tot verheugen. Wel ging onze overzeesche „provincie” voor ons verloren. Maar tegen dit verlies, — dat trouwens, bij ontstentenis van een op emigratie aangewezen bevolkingsoverschot hier te lande, ons nationaal bestaan in 't minst niet raakte, — wogen de op ander gebied door ons bij de vredesonderhandelingen behaalde voordeelen ruimschoots op. In Senegal en Guinea bleef ons het leeuwendeel in den goud- en slavenhandel verzekerd, al moesten wij daar dan ook voortaan de Engelschen naast ons dulden. En bovendien maakte de van Engeland verkregen afstand van het bloeiende Suriname ons ook in Guyana, — waar wij intusschen de ons door de Britten in 1665/66 ontroofde koloniën reeds hadden heroverd, — tot de voornaamste exporteurs der daar gewonnen tropische producten. Van nog grooter belang was voor ons de heugelijke oplossing van de oude en netelige quaestie van Poeloe Run. Door hun eigendomsrechten op dit eiland op te geven zagen de Engelschen thans voor goed af van hun vruchteloze pogingen, om in de Molukken door te dringen en er een eind te maken aan ons kostelijke monopolie van den specerijhandel.

Maar niet alleen ten aanzien van den kolonialen, ook in zake den *Europeeschen* handel en scheepvaart troffen wij te Breda met de Engelschen zeer belangrijke regelingen, die als „separate artikelen” aan het vredesverdrag werden toegevoegd. En deze vooral waren voor ons van gewicht! In de eerste plaats wisten de Staten, bij wijze van „elucidatie” op de jongste Navigatie-Acte van 1660, den Britten de bepaling af te dwingen, dat het den onzen vrij zou staan „alle gewasschen, vruchten ende manufacturen”, niet alleen van Noord-, maar ook van *Zuid-Nederland*, en eveneens van *Duitschland*, met Nederlandsche schepen in Engeland in te voeren<sup>2)</sup>. Onze doorvoerhandel van Midden-Europa op de Britsche eilanden werd daardoor machtig gestimuleerd. En bovendien kregen Hare Hoog Mogenden van Karel II nog gedaan, dat, in afwachting van een definitief Marine-tractaat (als hoedanig deze voorloopige overeenkomst in Februari 1668 blijvend van kracht werd verklaard), tusschen beide partijen de artikelen 26 tot 42 van ons Verdrag van Navigatie en Commercie met Frankrijk, van 1662, zouden

<sup>1)</sup> Johannes Kretschmar, *Schwedische Handelskompanien und Kolonisationsversuche im 16. und 17. Jahrhundert (Hansische Geschichtsblätter. Jg. 1911. S. 237).*

<sup>2)</sup> Aitzema, V, blz. 61.



gelden. Daarbij werden o.a. de contrabande-waren gespecificeerd, met uitdrukkelijke vermelding, dat men daaronder voortaan (volgens Nederlandsch recept) uitsluitend krijgsgereedschap zou verstaan. Ook de regeling van de visitatie der schepen geschiedde geheel in onzen geest. Hadden zij, blijkens de scheepspapieren, geen contrabande aan boord, dan zouden zij mogen volstaan met het vertoon van paspoorten en zeebrieven. Zelfs werd de ons zoo dierbare regel „Vrij schip vrij goed” door de Engelschen ten onzen aanzien aanvaard: zij het ook met dien van „Onvrij schip onvrij goed” vermengd<sup>1)</sup>. Wel mocht De Witt dus spreken van een „glorieuus” tractaat<sup>2)</sup>!

Zoo kwam dan eindelijk tusschen Engeland en ons een handels- en scheepvaartreglement tot stand, dat hetgeen er in de over en weer gekoesterde verlangens *rechtmatigs* was in vervulling deed gaan en daardoor beiden partijen bevrediging kon schenken. Voor de Engelschen lag het voordeel in een overeenkomst omtrent den wereldhandel, die een onmiskenbare verwantschap vertoont met het reeds door Cromwell te berde gebrachte verdeelingsprogram<sup>3)</sup>. Wij, van onzen kant, mochten ons, zooals Aitzema opmerkt, gelukkig prijzen met een regeling van de delicate scheepvaartquaesties, „waardoor geprevenueert waren veel toekomstige disputen”<sup>4)</sup>. Inderdaad regelden deze bepalingen, — die in het bij 't vredesverdrag van Westminster behorende Marine-tractaat van 11 December 1674 werden overgenomen<sup>5)</sup>, — voortaan blijvend onze betrekkingen met Engeland. Hoe goed zij voldeden toont een in 1689 ten onzent verschenen vlugschrift, waarvan de schrijver betoogt, dat het eigenlijk niet de moeite waard was van de Acte van Navigatie te spreken. „Over 't strijken der vlagge, uitvoeren der waren en de haring-visscherij” nu nog in den breede jeremiades aan te heffen ging niet aan, want de Bredasche vrede van 't jaar 1667, welks bepalingen in 1674 alle opnieuw van kracht waren verklaard, had „er genoeg voor gezorgt”<sup>6)</sup>.

Aldus had onze verhouding tot Engeland feitelijk reeds in 1667/68 het stabiele punt bereikt! Geen wrok om achteruitzetting op de wereldmarkt joeg de Britten nadien meer tegen ons in 't harnas. In hun behoefte aan koloniale expansie voorzag, — voor zoover *wij* erbij betrokken waren, — het vredesverdrag van Breda. En ook hun Europeeschen handel konden zij, in de op dezen vrede volgende jaren, voortdurend uitbreiden, dank zij de doorgaans op ondersteuning van hun handelsbelangen gerichte Britsche buitenlandsche politiek. Weliswaar viel het den Engelschen, ten gevolge van hun zooveel hoogere vrachttarieven, nog steeds moeilijk in de vaart op de Oostzee en Noorwegen, — waar het op het vervoer van weinig voordeelige massagoederen aankwam, — tegen de Nederlanders en evenzeer

<sup>1)</sup> Aitzema, VI, blz. 61 vlg., 479 vlg.

<sup>2)</sup> Blok, *Geschiedenis van het Nederlandsche Volk*, V, blz. 227.

<sup>3)</sup> Zie hiervoor, blz. 9.

<sup>4)</sup> Aitzema, VI, blz. 481.

<sup>5)</sup> Sylvius, *Vervolg op Aitzema*, 1669-1679, 2e stuk, blz. 19.

<sup>6)</sup> Hendr. C. Diferée, *De geschiedenis van den Nederlandschen handel*, blz. 343.



tegen de Scandinaviërs en Hanseaten te concurreeren<sup>1)</sup>). Maar de voor de Britsche belangen in die gewesten zoo fnuikende bevoorrechtiging van de onzen behoorde nu tot het verleden. De Engelschen genoten er thans dezelfde voordeelen als wij; ja zelfs was de ommekeer zóó volkomen, dat zij met de Scandinavische koningen op nog beteren voet stonden dan wij. Zoo had Karel II, in 1665, — twee weken vóór hij met ons in oorlog raakte, — met Zweden (behalve een rechtstreeks tegen ons gericht verbond) een tienjarig handelsverdrag gesloten, dat de bevordering van de wederzijdsche commercieele betrekkingen, ten onzen koste, beoogde<sup>2)</sup>). Tot de in de tweede helft der 17e eeuw merkbare toeneming van den Britschen handel in het Oostzeegebied<sup>3)</sup> moet dit verdrag wel hebben bijgedragen. Ook Denemarken was den Engelschen thans gunstig gezind. Kort na het uitbreken van den Tweeden Engelschen Oorlog vonden zij er koning Frederik III, — hoeveel hij den onzen ook verschuldigd mocht zijn, — maar al te gaarne tot het laaghartigste verraad jegens ons bereid<sup>4)</sup>!

Vrijwat scherper nog dan onze „negotie op Oosten“ kreeg intusschen die op Zuid-Europa in deze jaren de toenemende activiteit van onze geduchte mededingers te voelen. In de „rich trades“, zooals zij den handel in het gebied bezuiden en bewesten den Golf van Biscaye noemden, omdat deze veelal kostbare stukgoederen omvatte, die een ruime winstmarge lieten, konden de Engelschen het wel tegen ons opnemen. Immers werd hier, door den geringeren omvang en hoogere waarde van de verhandelde koopwaar, het bezwaar van het duurdere scheepsvervoer, dat den Engelschen handel in de Noordelijke landen zoo zeer belemmerde, grootendeels opgeheven<sup>5)</sup>). Van deze gunstige omstandigheid leveren in dezen tijd vooral de steeds inniger betrekkingen van Engeland met het Pyreneesche Schiereiland het overtuigende bewijs. Des te gevoeliger trof ons de zegevierende Britsche concurrentie juist hier, omdat wij den handel op Spanje, na dien op de Oostzee en Indië en de Groote Visscherij, als de voornaamste bron van onze welvaart beschouwden<sup>6)</sup>).

<sup>1)</sup> Violet Barbour, t.a.p., p. 265, 269.

<sup>2)</sup> Carlson, t.a.p., IV, S. 478 vlg.

<sup>3)</sup> B. Erdmannsdörffer, *Deutsche Geschichte vom Westfälischen Frieden bis zum Regierungsantritt Friedrich's des Grossen*, I, S. 219. — Uitdrukkelijk wordt evenwel, in 1694, vermeld, dat Engelsche schepen den geheelen handel tusschen Zweden en Engeland alleen dan bemiddelden, wanneer eerstgenoemd rijk in een oorlog gewikkeld was. Heerschte er daarentegen vrede in de Oostzee, dan beperkte het aandeel van de Britsche scheepvaart zich tot het vervoer van die goederen, die de Zweden, bij gebrek aan de noodige bodems, haar wel moesten overlaten. Dat kwam hierop neer, dat in normale tijden nauwelijks meer dan de helft van het handelsverkeer tusschen beide rijken met Engelsche schepen geschiedde (G. N. Clark, *The Dutch Alliance and the War Against French Trade, 1688—1697*, p. 98).

<sup>4)</sup> Vgl. J. C. M. Warnsinck, *De retourvloot van Pieter de Bitter*, blz. 25-29.

<sup>5)</sup> Violet Barbour, t.a.p., p. 265.

<sup>6)</sup> Dr. P. J. Blok, *Mémoire touchant le négoce et la navigation des Hollandois* (*Bijdr. en Meded. Hist. Gen.*, XXIV, blz. 267).



Onder Cromwell waren de *Portugeezen* reeds, — zooals wij zagen <sup>1)</sup>, — commercieel zoo goed als geheel van de Britten afhankelijk geworden. Nog nauwer werden de banden tusschen beide natiën aangehaald door de welberekende verbintenis van den Engelschen koning met het huis *Braganza* <sup>2)</sup>. Ook van den koning van *Spanje* echter wist Karel II daarop, in 1667, zeer belangrijke voordeelen voor den Britschen handel te bedingen. Het in dat jaar tusschen beide monarchen gesloten handelsverdrag stelde niet alleen den handel op Spanje zelf en de Spaansche Nederlanden voor de Engelschen vrij, maar ruimde dezen bovendien dezelfde voorrechten in als de Nederlanders er genoten. Voor het eerst sinds 1648 konden de Britten zoodoende in de Spaansche monarchie weer tegen de onzen concurreren! Daarenboven werd de Engelsche vrachtaart nog in 't bijzonder begunstigd door de clause, dat alle van elders geïmporteerde goederen, waarvoor invoerrechten waren betaald, binnen twaalf maanden vrij van rechten weer mochten worden uitgevoerd. Zwaarder nog dan de Acte van Navigatie zou deze bepaling de Nederlandsche vrachtaarders treffen <sup>3)</sup>! Twee jaren later, in 1670, werd aan de bevoorrechtiging der Britten in Spanje de kroon opgezet door het „Tractaat van Lord Godolphin“, dat hun vergunde goederen naar West-Indië te laden op Spaansche schepen en voor hun retouren vandaar dezelfde rechten te betalen als de Spanjaarden <sup>4)</sup>.

Het resultaat van de aldus voor Englands handel en scheepvaart geschapen gunstige voorwaarden was, dat de Britsche handelsvloot tusschen de Restauratie van 1660 en de Revolutie van 1688 verdubbelde <sup>5)</sup>. De vijandschap jegens de Nederlanders luwde dan ook na 1667 aanmerkelijk. Integendeel drong sedert het uitbreken van den scherpsten tarief-oorlog, dien *Frankrijk* den Engelschen en ons, *beiden*, in dat jaar verklaarde, bij de Britten meer en meer het besef door, dat hun belang en het onze hier samenviel. Eendrachtig frontmaken van de twee *vroegere* concurrenten tegen den *nieuwen* mededinger op de wereldmarkt zou hier dus geboden zijn geweest. Toen Karel II, in plaats van zulk een logische gedragslijn te volgen, zich, in 1672, door Fransche subsidiën liet verleiden tot deelneming aan Lodewijks aanval op onze Republiek, handelde hij dus lijnrecht tegen de belangen van zijn eigen volk in. En dit sprong den Engelschen des te meer in het oog omdat er thans van hun kant eigenlijk geen sprake meer was van eenigen handelsnijd jegens de voormalige Nederlandsche rivalen. Daarop wees de leider der oppositie, de in handelszaken ervaren Coventry, in October 1673 uitdrukkelijk in 't Parlement. Diens verklaring, dat de Hollanders niet langer den groei van den Britschen handel belemmerden, maar alleen in Oost-Indië eenigszins in 't voordeel waren en overal elders

<sup>1)</sup> Vgl. hiervóór, blz. 8.

<sup>2)</sup> Vgl. hiervóór, blz. 20.

<sup>3)</sup> Cunningham, t.a.p., I, p. 197.

<sup>4)</sup> Scelle, t.a.p., II, p. 462.

<sup>5)</sup> Jhr. Mr. W. E. J. Berg, *De Réfugiés in de Nederlanden na de herroeping van het Edict van Nantes*, blz. 142.



sedert de Acte van Navigatie voor de Engelschen moesten onderdoen, was voor het Lagerhuis het sein, om onverwijd een actie tot het herstel van den vrede op touw te zetten<sup>1)</sup>. Welk een totale ommekeer had er in Engeland plaats gegrepen, sedert het Parlement, in 1664, zijn klinkend oorlogsmanifest tegen de Nederlanders lanceerde!

Zoo was het dan ook mogelijk, dat de eenheid van belangen tusschen de tien jaren tevoren nog zoo fel op elkander gebeten natiën eerst in het Marinetractaat van 1674 en daarop in het verdedigend verbond van 1678 tot uiting kwam. Wel bestond dit verbond, — dat honderd jaar van kracht zou blijven, — aanvankelijk slechts op het papier. Maar toen, na „the glorious Revolution“, Willem III den Engelschen troon beklom, kreeg het pas de volle beteekenis, die het een eeuw lang zou behouden.

Weliswaar dreigde, in de laatste jaren vóór den val van Jacob II, nieuwe toevoer van brandstof door de Britsche „empire builders“ het bijna uitgedoofde vuur der tweedracht wederom te doen ontvlammen. Maar al was dezen keer de vroegere commercieele naijver wél weer in het spel, toch golden de bij onze overburen zich opnieuw openbarende vijandige gevoelens niet uitsluitend, of ook maar in 't bijzonder, de onzen. Veeleer richtte deze animositeit zich in het algemeen tegen allen, die de geleidelijke en onweersaanbare ontwikkeling van Engeland tot een wereldrijk in den weg stonden.

Het was de nieuwe phase, waarin deze ontwikkeling in de jaren 1682 tot 1687 trad, die de oude rivaliteit tusschen ons en de Engelschen deed herleven. Over het geheele koloniale front gingen de Britten toen tot een algemeene voorwaartsche beweging over. Met de hún eigen vrijmoedigheid poogden zij daarbij in de Antillen, in 1685, van Barbados uit de hand te leggen op het aan Frankrijk toebehoorende St. Lucie. Tegelijkertijd stelden zij, in 1683 tot 1687, herhaalde pogingen in 't werk, om, zoowel in 't Zuiden langs de meren als in 't Noorden van de Hudsonbaai uit oprukkende, het Fransche gebied in Canada van het voor den pelshandel onontbeerlijke achterland af te sluiten<sup>2)</sup>. En desgelijks trachtten zij in den Maleischen Archipel en in Voor-Indië door hun intriges de onzen op zij te dringen. Beantwoordden de Franschen deze provocatiën in 1686 met een tegenaanval op de forten der Engelsche Hudsonbaai Compagnie, ook wij beten als vanouds van ons af: in 1682 werden de Britten (mèt alle andere vreemde Europeanen) uit Bantam en in 1686 uit West-Sumatra en Masulipatam gezet! Talrijke protesten van de Engelsche regeering en groote verbittering bij den Britschen handelsstand waren van dit krachtige optreden het gevolg. Gelukkig voorkwam echter de troonsbestijging van Willem III te rechter tijd het uitslaan van den brand, die, niet ten vólle gedoofd, bij deze gelegenheid nog onder de asch bleek voort te smeulen<sup>3)</sup>.

<sup>1)</sup> Ranke, *Englische Geschichte*, 1862, IV, 15. Buch, S. 435.

<sup>2)</sup> René Durand, *Louis XIV et Jacques II à la veille de la Révolution de 1689* (*Revue d'Histoire Moderne et Contemporaine*, T. X), p. 44, 113.

<sup>3)</sup> *Diferée*, t.a.p., blz. 406vlg.; Blok, *Mémoire*, t.a.p., blz. 299; Jhr. Mr. J. K. J. de Jonge, *De opkomst van het Nederlandsche gezag in Oost-Indië*, VII, blz. CLXV, 387.



Nog onder het bewind van den koning-stadhouder gloeiden de laatste vonken van dit ééns zoo laaiende vuur even op. Dit was toen in 1690 en '95 in Engeland een paar venijnige pamfletten verschenen, waarin de Nederlanders ervan beschuldigd werden onder oogluiking van de nieuwe regeering de Navigatie-Acte te ontduiken. Maar blijkbaar hebben wij hier slechts te doen met een doorzichtige manoeuvre van de Jacobieten<sup>1)</sup>, om op deze wijze het régime van Willem van Oranje in discrediet te brengen. Daarbij trachtten zij op hun manier munt te slaan uit de in deze jaren in Engeland algemeen verbreide meening, dat de Britsche handel in verval was en die der Nederlanders en Franschen daarentegen gestadig aanwies. Ook de Engelsche publicist Sir William Petty onderschreef, in 1699, deze onder zijn landgenooten gangbare opinie. Maar hij voegde er als een onloochenbaar feit aan toe, dat Engeland in de laatste 40 jaren in rijkdom en macht stellig was toegenomen<sup>2)</sup>. Het duurde echter niet lang meer tot de Nederlandsche Republiek, in de eerste jaren der volgende eeuw, het hoogtepunt van haar materieelen bloei bereikte en weldra overschreed<sup>3)</sup>. Naar mate toen in onze handelontwikkeling die stilstand, die achteruitgang beteekent, intrad en zich bestendigde, ontplooid Engeland zijn latente krachten en bouwde het Britsche volk in noesten arbeid, tot een monument van zijn weergaloozen ondernemingsgeest, wilskracht en doorzettingsvermogen, het ontraglijke wereldrijk op.

Zéér geleidelijk voltrok zich dus de verplaatsing der commercieele hegemonie. Houdt men deze omstandigheid in het oog, dan valt het moeilijk om geloof te hechten aan de bewering als zou de door den Tweeden en Derden Engelschen Oorlog bevestigde superioriteit van Engeland ter zee niet alleen de Nederlanden diep gedeemoedigd, maar ook den stoot tot hun achteruitgang als zeevarende en handeldrijvende natie gegeven hebben<sup>4)</sup>. Dát onze Republiek in de 18e eeuw in „de vaart der volkeren” achter raakte is aan geen twijfel onderhevig. Maar dit mag men wel toeschrijven aan de wijziging, die zich na de eeuwwisseling in de onderlinge machtsverhouding tusschen de beide groote Westersche zeemogendheden en het zooveel kleinere Nederland voltrok. Aan deze machtsverschuiving hadden wij het in 't vervolg te danken, dat wij als bloote toeschouwers, op veiligen afstand, den verderen loop der gebeurtenissen op het koloniale schouwtooneel konden volgen. Aan den, in gigantische verhoudingen, ditmaal tusschen de Engelschen en Franschen, herleefden strijd om de oppermacht in Noord-Amerika en Indië behoefden wij geen deel te nemen. Zoo mochten wij, door onze intact gebleven tractaten met Engeland van 1667/1674/1678

<sup>1)</sup> Clark, t.a.p., p. 136.

<sup>2)</sup> Cunningham, t.a.p., I. p. 391.

<sup>3)</sup> O. Pringsheim, *Beiträge zur wirtschaftlichen Entwicklungsgeschichte der Vereinigten Niederlande im 17. und 18. Jahrhundert*, S. 11; Cunningham, t.a.p., I. p. 213.

<sup>4)</sup> Aldus geformuleerd door Ernst Baasch, in zijn *Holländische Wirtschaftsgeschichte* 337.

beveiligd<sup>5)</sup>, ons meer dan een eeuw lang in het ongestoorde bezit van onze in 't vredesverdrag van Breda gefundeerde wereldpositie blijven verheugen. Tot het onder Franschen invloed opgeven van deze traditioneel geworden entente met onzen machtigen overbuur ons te kwader ure in den rampzaligen Vierden Engelschen Oorlog deed storten, die aan onze commercieele grootheid voor goed een eind zou maken.

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<sup>5)</sup> Blok, *Geschiedenis van het Nederlandsche Volk*, VI. blz. 334.







N.C.



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